

April 28, 1938

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# THE WITNESS



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## CLERGY NOTES

BARNWELL, MIDDLETON S., Bishop of Georgia, is now the rector of Christ Church, St. Simon's Island, Ga., and is later to appoint a vicar to aid in the work.

BOSSHARD, EVERETT, on the faculty of the Church Divinity School of the Pacific, Berkeley, California, leaves in May for several months' study at Oxford, England.

BROWN, P. M., formerly rector of St. Andrews, Dayton, Ohio, has accepted the rectorship of St. John's, Cambridge, Ohio.

BYRON, JOHN I., diocese of Rhode Island, has accepted the rectorship of the Church of Our Saviour, Little Falls, Minnesota.

FOREMAN, HARRISON W., has resigned as archdeacon of the diocese of Erie and is at present supplying at St. John's, Erie, and St. Peter's, Waterford, Pa.

GREEN, MANSEL B., priest in charge of the Good Samaritan, Oak Park, Illinois, has announced his resignation to retire from the active ministry.

HORST, JOHN VANDER, student at the Virginia Seminary, has been appointed in charge of St. John's, Howard County, Maryland, following his graduation in June.

LAWSON, ROBERT, has resigned as the rector of St. Luke's, Ypsilanti, Michigan.

LYNCH, J. HOLLISTER, rector of Our Saviour, Cincinnati, for the past 28 years has resigned to retire from the active ministry. He is in his 75th year.

MONTANUS, EMIL, rector of St. John's, Saginaw, Michigan, recently underwent a serious operation. He is well on his way to recovery.

NALE, RICHARD K., member of the Associate Mission, Hays, Kansas, has accepted the rectorship of St. Philip's and St. Stephen's, Detroit.

PRESTON, J. J., formerly rector of St. John's, Alma, Michigan, is now on the staff of the Detroit City Mission.

PURRINGTON, ROBERT G., general missionary in San Luis Valley, Colorado, has accepted appointment as student pastor at Ohio University and rector of the Good Shepherd, Athens, Ohio.

SCOTT, ERNEST F., formerly a Methodist, was ordained deacon on April 7th by Bishop Ferris of the diocese of Rochester.

TEBEAU, A. C., formerly in charge of All Saints', Cincinnati, has accepted the rectorship of the Church of the Heavenly Rest, Springfield, Ohio. Address: 136 Hampton Place.

WATERS, HORACE B., missionary to the deaf in the diocese of Michigan, has retired because of ill health.

WATKINS, J., formerly the rector of Trinity, Bellaire, Ohio, has accepted the rectorship of St. Mary's, Hillsboro, Ohio.

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# THE WITNESS

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## TRUE PROPORTIONS

*By*

BISHOP JOHNSON

THE world loses its interest in Christ after Easter. Having commercialized the season of His Birth and the season of His Resurrection, it becomes singularly indifferent to His Ascension. The Christmas trade and the Easter parade are perfectly harmless if they are accompanied by our real devotion to the author of these seasons. It is meet that we should make gifts and clothe ourselves in bright raiment, if there is still room in our heart for Him. But as a substitute for righteousness, clothes and social customs are poor stuff.

We can dress most carefully and correctly while we have a heart of a snob and the mind of a moron. Beneath social convention we may find little brains and less virtues; whereas the season of Easter reminds us that we must have a hunger for righteousness, and a capacity for friendship, and the love of worship.

The age is so concerned with the mechanics of existence that it has forgotten the joy of the sail. The age is more concerned as to the style in which a Christian is clothed, than it is with the quality of the soul which the clothes may cover. And the sad thing is that so many so-called Christians put the world's standard first and Christ's standard next, oblivious of the fact that whatever they may think, He will not have it that way, but will see that the last shall be first and the first, last.

There is far more danger today of worldly fashion submerging the spiritual ideals of Christian folk, than there is hope that the advocates of Christ's gospel will carry His message into the world. The man in the Church, who is honest, capable and obliging, is often passed by and preferment given to some shallow self-seeker who employs a good tailor and cultivates the right kind of people. It would be humorous, if it were not tragic. It is so difficult to fancy that the Man of Nazareth, whom we call Master, is so interested in current styles as some of His prominent disciples would make us believe.

Not that one should willfully violate the rules of good society. Truly they have a tendency to cover up the

beast within us, but, judging from court reports and press notices, a large percentage of well dressed people, who do the correct thing, are little better than beasts. So that in such cases, whatever man there is has been tailor-made.

It isn't that one would suppress social custom; it is that one would hope that Christian men and women would have sufficient moral strength to keep social customs from submerging the moral sense and spiritual discernment of Christians. It is a sad commentary on the time that when fathers and mothers are called upon to choose between social demands and Christian ideals, that the ideals so often go, and the poor little fish who are caught in the net of popular demand, never do get a chance to grow any bigger.

IT IS just this point! When are we going to develop enough cultivated Christians who are civilized enough to realize that the service of Christ must come first in their lives, and that the world cannot command in the domain of Christian influence. In other words, we have a right to expect that Christian men and women should be strong enough to put on the garb of social conventions, without losing the soul of a Christian. Some of the most awful catastrophies in history have been caused by the shallow selfishness of social leaders, having a Christian veneer. This was the case in the court of Louis in France and of Nicholas in Russia, where the elegant manners of the elite were submerged by the brutal anger of the proletariat.

Either God is not in Heaven, or else He declines to be patronized by the smart set. Unless the word "gentleman" can be made to represent something deeper than mere ritual, it gradually becomes a thing so hateful to God and man, that the former will not use His power to save it from the vengeance of the latter.

There is an ominous blot in American life today. It is a little cloud but one which may bring on the deluge. It is the present epidemic of silly Christians. Society has kept the ritual of the social era, but is contemptuous



of the Christian order. Now this may seem a small thing but small things sometimes indicate vicious diseases.

Somebody has called attention to the passing of romanticism, which means nothing more or less than that men are losing the power of the imagination. It is evident all about us. The quality of poetry, popular music, art and architecture indicate an impoverished imagination, a degenerate idealism. The American people need the Church Year, not because it needs to keep Sabbaths but because it needs to learn the value of proportion. Christmas, Lent, Eastertide are not mere names. They symbolize spiritual values. We need the season in which we hear the carols telling us, of "peace on earth good will to men" and "glory to God in the Highest." We need the season of Lent, not as a fad which we patronize, but as a rule which we keep, to give us the perspective that comes from meditation and prayer. We need the Great Forty Days

from Easter to Ascension, in order that we may visualize that if we be truly risen in Christ we must seek those things that are above.

We need the Season of Whitsuntide to remind us that "as we are saved by grace and that not of ourselves, it is the gift of God." And we need the Season of Advent, that we may "watch and pray lest we enter into temptation." When we have done all this, we have plenty of time left to take our place in the social order.

It is not that the age is wicked so much as that its leaders are hopelessly stupid—we seem to divide into groups who feed on the pious vituperation of frenzied evangelists without graciousness; and those who feed on the silly alterations of dress and the shallow sound of social gaiety. And all the time, Christ and the Church are asking us to keep the true proportions of life.

"If ye be risen with Christ, seek those things that are above."

## PLANS OF A SMALL PARISH

By

JAMES M. STONEY

*Rector at Anniston, Alabama*

THE small parish is called the "life blood of the Church," but too much of that blood is stagnant. All over the land are groups of a hundred or so communicants, struggling along in a desultory sort of fashion. They have no social service or other departments. Often they have little more than one room for parish activities. The vestry is weary with the constant problem of raising the minimum budget to keep things going. They are faced with a congregation that has no motive beyond keeping the Church open for themselves. What help the rector gets is from a small group of ladies who volunteer their services. There is a tiny Sunday school, usually under-manned, a Woman's Auxiliary that is trying to keep up with its program and a parish guild whose work is to "polish up the handle on the front door" and other strictly local matters.

Usually the minister is poorly trained for the job. He thinks of himself as capable of running a great parish and is waiting for a chance to administer a work built up by some one else. He has little realization of the fact that building a small work into a great work is far more vital to the Church than merely administering a great parish which is already developed.

Under such circumstances, the rector gets into a rut. He holds services on Sunday and calls around among his people during the week. He develops a hobby and spends too much time on it. He surrenders to the tradition of financial struggle and stagnation. There are few children in his congregation and he does not know how to draw from the great number of children who go nowhere. His only hope is to spend a few years in this

congregation and somehow call the attention of some larger congregation to himself, so that he may be in line for a call to "a wider field of service." He fails to see that the very widest field of service is in the far flung godlessness all around him.

Plan? He hasn't any except to keep up the routine job before him. If he is a young man, he hopes to get out of it. If he is an old man, he is resigned to die with it.

THE training our candidates get leads them to look forward to big parishes, where there is enough going on to challenge their every ability. What they get is a small parish where their real abilities are not even challenged and they do not know how to broaden their activities. They think of their parishes as the field of their activity instead of a tool to be used in hammering on the community in which they live. They are often afraid to start anything because they might be tied up if a call should come to them. No wonder the small parishes do not grow and communicants are lost faster than they can be replaced. It is extremely foolish for the rector of a small town congregation in Alabama, for instance, to try to apply the same methods that succeed in a great New York City parish. Yet that is what the seminaries train men to do, too often, and it is what clergymen try to carry out. And it does not work.

In the main, the small parish priest has too little to do. He keeps busy, sometimes very busy, but so much of his activity is made up just to keep him going. Like a merry-go-round, he rushes madly from point to point,



all around in a circle, to get off just where he started.

A vision is badly needed in the smaller congregations, and clergy are needed who dare to be different. Every town and hamlet, every cross-roads and rural settlement presents opportunities for bringing people to the Church. This does not mean persuading communicants from other bodies to become Episcopalians, either, but it does mean presenting the Church to people who are really or practically unchurched. No one has to meddle with other groups, but there are opportunities everywhere to gather small groups slowly together and to bring religion to them.

There is a challenging plan for every parish, no matter how small or lacking in resources, if the rector will inform himself of the religious situation about him and will inspire his people with a desire to help. The lay people will respond if they have enlightened leadership. Some will work in out-post Sunday schools and community gatherings, some will give money. But a new life comes into the congregation.

This plan does not take great resources, nor full time workers. It takes only love, sympathy and a zeal for winning souls, and above all it is the only chance we have under present conditions really to do effective domestic missionary work at practically no cost.

This is no vain vision. It is the experience of those who have tried it that it will work, that it will vitalize the dragging congregations, that it will bring many to Jesus Christ. It's a worth-while plan for a small parish.

## Let's Know

By

BISHOP WILSON

SYMBOL

CHRISTIAN symbols are derived from several different sources. Some of them are quite obvious to anyone who is familiar with the simple facts of the Christian religion—like the cross, the star, the crown, the Good Shepherd. Others have been manufactured by putting certain things together—such as the Chi Rho (first two letters in the name "Christ"), the Alpha and Omega (first and last letters of the Greek alphabet), the triangle (three-sided figure to suggest the Holy Trinity). Still others were frankly taken over from pagan use and converted into emblems with Christian meaning.

Thus one of the earliest symbols of the Resurrection is the phoenix which had long been used in Greek and Roman art and literature. There was a very old legend about this mythical Egyptian bird. The story has come down in different forms but the most common version is as follows. There can never be more than one phoenix in existence at the same time. When this single specimen had lived his life and knew that his end was near, he built a nest of boughs of sweet-smelling wood, perched himself on it and set it on fire. The old phoenix

perished on the pyre but a new bird sprang from the ashes. Then the younger phoenix carried the body of the older one to the Temple of the Sun in Hierapolis and the cycle was repeated. The interval between the birth and death of the phoenix was usually given as five hundred years.

The Egyptians depicted the phoenix as a bird much like a heron with two long feathers on the back of the head and a tuft on the breast, rising with outspread wings from the flames in which its elder had been destroyed. To them it symbolized the new rising sun coming up each day out of the dead sun of yesterday.

Hierapolis, the "sacred city," was situated on a broad terrace overlooking a valley in Asia Minor not far from the city of Ephesus. A few miles away lay Laodicea and in another direction lay the city of Colosse. In St. Paul's day it was important as the center of a cult of sun-worshippers and it contained a famous temple to the sun. Natural hot springs gushed out of the hillside upon which the city stood, sending streams of steaming water down the slope. A large aperture in the ground emitted mysterious vapors. Superstitions were prevalent among the people and it was a critical point when the Christian Gospel began to spread thru Asia Minor. Probably St. Paul went there during his long sojourn in Ephesus but the one who did most of the Christian work was Epaphras. When writing to the nearby Colossians St. Paul refers to this in speaking of Epaphras—"For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis" (Col. 4:13).

No doubt the early evangelists found these people of Hierapolis very fond of their legendary bird. Instead of condemning it they turned the old myth to Christian account and made the phoenix a symbol of the Resurrection. It was a case of taking the language of the people and teaching Christ to them in terms with which they would be familiar. So the phoenix was transferred to Christian art and still appears in stained-glass windows and mural decorations as an Easter symbol of our Lord's Resurrection.

## Talking It Over

By

WILLIAM B. SPOFFORD

THE WELFARE COUNCIL of New York recently completed a study of unemployment among young people and issued a statement that there are today 400,000 young people between the ages of sixteen and twenty-four in New York City alone who are without work. These youngsters are through with their education. Many of them come from rural communities, believing that the city is the great land of opportunity. Close to half of them are girls, and what happens to many of them you may well imagine. As this scholarly report says, "it may be only a short step from youthful discouragement to youthful delinquency." One



of the agencies that helps these girls is one that our Church should be proud of—the Church Mission of Help. In 1936 there was developed a Youth Consultation Service through which serious maladjustments lasting over many years are prevented.

This Service works in two ways, through groups of parents and young people and through personal service to individuals. A case worker is furnished on request to lead group discussions with young people or their parents. These discussions, in which 600 young people took part last year, are confined to subjects of immediate concern to youth, such as marriage, parental relations and job hunting. They are based on the day-to-day experience of the society.

Through these meetings and through publicity, many young people have come for help in time to prevent catastrophes. The problems are varied and the educational backgrounds of young clients have ranged from college to grade school. In many instances economic need is not the pressing problem. On the contrary, sometimes the girl or her family is in the contributing group. In every case the emotional strains of a present situation are serious, and the need for helpful service is great, for those who are neither children nor yet mature. Often serious nervous disorders have resulted from prolonged deprivation, or the maintenance of a smart appearance for job-hunting has been at the cost of physical health.

In short, the objective is to provide, with the detachment that is rarely possible for relatives or friends to achieve, expert confidential counseling service to young people who desire to talk over personal problems or questions of family relationships with case worker or psychiatrist. There is no "follow-up" unless it is requested, for the relationship must be voluntary if it is to be effective.

**M**MARGUERITE MARSH, the executive secretary of the New York CMH, says that there are three questions that she is frequently asked by young girls coming to her for help. The first: "I am in love with a boy. He has no job and neither have I. Should we marry when we have to depend on relief to live?" The second: "If we marry have we a right to have children?" The third: "The boy I want to marry has no job but I have. Can we be happily married if I work and he stays home and does the house work?" I presume Miss Marsh knows the answers but I would hate to have those questions put to me. What actually does happen in a large number of cases is for these young people, thoroughly disillusioned in a world that gives them no place, to throw the conventional rules of society overboard. "Why not? Why should we obey the rules of a decadent society that will not allow us to live honestly. At least we can have each other for a time. We will take our chances on what happens after that." The smash-up eventually comes. Then if the girl, crushed by her experience, is fortunate enough to find the CMH she there finds the courage to try again—new resources both within and without. She

comes again to see herself as an individual of worth and value regardless of external circumstances. What's more, and quite as important, it helps with food, shelter, clothes and employment agency fees until a job is found. The Church Mission of Help is doing great work.

## Prayer Book Inter-Leaves

### QUESTION BOX

**Q.** MY wife and I both shrink from drinking out of the common communion cup, especially so since reading a warning issued by the Board of Health in our city. Is there any remedy? I understand the General Convention recently debated this subject. I might add that on Easter day, when our rector had no assistant, the administration of the cup kept us in church nearly an extra hour. **A.** The remedy is simple—leave the communion rail before the cup is offered you. If those who feel as you do (and there are many) would do this, a great reform might come about in a few years without debate or controversy, and no vote of General Convention needed. Before acting it would be courteous, of course, to notify your rector of your intention.

**Q.** Why does our rector give out the psalms and tell us which page of the Prayer Book to turn to? I have only heard this done in recent years though the psalm numbers in the old Prayer Book were printed less clearly than they are now. It annoys me. **A.** You must remember that today there are many of the clergy who conduct their services on the principle of catering to the unintelligent. It is certainly annoying to Church people like ourselves who take pride in the old cultural standards of the Episcopal Church to be treated as if we were children in a kindergarten. But what can we do? We have probably got to grin and bear it. Or else educate the clergy.

**Q.** Should there be a crucifix on the altar? **A.** It depends on your theology. If yours is that of the late medieval period, or the modern Roman Catholic Church, the answer is, yes. If it is that of the New Testament and the ancient Church, the answer is, no. But of course one crucifix is better than two, and much better than two crucifixes and several crosses, as we sometimes see them grouped on or around the altar.

**Q.** I sometimes have to shorten the Communion service. Could I omit the prayer for the Church? **A.** Rubrics do not allow any omission, but in any case you must not omit this prayer, which contains two essential features—the intercession, and the solemn offering, the "sacrifice," of bread and wine. If you must shorten, leave out the commandments, the creed, the comfortable words, and of course all trimmings like a "last gospel"; and put the Gloria Patri in place of the Gloria in Excelsis.

**Q.** What would you say to the practice in our Church where the people join with the priest in saying the prayer of humble access and the thanksgiving after com-



munion? A. A good idea in that it makes the service more congregational and thus gets away from the medieval doctrine that the Holy Communion belongs to the priest and the role of the congregation is that of simple listeners and lookers-on.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

## Prevarications

REALLY, you know, most of us clergy in this day of sophistication are not nearly so dumb as we look in our flat hats and round collars. In fact I think the average layman would be surprised to learn that the clergyman of his parish is not a pious fool who believes everything that is told him. I believe we have more lies told us than the judge on the bench, and any one who has anything to do with courts realizes that perjury is all too prevalent.

How terrible! Yes, I am being terrible purposely, because I believe most of the lies I listen to are meant to spare my feelings, or are the product of ignorance. The thing that hurts my pride, is the fact that they reflect upon my intelligence.

Maybe if I tell you some of them you will understand that I really am not dumb: "I love the Church; it means so much to me; I wish I could do more for it." This from a woman whose contribution is twenty-five cents a week, attendance occasional; and whose card club costs her two dollars; attendance regular.

"I would be glad to help if I could, but I am just too busy." This from the busy housewife who can find time for D. A. R., Woman's Club, Garden Club, P.-T. A., and what have you, or from the busy business man who finds time for golf, Rotary, Kiwanis or poker.

Then there is the response—"I have been sick off and on all this winter." Yes, off week-days and on Sundays. The rector really ought not to read the social column; it is bad for his disposition and spoils his innocent and sympathetic look when he gets that one.

Then, of course, there is the old one about the family insisting on Sunday dinners. That family ate out of a can and a fireless cooker five nights last week; went out for dinner the other night, which was the cook's night off; but their Sunday dinner is important.

"If only someone lived near me to get the children to Sunday school; I simply can not manage to get them there." The last time I took that one seriously at a sacrifice of gasoline and time, I discovered the father sitting in front of the Post Office, reading the Sunday paper. I thought he was in bed getting his much-needed rest.

This is a cheerful one too: "You can count on me; I have learned my lesson, and if I can do anything to help, just call on me." Oh, so many of them are like the checks which come back from the bank marked "N.S.F."

There are grouchy ones, not so pleasant to hear:

"There are so many hypocrites in the Church." I rather like that one, particularly since it presents the hope of relieving the Church of one more.

"No one ever speaks to me at Church." I sat behind that one at the movies the other night and a man two seats in front turned around with, "Madam, will you please keep quiet." I am glad no one ever speaks to her in Church.

I could go on and on, but sooner or later I would be sorry, so I am signing off. It was just a meditation at the end of a day of provoking prevarications.

One last observation. Some day someone will say to me, "Parson, I simply am not interested in the Church; I do not care if it closes; do not worry your head about me, and don't bother me." I shall not be able to recognize the truth; I shall not believe him.

THE POOR PARSON.

## The Text-Stretcher

GEORGE WEATHERBEE attends Church regularly, is helpful in the various organizations and there is talk of putting him on the Vestry. If ever a man enjoyed Church, George does. The tones of the wonderful organ and the well trained voices of the choir thrill him, for he is musical. The dignified and beautiful artistry of the Church interior is a treat to his eyes, for he is artistic. The service, conducted by a Rector who reads with expression, is like a beautiful poem to him. He delights in the sermon. Being something of a writer and speaker, himself, he finds it an enjoyable mental exercise to follow every word and note how the preacher brings out his points. George is familiar with the Bible, has a good grounding in Church History and often surprises his Rector by his knowledge of Canon Law. In fact, his private reading practically amounts to a theological course.

With it all, George is not really Christian for, while religion interests him, it does not motivate his life. He is good, not because of religion, but because he is a natural born gentleman, anyway. He loves the Church with his head and not with his heart. He is having a "Platonic Affair." As almost all cases of Platonic affection end in real love, George's friends hope that his will be no exception.—THE CHURCHMOUSE.

### CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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THE WITNESS

6140 Cottage Grove Ave.

Chicago



## FIRST LAYWORKERS POLICIES ISSUED TO DIOCESE OF OHIO

By CLIFFORD C. COWIN  
*Financial Secretary, Diocese of Ohio*

The Church Life Insurance Corporation, a wholly owned subsidiary of The Church Pension Fund, has recently made available retirement annuity policies for layworkers of the Church and the first policies have been issued to the diocese of Ohio. Exclusion of the Church from the provisions of the federal social security act pointed an obligation which the Church had met in respect to the clergy in The Church Pension Fund system but had not previously considered in respect to its lay employees. The large number of clerks, stenographers, organists, sextons, executive secretaries, religious education and social service workers, who carry on the Church's business are now denied the future retirement benefits of secular employment; they had always been excluded from the benefits of The Church Pension Fund, which was established by the Church solely for the clergy and so restricted in its special charter from the State of New York.

The existence of an obligation was quickly acknowledged by the Church. The diocese of Ohio ordered retirement annuity policies for its lay employees on April 13, 1937 and recommended similar action by all parishes and institutions of the diocese. The General Convention in October, 1937, extended a similar recommendation to all organizations of the Church.

With clear insight of the problem Bradford B. Locke and his staff have produced deferred annuity and retirement annuity contracts of great flexibility by means of which dioceses, parishes and other institutions can fulfill their own determination of responsibility in the case of each individual lay employee. Each employee will have an individual contract and will receive exactly the benefits for which he has paid or which have been paid in his behalf, no more and no less. It remains for each diocesan council and parish vestry to determine its own measure of responsibility towards each employee and to make provision for the payment of premiums to secure the desired benefits.

The diocese of Ohio has purchased annuity contracts based on premium payments amounting to six per cent of the salary basis of the respective employee; half of this premium will be paid by the diocese, and half deducted from the employee's salary. This premium corresponds with the maximum premiums which will be re-

quired of secular organizations under the Federal Social Security Act. The premiums paid by the diocese will purchase the simple deferred annuity policy, which provides maximum annuity at retirement age but has no cash or loan value or death benefit. The employee can be expected to prefer the additional benefits of a cash and loan value and death benefit, even though the future income is somewhat decreased. The premiums deducted from the employee's salary will, therefore, be used to purchase the companion policy, the retirement annuity contract. As an option is provided in these policies to move the retirement age forward to 55 or backward to 70, the diocese of Ohio has considered 65 as the normal retiring age.

In general, Church employees over forty will receive smaller benefits from policies based on 6% premiums than they would in secular employment from Social Security. On the other hand, past years of faithful service should deserve special consideration from the Church organizations, which have older employees on their staffs. A premium basis of 6% of salary should be regarded as a minimum and careful study given to the opportunity to reward faithful service with an adequate pension, by the payment of premiums on a higher basis in such cases.

The diocese of Ohio will refrain from laying down any definite rule as to what constitutes an adequate pension. The high premiums required for older employees, in such a case, might easily suggest the idea of replacing them with younger men and women. Vestries and finance committees are sometimes not fully aware of the value of the tact and understanding of a mature parish secretary; those that are aware will voluntarily assume a larger retirement contract than the suggested minimum.

Exclusion of the Church from Federal Social Security did not create the obligation for retirement benefits for lay employees. The Church Life Insurance Corporation does not and cannot present a ready made solution. But the Social Security Act has pointed the obligation and the Church Life Insurance Corporation has presented to the Church the means for fulfilling that obligation according to the measure of each council and vestry employing laymen and laywomen.

### NEW WORKER IN CINCINNATI CMH

Miss Ann Newman, St. Philip's, Columbus, Ohio, has joined the staff of the youth consultation service of the Cincinnati Church Mission of Help.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The Fellowship of Reconciliation has sent out a letter to all the clergy of the United States urging them to preach on Sunday, May 29th, on "Keep America Out of War." There must be a concerted effort for peace, the letter declares, or we will soon be confronted with the demand that "preachers present arms." It is a good suggestion though I, for one, differ with the F.O.R. on how America is to be kept out of war. It is their opinion that we can completely isolate ourselves and thus avoid being dragged into the next war if it comes. Some of the rest of us believe that the way to avoid war is to make it more difficult for the Fascist aggressors to wage war by refusing to ship them the instruments of war. As things are today, the Rebels in Spain are receiving supplies which we sell to them by way of Berlin and Rome. As for Japan, our shipments of scrap-iron tripled in a year; we sold them 844,000 tons of steel in four months; we sent them more iron in four months of 1937 than we did in the previous six years. Thus aiding the aggressors while denying any assistance to the victims is the practical result of our policy of neutrality. The withdrawal of all support to aggressor nations; no arms, no credits, and a people's boycott of their goods is, in my opinion, the one possible way to keep America out of war. For the democratic nations not only to be in constant retreat before the forces of Germany, Italy and Japan, but also to aid them in their conquests with war supplies, is not to avoid war but to make it inevitable.

\* \* \*

### E. P. Dandridge Elected in Tennessee

The Rev. E. P. Dandridge, rector of Christ Church, Nashville, Tennessee, was elected Bishop Coadjutor of Tennessee on April 20th. He has long been a leader in diocesan and national Church affairs and is at present a member of the National Council.

\* \* \*

### Religious Editors Meet the President

Editors of religious publications, meeting in conference in Washington last week, had an hour with President Roosevelt at which they urged upon him a change in the government's policy toward Loyalist Spain. It was pointed out that under our present neutrality policy aid is going to Franco while the democratic government of Spain is denied any help.



The President expressed concern but was non-committal.

\* \* \*

#### **Canon Bell Sails for Europe.**

Canon Bernard Iddings Bell sailed on April 26th for Europe, to be gone until July 18th. He is to spend a month in Italy making further observations on the relationship of Church and state under Fascism. He is also to have a month in England where he is to fill a number of preaching engagements and also continue his study of changes in the religious method in the English public schools.

\* \* \*

#### **Convocation in Eastern Oregon**

The diocese of Oregon is holding its annual convocation this week, April 26-28, opening on Tuesday evening with a missionary mass meeting. The speakers were Dean Shires of the Divinity School of the Pacific; Judge Arthur D. Hay and the Rev. Thomas M. Baxter.

\* \* \*

#### **American Seminar Meets in New York**

The American Seminar, which for fifteen years has toured Europe under the direction of Sherwood Eddy, held its first sessions in the United States last week, with meetings in New York and Washington. About one hundred men and women from twelve states listened to addresses on

current political, economic and international problems. Among the speakers were Jerome Davis, formerly of the Yale faculty; Kirby Page; Reinhold Niebuhr; Oswald Garrison Villard; Eduard C. Linderman of the New York School of Social Work; Thomas E. Dewey, district attorney of New York; and the executive secretary of the Church League for Industrial Democracy.

\* \* \*

#### **National Secretary in North Carolina**

The Rev. Almon R. Pepper, executive secretary of the national social service department, led a conference for the clergy of North Carolina, held in connection with the state's social service conference held in Greensboro on April 25-26.

\* \* \*

#### **City Mission Opens Training Center**

This summer for the first time Manhattan State Hospital, New York, will open its doors to theological students who want special training in the understanding of mental disorders. This adds one more large institution to those that, under its chaplains, are cooperating with the New York City Mission Society in its program of pastoral training for seminarians and young clergy. The staff of the hospital and the society both feel that the clergy, whether as leading citizens or as personal counselors, should have some real ac-

quaintance with what psychiatrists are doing. The advisors of the project at Manhattan State Hospital are Dr. Michael P. Lonnergan, the clinical director of the hospital; the Rev. John L. Roney, resident chaplain; the Rev. Otis R. Rice of the General Theological Seminary, and the Rev. Thomas J. Bigham, Jr., of the Seminary and the City Mission Society. Other students this summer will do field work at Bellevue Hospital, City Home and Cancer Institute, the New York State Training School for Boys, and in San Salvatore Chapel and the family service department of the City Mission Society.

\* \* \*

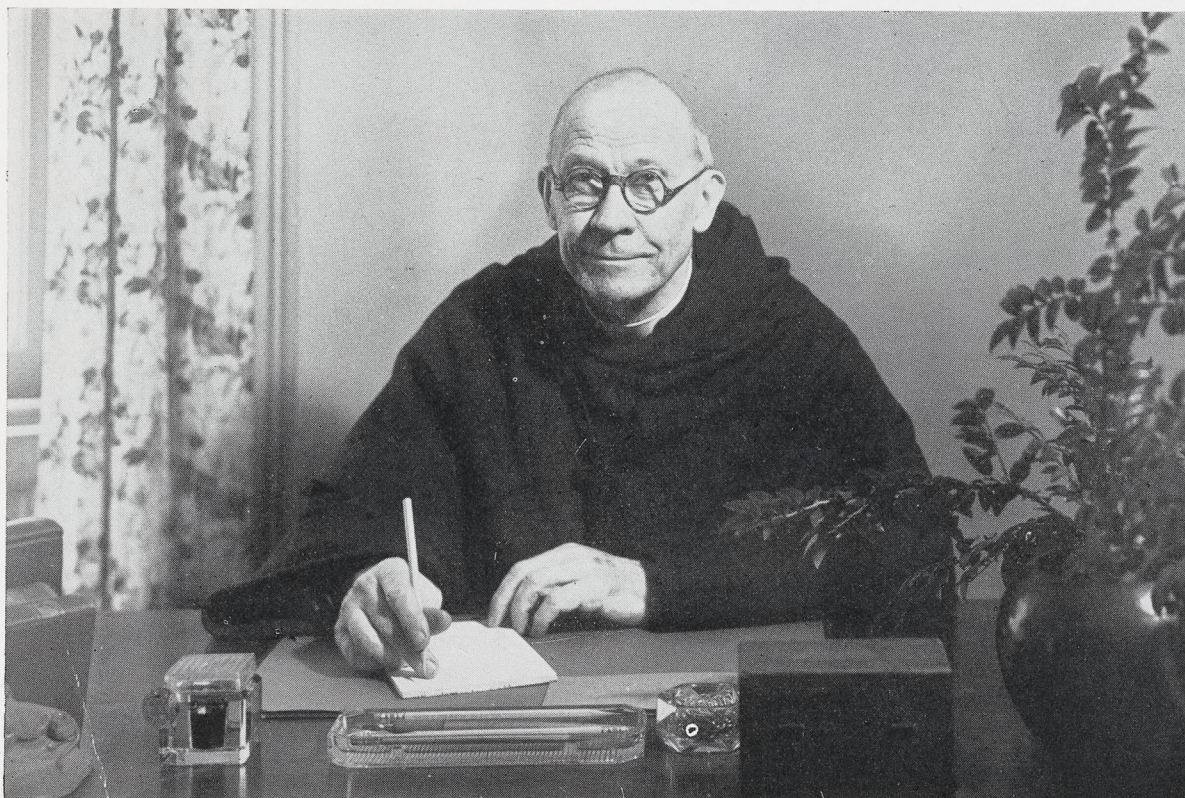
#### **Corner Stone for Detroit Church**

Bishop Creighton of Michigan laid the corner stone on Easter Day for a new church building for St. Cyprian's mission for Colored people in Detroit, assisted by the Rev. Malcolm G. Dade, who is in charge of the mission. It is to be a practical building with a church auditorium, guild rooms, dining room, kitchen and study.

\* \* \*

#### **Carl Block Elected in California**

The Rev. Carl Block of St. Louis was elected Bishop Coadjutor of California on April 19th on the first ballot. Last year he was elected Coadjutor of Kansas but declined. The Rev. Mark Rifenbark and the Rev.



SHIRLEY C. HUGHSON, O.H.C.  
*Chaplain of the New York Church Mission of Help*



Henry Shires, both of the diocese of California, were the runners-up in the California election. Others to be nominated were the Rev. Charles Deems of Minneapolis and the Rev. George Davidson of Los Angeles.

\* \* \*

#### **School of Music in Detroit**

The guild of church musicians of Detroit has opened a school, meeting each Tuesday evening in the parish house of St. John's, with experts giving instruction on various phases of church music.

\* \* \*

#### **Pushing Unity in Michigan Parish**

You may recall an item a few weeks ago about our St. Paul's in Romeo, Michigan. St. Paul's had a fire. The pastor of the Congregational Church was in the hospital. So Rector L. B. Moore of St. Paul's took his congregation to the Congregational Church during the pastor's absence to conduct joint services. It worked out so well that a further step was taken on Maundy Thursday when all the Protestant churches in town joined forces for a union service in the renovated St. Paul's, the first ever to be held.

\* \* \*

#### **Bishop Tucker to Visit Louisiana**

The observance of the 100th anniversary of the diocese of Louisiana is being carried through despite the illness of Bishop Morris who has been confined to his home for several weeks. Presiding Bishop Tucker is to preach at a festival service to be held on May first in Christ Church Cathedral, New Orleans, the service to be broadcast. Then each parish in the diocese is to mark the occasion with special services that day.

\* \* \*

#### **Carrying On Under Difficulties**

But nine out of forty-five mission stations in the diocese of Shanghai were functioning when a report was recently prepared by the Rev. Hollis S. Smith. Four of these are in the foreign settlement of Shanghai; the other five are in small villages. "Work in the interior cities," Mr. Smith reports, "has almost stopped. Mission buildings, churches, schools, hospitals and residences have been damaged or destroyed by bombing or burning. Churches are used for stables or otherwise desecrated. Many mission buildings and compounds are still occupied by the Japanese military and extensive looting has occurred in all occupied areas." Dealing with conditions in the various stations as far as known, includes such entries as these: "Church of Our Saviour, Shanghai; of 1,100 parishioners, about 150 accounted for"; "Grace Church, Shang-

hai, of 350 parishioners, only 60 accounted for. Rectory looted clean"; "St. James, Woosung, at present occupied by Japanese military and used as a stable. Windows, doors and floors all gone. Of 350 parishioners, 120 now accounted for"; "St. Stephen's, Yang Huang, of 160 parishioners, no news"; "Emmanuel Church, Yangchow. Building standing but all woodwork and floors removed and burned together with furniture. Clergy house completely looted. Mahan School and foreign residences looted clean, furniture burned."

\* \* \*

#### **Protest Against Intercommunion Services**

A petition signed by 1406 Episcopal clergymen protesting against services of intercommunion was handed to the Presiding Bishop on April 24, with the request that he bring the matter to the attention of the House of Bishops.

\* \* \*

#### **New Bishop for Southern Virginia**

The Rev. William A. Brown is to be consecrated Bishop of Southern Virginia on May 3rd at St. John's, Portsmouth, Virginia. The Presiding Bishop is to be the Consecrator and is to preach.

\* \* \*

#### **Connecticut Church Destroyed by Fire**

St. Andrew's, Northford, Conn., 95 year old edifice, was burned to the ground on April 15, the loss estimated at \$20,000. The Congregational Church, nearby, nearly went also, its roof starting to burn from sparks from St. Andrew's, but firemen were successful in putting it out.

\* \* \*

#### **Summer Conference in Iowa**

The Rev. J. S. Bunting of St. Louis; the Rev. Guy C. Menefee of Rochester, Minnesota, and the Rev. Richard E. McEvoy of Iowa City are to be the leaders at the summer conference of the diocese of Iowa, to be held July 6-13 at Clear Lake.

\* \* \*

#### **Promoting Better Race Relations**

Young people of the diocese of California recently held a service to further better race attitudes. Addresses were given by a Negro, a Japanese and a Chinese, all members of missions in San Francisco.

\* \* \*

#### **Exiled Germans in Cincinnati**

Eight exiled German students, studying at the Hebrew Union College in Cincinnati, met with the stu-

dents of the Graduate School of Applied Religion on April 12th to take part in a round table discussion of the mutual problems of Jews and Christians in a changing social order. Abraham Cronbach, professor of ethics at Hebrew Union, and Joseph F. Fletcher, director of the Graduate School, introduced the student groups to each other. The German Jews were expelled from their country a year ago when their rabinate school was closed in Berlin and the Hebrew Union College offered them scholarships in this country. Likenesses and differences between organized Christianity and organized Judaism were discussed at some length during the round table discussions. References were made to the Oxford Conference on Life and Work, and both Jews and Christians confirmed the Oxford statement that the supreme test and task of organized religion is in the field of social justice and social pioneering. The round table was so successful that the Graduate School plans to continue it at further meetings.

\* \* \*

#### **Now We Know What's the Matter**

The United States Senate has been prayed for but twice during the present session of Congress. As you of course know, the chaplain is our own ZeBarney T. Phillips, rector of the Epiphany, Washington. It is his duty to open each "legislative day" with a prayer, asking for the divine guidance of the Senate. But technically the Senate is still in the second "legislative day" so that Chaplain Phillips hasn't been there to offer prayers for over three months.

\* \* \*

#### **Using the Radio in China**

Missionaries in China, cut off from mail, telegraph and telephone,

### **"Support of All Nations"**

A Chinese doctor, at the front ministering to his comrades, writes that the support of all nations to the cause for which he is prepared to die is "a great stimulus to us." Are you aiding? Donations sent to our Emergency Committee, marked for China Relief, are forwarded to Madame Sun Yat Sen and Madame Chiang Kai-Shek.

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are being reached through the radio, with sixteen communions united in the National Christian Council sending out a weekly broadcast. It carries news of the outside world, and also gives them information about each other. The report states that it has done wonders to maintain morale.

\* \* \*

#### Summer School at Virginia

The Rev. John C. Bennett, Presbyterian theological professor and one of the leaders at the Oxford Conference, is to be the headliner at the annual summer school at the Theological Seminary, Alexandria, Va., the week of June 13th. Others to give courses are the Rev. Albert T. Mollegen, the Rev. Alexander Zabriskie and the Rev. Stanley Brown-Serman, all of the Alexandria faculty.

\* \* \*

#### Large Class at Trinity, Columbia

The Rev. Henry D. Phillips, rector of Trinity, Columbia, S. C., presented a record class for confirmation a couple of Sundays ago. There were 73 candidates of whom 35 were adults.

\* \* \*

#### United Christian Front in England

Prominent representatives of the Church of England, the Church of Scotland, the Free Churches and the Roman Catholic Church have signed a declaration on the subject of a United Christian Front. "The deepest and most fateful cleavage between our contemporaries," they declare, "is that which separates those who believe in God from those who do not." They therefore call upon Christians everywhere to do all in their power to revive "a living faith in God and a more eager acceptance of the plain teaching of the Gospel."

They should strive to make such common action more possible and less open to cavil on the part of non-Christians by removing from their mutual relations sectarian jealousies and all causes of sectarian bitterness. They should seek to secure that members of one denomination should never behave in un-Christianly fashion towards those of any other denomination; they should adjure all forms of religious persecution, and they should rely only on persuasion in making converts.

The history of the declaration is interesting. Those who signed it were fellow-passengers on a cruise to the Near East. During the cruise they took part in a discussion on "A United Christian Front," and at its close they drew up in conference a statement of the points on which they could agree unanimously. Among the 19 signatories are the

Bishop of Southwark, Lord Dickin-son, the Dean of Chichester (Church of England), Dr. David Cairns, ex-Moderator of the Church of Scotland, Dr. J. E. Rattenbury, ex-President of the National Free Church Council, Dr. Edward Myers, Bishop Coadjutor to the Cardinal Archbishop of Westminster and Father D'Arcy, S.J., of the Roman Catholic Church.

\* \* \*

#### Records Broken in Chicago

Attendance records were broken at the noonday services held in a Chicago theatre during Holy Week. Bishop Stewart in one of his talks

said that war was not merely threatening but was actually here. "We can feel today," he declared, "if we are at all morally or spiritually sensitive, the hurrying movements of great spiritual forces lining up, arraying for battle and already engaged in battle."

\* \* \*

#### Cooperatives in the United States

The bureau of labor statistics is about to release the first part of a study they are now making on the cooperative movement. There were 3,600 consumers cooperatives in 1936, with 677,000 members and doing an annual business of \$182,685,-

## CHURCH LIFE INSURANCE CORPORATION

Report to the Superintendent of Insurance  
of the State of New York as at close  
of business December 31, 1937

**Insurance in force \$22,420,313**

#### Ledger Assets

Mortgage Loans .....	\$	25,000.00	
Policy Loans .....		81,077.04	
Premium Notes .....		104.30	
Bonds .....		3,538,105.02	
Preferred Stocks .....		424,129.42	
Cash .....		113,946.52	\$4,182,362.30

#### Non-Ledger Assets

Interest Accrued .....		32,025.96	
Net deferred and uncol- lected premiums ...		197,025.12	
Market Value of Stocks over Book Value ...		13,230.58	242,281.66

#### Gross Assets .....

\$4,424,643.96

Assets Not Admitted ..

277.77

#### Total Admitted Assets ...

\$4,424,366.19

#### Liabilities

Premium Reserve ....	\$3,286,946.00
Other Reserves and Liabilities .....	112,544.60

#### Total Liabilities .....

\$3,399,490.60

#### Capital and Surplus .....

1,024,875.59

\$4,424,366.19

The Church Life Insurance Corporation issues life and retirement insurance and annuities to the clergy, lay officials and active lay workers of the Episcopal Church and their immediate families.

## Church Life Insurance Corporation

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000. They report 3,728 cooperative telephone associations; 259 cooperatives supplying electricity to 161,000 farms; 42 cooperative burial associations serving 27,000 members and 1,150 cooperatives handling oil that did an annual business of \$69,985,000 among its 325,000 members.

#### Leaders of Fifth Province to Meet

Leaders of the dioceses composing the province of the mid-west are to meet in Chicago May 31, June 1-2 under the auspices of the field department of the National Council to plan for the fall canvass. About 75 men are expected to attend.

#### Missionaries Write from Japan

Carrying on the work of the Church in Japan is not the easiest thing these days. Thus a missionary sends a few words, cautious and reserved since there is a strict censorship: "Kyushu lies well within the strategic zone for national defense and the northern part of the island is a hive of heavy industries. Surveillance by both civil and military police is strict. . . . The constant enquiries of the police are but a small indignity which can best be endured with the help of a little humor.

"The more serious result of present circumstances is that a good part of the diocese is practically closed to the bishop and other missionaries. . . . There has been a sad cutting down of itinerating so far as the bishop is concerned, and it is already clear that the statistics will show a falling off under some headings. It is terribly sad and disappointing for there never was a time when the witness of the Church to the things of Christ was more needed."

"The reports are sad reading," writes England's Bishop Boutflower, formerly of Japan, referring to some recent statements. "Yet not one of them suggests defeat or that the work is not worth pursuing. They resolutely look ahead to the assured issue. And, like the minister who always found matter for thanksgiving to preface his extempore prayer and on a quite hopeless Sunday began, 'O Lord, we thank Thee that the weather is not always like this,' so these, our fellow-servants, persist in noticing happy things in troubled days."

#### A President on Wheels

Mrs. Fred Ramsey gets around. Last October she was elected president of the Auxiliary for the province of Sewanee and since that time has attended the annual meetings in seven dioceses and an infinite number of parish meetings. . . . The Aux-

iliary of the province sponsored a scholarship contest on "What Is the Church?" with the winners going to the Sewanee, Kanuga and St. Augustine's summer conferences. Thirty essays were submitted from 12 of the 15 dioceses in the province. The winners: Mrs. Linton Solomon of Macon, Ga.; Mrs. G. G. Rogers of West Palm Beach; Miss A. V. Ewbank of Hendersonville, North Carolina; Miss A. M. Tulane of St. Petersburg. Two Negro Churchwomen also won scholarships at the St. Augustine's conference. Miss E. Collins of New Orleans and Miss N. B. Foster of Greenville, Mississippi.

#### The China Emergency Fund

The China Emergency Fund, being raised by the National Council, totalled \$168,901 on April 18th.

#### College Leaders Meet in Los Angeles

A conference for leaders of junior college students is to be held at St. Paul's Cathedral, Los Angeles, on May 7th under the chairmanship of the Rev. Henry Clark Smith of Riverside.

#### Missionary from India to Address Women

The Rev. George Van B. Shriver, on furlough from India where he has been serving as our lone missionary, is to address the annual meeting of the Auxiliary of Southern Ohio which meets at Dayton on May 17-18. Bishop Hobson is also to speak and the Rev. Arthur Sherman of the Forward Movement staff is to be the preacher.

#### Choir Singer with a Record

Charles A. Barbier of Glen Ridge, New Jersey, sang in the choir at Trinity, New York, on Easter. He became a choir boy at this historic church when eight years old and this was the fifty-fourth consecutive

## RESTHAVEN

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Easter that he has sang there on Easter Sunday. He recalled how as a lad the choir boys used to go swimming at the Battery (the tip end of Manhattan) between the morning and afternoon services.

\* \* \*

#### Death Takes Sewanee Dean

The Rev. Charles L. Wells, seventy-nine year old dean of the theological school at the University of the South, Sewanee, Tennessee, died on April 18th.

\* \* \*

#### Anti-Semitism in Japan

Irene Harand, valiant fighter against anti-Semitism, reports some curious stories from Japan. Sections of the Japanese press have discovered that all of Japan's troubles are due to the Jews. The Jews, operating through British banks and railroads, destroyed the loyalty of the Chinese officials to Japan; the Jews, operating through Soviet Russia, stirred up the Chinese masses to anti-Japanese actions. The Jew, Sir Frederick Leith-Ross, reformed Chinese currency in 1935 with American and British aid; the International Settlement of Shanghai and the French concession are dominated by Jews. Finally, Chiang Kai-Shek's personal adviser, W. H. Donald, is listed as a Jew.

It need not only be added that neither Sir Frederick nor Mr. Donald are Jews. The whole thing is typically anti-Semitic fabrication. No wonder the "North China Daily News" commented that "it would be interesting to know why a correspondent wastes his time and the space in his paper to manufacture such lying nonsense."

\* \* \*

#### Religion in the U.S.S.R.

In connection with the Godless Congress at Moscow, which opened at the beginning of February, the Soviet Press has published articles on the question of the Church and

the State in U.S.S.R. According to *Pravda*, of February 5, the "October Revolution" alone resolved the problem of Church and State. The Church today is a private organization, although of an undesirable character. Tens of millions of individuals have already freed themselves from the stupidity of religion, but is religion really dead? "Religion," replies the journal, "is not yet dead. Popes, mullahs, sectarian preachers and others try to exploit religious prejudices for counter-revolutionary purposes. Are they all counter-revolutionary? No, they are not all hostile to the Soviet Government, but by their essentially reactionary doctrine they are always wronging the workers."

At the Godless Congress one of the leaders of the movement, Olechuck, declared that Godless activity has much too much slowed down. Other speakers keenly criticize the Central Committee of the Godless Movement for its inaction and its bureaucratic methods. Among others, Loukatchevsky, one of the great leaders of the anti-religious movement, a delegate at the Congress of Free Thinkers at Prague in 1936, is attacked as an enemy of the people and a traitor, a Trotskyst who would be better dead.

\* \* \*

#### Anti-War Movement in Japan

The existence of an anti-war movement in Japan has been repeatedly reported by the *China Weekly*

#### Do YOU know HOW?

The Faith of The Church is not just a matter of one's emotions. There are certain things we must KNOW and DO if we would really draw nigh to Our Lord. For instance, do you really KNOW HOW to pray, to read your Bible, to hear Mass, to make your Confessions, to help your Parish Priest, aye, and HOW TO GIVE ALMS? (which is known by oh, so few!) We have a truly fine little book: "HOW—A Handbook of Catholic Practice." We urge its use. Everyone can afford it. Price: 50c, plus postage. No excuse now for "negligences or ignorances." For the price of one movie, you all may possess the proper instruction that will draw you very close to Our Lord. Sometimes we wonder just how many Church people truly want to draw very close to Him.

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*Review.* Proof of this is seen in the leaflets found at Shanghai, in the Japanese navy, and on the bodies of dead Japanese soldiers, which were issued by Japan's Peace League, the Farmers' League, the Ex-Service-men's Corps, and other organizations, all opposed to the war in China. The Japanese navy has already arrested 20 sailors and sent them back to face firing squads. The type of anti-war propaganda being spread is also significant. One leaflet declares that the present war is waged by Japanese war lords, finance barons and the

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nobility in the hope of reaping selfish gains.

"The militarists (it continues) desire to seize political power, the finance leaders attempt to monopolize Japan's financial market, while the nobility wants to overthrow His Imperial Majesty. To realize their personal and class ambitions, they are driving Japan's youthful soldiers to be slaughtered."

Another leaflet distributed by the so-called Anti-War Movement of the Japanese Young Men, which was found in the pockets of dead Japanese soldiers, lists as reasons for opposing the war:

1) We should not fight for the military and financiers as slaves;

2) Already 200,000 men have been killed since the Mukden Incident of 1931;

3) There is no reason to sacrifice more, since China is not our enemy but the militarists are.

It is well known that the Japanese army and navy have been one of the sources of "anti-capitalist" propaganda.

\* \* \*

#### German Soldier Speaks Out

A newspaperman returning from Germany reports a long conversation with one of the officers of the German army, which sheds some light on the relationship between the Nazi Party and the army. The officer was a Prussian Junker, conservative and a Protestant, a typical representative of the officer caste. He and his friends were indignant over the arrest of Pastor Niemöller. The persecution of the Catholics had left him indifferent, but action against the Protestant church roused his anger against the Nazis. Another reason for his opposition to the Nazis is their foreign policy. He and his fellow-officers do not believe that the democratic countries will continue to yield to the Nazis. He has the highest respect for the French army and French war machines and he does not believe that the German army is strong enough to oppose France. German infantry, above all, is still inadequate and insufficiently trained. Czechoslovakia could be defeated, but not one of the Great Powers. English rearmament has caused great worry among the officers, while the military power of Italy is not esteemed highly. A third reason for dissatisfaction with the Nazis arises from his caste feeling. He and his fellows despise the "plebian elements" in the Nazis who are no specialists yet wish to participate in everything. On the other hand, the officer corps endorses Hitler's and Goering's economic policy. They believe that private capitalism has outlived its usefulness, particularly in

times of war. The only doubts that still existed referred to the capability of the Nazis to govern industry. Most interesting was also the fact that there was much hostility to Blomberg.

\* \* \*

#### Charlotte Rector Tells of Miracle

The Rev. Willis G. Clark, rector of St. Peter's, Charlotte, N. C., out for a drive with his wife received guidance that he should call upon a fam-

ily where there was an infant he thought should be baptized. The mother said "My sister, next door, also has a child that I believe she would like to have christened," so Mr. Clark asked that she bring the child to him. Fast asleep in her mother's arms the baby was brought, with the explanation that she had been taking her afternoon nap. There was the sound of a crash. Rushing next door they discovered

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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  
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Sundays: 8, 10, 11 A. 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.

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11 A.M.—Morning Prayer and Sermon.  
7:30 P.M.—Organ Recital.  
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Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

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Daily services in the Chapel.

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Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Rev. Austin Pardue, Dean

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.; 4:30, 5:30 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.

### St. Michael and All Angels

Baltimore, Maryland

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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., Tues., Thurs., Fri.: 7:00 A. M.  
Morning Prayer: 9:00 A. M. Daily.  
Evening Prayer: 5:15 P. M. Daily.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11:00 A.M.—Morning Service and Sermon.  
6:00 P.M.—Young People's Organizations.  
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

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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.



that the ceiling of the room in which the child had been sleeping had fallen, with the baby's crib buried with a six inch deluge of plastering. The mother exclaimed, "The Lord hath delivered my child." These words were repeated by Mr. Clark next day at the baptism of the baby. To him and the mother at least the words had a real meaning.

\* \* \*

#### Notes on Our Troubled World

The newspaper of Folsom Prison, California, conducted a poll of the 400 convicts on war and peace. Fifty-eight of the prisoners thought the United States would go to war this year and 287 declared they would refuse to fight if they were free and 261 stated that they would refuse a parole to enlist. . . . Eton College, England, is to sell its war trophies for scrap iron to aid British preparedness. . . . In New York there is an agency that promotes world friendship through children. It has sent 13,000 dolls to Japan; 30,000 school bags to Mexico; 28,000 treasure chests to the Philippines; 20,000 picture folios to China and innumerable picture cards to France, Holland and England. . . . The vocation of a pacifist in a world of violence is to be the topic discussed at a conference of the International Fellowship of Reconciliation, meeting in Holland in July. . . . There was a typhoid epidemic this winter in Croydon, England, in which 344 persons were affected and 43 died. The offi-

cial inquiry disclosed that the epidemic was caused by "a man who had served in the war and had contracted typhoid during the war" and has been a carrier of the disease ever since.

\* \* \*

#### That Old Story About Missions

It is an old story but perhaps can't be too often told, that country missions are the fountain heads of city parishes. A recent illustration is a rural mission field in Maryland which has 102 of its former members now in a Baltimore parish.

Another illustration: In recent months the missionaries at Hays, Kansas, headquarters of the General Theological Seminary's associate mission in a rural field, have transferred Church members to every state west of the Mississippi, except North Dakota. Almost every parish in Kansas and Colorado has received members from this western Kansas mission.

Twenty-five college students who have been confirmed since the coming of the associate mission to Hays have gone out to small towns in all directions. Many of these towns have no Episcopal Church congregation but effort is made to keep the students in touch with the nearest one. In one town the students who

were confirmed at Hays have played an important part in establishing a new and vigorous mission.

\* \* \*

#### Church Life in Russia

Soviet newspapers have been publishing articles about the Church recently. These articles contain as a rule nothing new, but they reveal certain aspects of ecclesiastical life which are unknown abroad. After referring to the efforts made by the clergy to procure books and instruments required for the services, which have become very rare on account of the lack of material, these articles emphasize a new inter-ecclesiastical movement which is manifesting itself today in Russia. The Church leaders are trying to bring the faithful together. No details are available to show the importance of this movement except that it is in progress. These articles always imply that there is a tendency in the Orthodox Church towards a certain modernization — abolition of the priests' beards, the wearing of ordinary clothes, abolition of the title "father" (especially among the younger priests), the use of the means employed in other countries by the Catholic and Protestant churches to modernize church life, through the radio and the movie.

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