

June 23, 1938
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THE WITNESS



SAINT JOHN'S, LOS ANGELES

AN ARTICLE BY BISHOP LAWRENCE

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CLERGY NOTES

BROWN, FRANCIS T., has resigned as vicar of St. Mark's, Mesa, Arizona, to retire from the active ministry after a service of 46 years.

BROWN, WILLIAM A., Bishop of Southern Virginia, preached the baccalaureate sermon at Roanoke College, Salem, Va., and received an honorary degree of doctor of laws.

CURRY, MATTHEW A., of the diocese of Arkansas, was ordained priest on June 12th by Bishop Manning at the Cathedral, New York.

JONES, HAROLD, first full-blooded Indian to graduate from Seabury-Western Seminary, returned to South Dakota on June 17th for ordination. He is to work with his own people under the direction of Bishop Roberts.

KENNEDY, HOWARD S., 2ND, was ordained priest on June 12 at St. Paul's, Troy, N. Y., by Bishop Oldham. Formerly a Methodist pastor Mr. Kennedy is now a curate at St. Paul's.

MACON, CLIFTON, after two months in California, has returned to his residence, 90 Morningside Drive, New York City.

MEARS, JOHN, was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is to go to the Philippines.

NILES, WILLIAM PORTER, has resigned as rector of the Good Shepherd, Nashua, N. H., effective September 15th.

NIXON, EUGENE L., was ordained deacon on June 12 at St. Paul's, Troy, N. Y., by Bishop Oldham. He is in charge of St. Mark's, Green Island, N. Y.

PURDY, JAMES ELLIOTT, was ordained deacon on June 8 at Trinity, Lansford, Pa., by Bishop Sterrett. He was presented by his father, the Rev. Charles E. Purdy.

RATH, GEORGE E., was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is to be assistant to Chaplain Knox at Columbia University.

ROGERS, ARTHUR, for many years rector of St. Mark's, Evanston, Illinois died on June 10th after a long illness.

SCAMBLER, JOHN H., rector of St. Christopher's, Oak Park, Illinois, was re-elected president of the Chicago clergy's round table (clericus) on June 6th.

SNELL, WILLIAM W., was ordained deacon on June 7 by Bishop Creighton at St. Paul's Cathedral, Detroit. He is to become a member of the Order of the Holy Cross with hope of serving eventually in Liberia.

STROHSAHL, VINCENT H., was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is to serve at St. Mary the Virgin, Chappaqua, New York.

VAN DER HIEL, PETER C., staff of the chapel of the Incarnation, New York, was ordained priest on June 12 by Bishop Manning in the Cathedral, New York.

VOSSLER, ARTHUR B., diocese of Bethlehem, died on June 7 in Pasadena, California, following a long illness.

WALTER, ARTHUR G., staff of All Angels, New York, was ordained priest on June 12 by Bishop Manning at the Cathedral, New York.

WICKERSHAM, GEORGE W., 2nd, was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is a student at Philadelphia Seminary.

WILDING, CHARLES W., was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is on the staff of Christ Church, Rye, N. Y.

WILLIAMS, JOSEPH B., was ordained deacon on June 12 by Bishop Manning at the Cathedral, New York. He is serving at the Mediator, Kingsbridge, N. Y.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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H. ROSS GREER
A. MANBY LLOYD

Vol. XXII. No. 33.

JUNE 23, 1938

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

I AM BEWILDERED

By

WILLIAM LAWRENCE

An address by the Retired Bishop to the Massachusetts Convention

I AM a somewhat bewildered man in these fast-moving days. I have lived a long life, and now so many things are discovered to be just the opposite of what they used to be, that I do not understand. I am bewildered.

Let me give a few instances.

We used to be told that betting and gambling were economically unsound both for state and individual, that they were demoralizing and created a disdain on the part of the people for the earning of steady wages, and discouraged that backlog of wealth: thrift. Indeed so wrong and wasteful were they that the people of Massachusetts passed laws forbidding them,—laws which have been generally obeyed for a generation. Now, however, we are told that certain forms of gambling and betting are not only harmless but really beneficent; so the old laws have been repealed and, last Saturday at Suffolk Downs, half a million dollars changed hands. The commonwealth is now richer and better able to support its institutions for the feeble-minded and insane. Indeed the bigger the total, the richer will be the commonwealth of Massachusetts! Why not boost the figures up to a million, or better, to five million? No one except the loser will be the poorer; everyone will have had a good time; taxes will be lowered and the state enriched.

Speaking of "thrift", we used to be told that debts were hazardous,—they might catch us in a tight place; that running into debt was a bad habit. We then had the habit of distrusting and even despising a man who spent more than his income, mortgaged his property, and left his children—who had been brought up to spend money—without a dollar.

Today we are told that the way to make money is to spend it before you get it, and that will create a hunger to make more money in the same way. Brainy men who have never earned five thousand dollars a year tell us in a very blithe and easy fashion how to borrow billions; it will all come out right in the end.

I have no final objection to paying heavily for what I borrow but I have a mean sort of feeling in passing those debts down to my children and grandchildren to pay—if, by great sacrifice, they ever can. And as for

the budget: why, some twenty or thirty years ago Vice-President Dawes swept a platform with a broom and shouted that all waste should be cleaned up and that every government department, every civil officer, and every householder should have a budget and balance it on the evening of every 31st of December. The President, Congress, and the whole country shouted their approval and passed laws to see that that was done. I was the chairman of a committee of our Church which created a uniform system of accounts in every diocese of the country and insisted on balanced budgets. The Church is still doing pretty well at it, though not as well as it ought. But the nation! Why, who thinks of balancing the budget? That is not what budgets are for. I am bewildered.

I USED to be told that marriage was a sacred ordinance and of life-long duration; and now, why every eighth couple looks up with amused surprise and says, "How old-fashioned you are! You don't keep up with the times."

I am a supporter of Church Unity, though I have more interest in a unity of the spirit than of organization; and now I am told by certain earnest Churchmen that I must not allow a good Presbyterian to receive communion at an altar of this Church until a visible unity has been completed. This is not, it seems to me, a very hopeful lead towards Unity.

Perhaps I have no perception of the value of rigidity;—at all events, I hope that I have some sense of humor and of right proportion. The fact is that I have been a member of this Church for over eighty years and have lived through many efforts to narrow its faith and standards; but its historic heritage holds it steady, strong, and broad in its interpretation.

I mention one more illustration, more serious than the others perhaps because not quite so clearly defined and recognizable. In 1914, the phrase, "a scrap of paper", shocked the moral sense of civilized nations; it was a blow to the sanctity of treaties. In these days, there seems to be a vague, unspoken sentiment that a great nation, a mass of people, cannot be held to the fulfilment of its treaties made, perhaps, years ago and

by officers of government and people now dead. Changed conditions may justify national change of mind. If this be once recognized in international relations, the world and civilization are surely in a perilous condition. Confidence in national word and honor is the bulwark of civilization. I am bewildered.

Because of these changes in one lifetime, I have the feeling that a man over fourscore years of age ought not to be allowed to speak in public. His talking license should be withdrawn and I have told Bishop Sherrill so; but he will not listen. At all events, such a man is wise to confine his remarks to the simplest terms. I recall one illustrious example of a man thus discreet.

As a young man, he was narrow and belligerent, determined that men should think as he did; he once wanted to call down fire from Heaven upon those who taught not as his leader taught. Later, he became a Bishop and an octogenarian, and when, as the retired Bishop of Ephesus, the aged John was carried through his see-city, he did not express his opinions on the questions of the day; he did not criticize the government or scold the social leaders, he played safe and wisely when he confined his remarks to these few words: "Little children, love one another; little children, love one another."

Following the example of that retired, aged Bishop, I am going to speak briefly and in personal terms, laying down principles and action only for myself.

In these days of bewilderment I am not going to assume that I know much of anything about politics, or government, or finance, or peace, or war. I have enough to do to mark out the habit of my own behavior.

IN THE first place, I am going to carry a grateful heart that I am an American; and I am going to be a good American. I am grateful to God because I believe that this country has a very great opportunity to be happy and to have a great and happy future, and to be very helpful in making other nations happy.

The duty of an American, as I understand it, is to do his utmost to see that those who are to represent him in the government are worthy, and truly representative; and, with that done, to trust them. If they are unworthy, he may work for their replacement by better men, and he may work hard and sharply in that job; but so long as they are in office and make the laws and administer the government, the loyal American obeys and, without grousing or evasion, leads others to obey.

I have wondered sometimes whether the influence of the Church is not weakened when members of the Church, sometimes prominent citizens, so baulk at and evade the acts of government as to give cause for the suspicion of disloyalty.

Second: I shall try and be patient while the various nations are struggling out of these years of astounding and almost overwhelming difficulty. In my younger years, the various nations and races were far separate and, as I think of their conditions, I am convinced that, as a whole, the world is better off today than it was then. I recall the awful pestilences that swept off peo-

ples by the millions; of cannibalism, of racial wars; of murders by the thousand; of China and India with their hordes of starving peoples; of Russia and its serfs; of Italy and its paupers. Rapid transit, industrialism and other conditions have suddenly thrown us all into close contact; we do not know each other; we distrust each other. Throw a dozen men of different races and habits, from savage to civilized, without warning into one pit and you will have a pretty fight on your hands; but in time and after a few broken heads and deaths, they will come to an understanding.

I believe that with patience, self-restraint, and a determination to keep the peace, this country and other countries will gradually come to some mutual understanding. And here, I believe, comes into play economic wisdom, trade agreements, diplomacy, and statesmanship; but also and especially the pressure of the Spirit of Him whose birth was hailed with the song, "Peace on earth, good will towards men."

To mention just one illustration: who can measure the influence of St. Luke's Hospital in Tokyo, with officers, doctors, nurses, partly American, largely Japanese? Thousands of Japanese, cured at the hospital, are spreading the good news of an American Christian hospital throughout the land. So far from these being years when missions should be abolished, they are just years when, by the mingling of the finer spirits of different races, there grow up mutual understanding, true of trade, of education, of industries,—the one essential being mutual confidence, the sense of brotherhood. The leaders' voices are heard through the streets: "Little Children, love one another." The process of International Understanding will take years; it may take generations; wars may intervene; but it will come.

Phillips Brooks on being asked why he was such an optimist, answered, "Because I am a Christian."

Finally, a few days ago I saw what was to me a very moving picture. It was of two boys, each holding a hand of that mystic egoist, Adolph Hitler; all three pressing forward, hundreds of boys following, none of them knew where they were going but they had full confidence in their leader, Hitler. Therein is the power of the German people today.

Many years ago, I made the decision of the Great Adventure. Am I a bit of material thrown off from the mass, subject to the inflexible laws of nature, with a will hopelessly determined by material forces? Or am I a man, made in the image of God, a child of my Heavenly Father, recognized by Him in the life of His Son, Jesus Christ, my Saviour and Leader? The choice could not be evaded. It cannot be evaded by any man or woman. I chose the latter: an adventure of faith: a will to think and act: a man: with complete confidence in God, my hand in His. I do not ask where I am going; I do not know; but I have complete confidence in Him, His power, His wisdom, His love. Therein is power: a power that overcomes: a power that gives serenity and peace.

It is that power which the youth of this country must have if we are to take our part in the happiness of the nation, in the coming of the Kingdom of God.

Let's Know

By BISHOP WILSON

LETTERS

IN 1935 the United States Government sold thirteen and a half billion stamps in this country for the handling of mail through 45,687 post offices and at a cost of nearly seven hundred million dollars. Quite a large business and, as time goes, a comparatively recent development.

To be sure, letters have been written for a long time. In the thirtieth chapter of II Chronicles we read about letters sent by King Hezekiah and "so the posts went with the letters from the king". There are other references in the Old Testament but they do not indicate anything like a postal service. Letters were sent by special royal couriers and for a long time there was no provision for public mail in any of the ancient lands.

The first postal system dates from the Persian empire of five centuries before Christ when stations were established for the transfer of official reports to and from various provinces of the empire. Such service was very well organized by the day of Julius Caesar but it was Diocletian, at the beginning of the fourth century, who first opened the service for private citizens. Before that time private correspondence had to be sent by slaves or placed in the hands of casual travellers.

The first real postal service was inaugurated at the University of Paris in the thirteenth century and gradually was extended from country to country in Europe.

Similar tentative beginnings were made in the American colonies, originating in Massachusetts in 1639. During the Revolutionary War Benjamin Franklin was made Postmaster at a salary of a thousand dollars a year. In 1794 Congress passed the first law for the proper regulation of the postal system in the United States. Cash was paid for every letter posted. In 1840 the first postage stamp was printed in England and a few years later the system was introduced in our own country. They were of five and ten-cent denominations bearing likenesses of Franklin and Washington respectively. Not until 1863 was the free delivery system established and receiving boxes placed at strategic points for public use.

With his "Epistles" St. Paul introduced a new kind of letter—somewhat in the form we would now call an "open letter". It was written not to an individual but to be read to a congregation of Christians and passed around to other congregations. Of course, his epistles had to be sent by the hands of travelling disciples, since the postal service of his day was restricted to official government use. People in those days knew nothing of pamphlets such as we find crowding our mails today. The New Testament epistles are a mixture—partly in proper letter form with greetings from individuals to individuals and at the same time containing teachings and exhortations after the manner of sermons. Other such epistles passed around among the Christians which are not included in the New Testament Scriptures. Some of them have been preserved and contain much valuable historical information.

Talking It Over

By WILLIAM B. SPOFFORD

PITY THE POOR Presbyterians. According to the press their New York pastors have agreed to give up their vacations next summer in order that they be on hand to entertain and guide members of their denomination in the big city to attend the world's fair. It all sounds horrible to me—tramping over fair grounds all summer, pointing with pride to Grover Whalen's commercialized show. The clergy would do better in retreat, either to pray or to fish or both.

BISHOP OLDHAM of Albany in a letter to the *New York Times* protests against the shipment of war supplies to Japan. He asks, "Why cannot our law permitting the President to declare an embargo be put into effect?" And the answer is, "The President himself." I am not familiar with the state papers of many of our Presidents, but I will hazard the guess that there have been few to occupy the White House who have consistently given utterance to more noble aspirations than President Roosevelt. But there is no accomplishment in words. He called for the quarantining of aggressor nations. Yet the implements of war have gone from the United States to Franco with which to crush democratic Spain, while an embargo has been effectively declared against the Loyalists. Now authorities state that 54% of the supplies that Japan receives with which to wage war on China come from us, allowed, according to Mr. Roosevelt, because Japan has not officially declared war. A war not having been declared no war exists is the formula of our President and his state department. Here at home he declares that "Our conception of freedom embraces complete liberty of conscience and of thought, freedom of education, freedom of the press, the right of free speech and assembly" and he does so at the very time that Hague, the vice-chairman of his party's national committee, is enforcing with thugs and hoodlums his statement that "nothing shall be said in Jersey City that I don't like." One can understand a man playing politics a little and overlook discrepancies between words and deeds. After all we are living in a practical world, as I am frequently reminded. But when the discrepancies are as glaring as in these instances some good friend ought to whisper in his ear.

HERE IS the resolution passed by the ministers of Newark, which is a significant document—all the more so because it was not passed to ease their consciences and then buried in the files, but read from practically every pulpit in the city last Sunday. There is just one question that comes to mind: why is it that the ministers of Newark will at once pass such a resolution immediately following just one outrage, whereas the ministers of neighboring Jersey City, ruled by Hague, remain completely silent in the face of repeated denials of fundamental American rights?

"The Newark Ministerial Association in Special Session Thursday, June 9, 1938, for the purpose of considering certain occurrences in Military Park Sat-

urday evening, June 4th, is moved to express its deep sense of indignation, alarm and solicitude.

"It is filled with indignation because of a disgraceful performance at the hands of a mob which wreaked a hoodlum violence upon an American citizen, in whose behalf a permit to speak in Military Park had been duly issued. The presence and practically unchecked activities of such an ugly mob becomes an event of sinister significance.

"In order that the fair name of our city may be cleared, so far as possible, we demand a thorough and impartial investigation, preferably by an accredited Grand Jury, of the whole occurrence in which the liberties of American citizenship were trampled in the dust. We demand that the investigation shall not savor of a white-wash at the hands of those directly or indirectly involved in the affair, nor will we consent to have public attention diverted from the real issues involved by the drawing of any red herring across the trail. We abhor the event at issue and deeply deplore the shame it casts upon the good name of our city.

"We would sound the note of alarm as well as indignation. The rise and prevalence of partisan force and the brazen effort to bludgeon into silence an American citizen attempting to exercise his Constitutional rights are a direct attack upon the citadel of our American institutions, namely the right of freedom of public assemblage, freedom of speech and freedom of worship. Even more an occasion of alarm is the persistent impression upon which conclusive judgment will be based when all the facts are truly known, that the forces of local government designed to promote public order were actually used to overthrow it and that the mob was aided and abetted by such public forces.

"We are finally moved to solicitude lest the American people will permit their dearly bought and highly prized liberties to be taken from them by unchecked and unchallenged resort to subversive violence. It is the true American way to settle public issues by free discussion and final determination at the ballot box, honestly employed and with its contents sacredly guarded against fraud. We are solicitous lest by the subtle encroachments of tyranny, such as that which hold certain nations in its grasp, we may lose our birthright and become enslaved.

"We call upon all our fellow citizens, irrespective of race, religion or political opinion, to rally to the support of our endangered free institutions, and we pledge ourselves, without rancor and hatred, but at whatever cost, to continue to oppose the spirit and influence of those who are responsible for the scandalous occurrence in Military Park last Saturday night."

The Use of Money

By

BISHOP JOHNSON

THERE is no better index of character than that displayed in our expense account. It would be a revelation to many if they would analyze the way in which they spend their monthly income. So much for

necessities; so much to provide for old age; so much for pleasures; so much for gratitude to God and so much for the aid of our fellow-men. Some people think that money is the root of all evil. It isn't. Money is the symbol of our time and labor and genius. It is the love of money for its own sake that is the root of all evil.

The use of money may become a sacramental medium, "the outward and visible sign of our inward and spiritual grace" or it may become an instrument of self-indulgence. If we think of money as a way by which we can show our love for God and man, it becomes a holy thing. If we think of it merely as a means of self-gratification it is a sordid thing. In any event it is the acid test of the sincerity of our convictions.

The danger is that our attitude toward virtue is one of mere sentimentality without sacrifice. To illustrate: many a man will pay a goodly sum to see a prosperous actress portray the misfortunes of an orphan girl. The spectator is so moved that he sheds tears and congratulates himself that he is really soft hearted. As a matter of fact he is soft headed for nobody is really suffering and he knows it. The real test of his tenderness is to be found in his willingness to spend money for the real orphan in the alley over whom he sheds no tears.

If money is to be regarded as a sacrament then gambling is a sin. Curiously enough savages and society folk have a flare for gambling. It is due I think to the fact that having a superabundance of spare time, men seek to fill the vacuum with some sort of excitement which needs to be stimulated by something more than the game. The love of games is a healthy condition but when the game is commercialized it resolves itself into the love of money. Three or four friends assemble in the house of their host. If you accused them of desiring to pick the pockets of their host or the host to filch money out of his guests, there would be an indignant denial. But what happens? They sit down to play a game but in order to gratify their commercial instincts they proceed to extract money from one another. It frequently happens that the loser cannot afford to pay his losses. It sometimes happens that he is not playing with his own money but with that which belongs to his employers or his creditors. Women particularly are often compelled to hide from their husbands the amounts that they can ill afford to lose. The whole thing is a perversion of hospitality and friendship. Unfortunately gambling has the same effect as a drug. People become addicts and when they are under the spell are indifferent to the needs of their families or the trust of their employers. Gambling is bad enough in a resort but it is worse when masqueraded in the guise of hospitality.

IT IS worse when games of chance are fostered by the Church. At best it is the frivolous use of a sacred trust. At worst it is the approval of a mania which is disastrous to human character. If Christian ethics mean anything to us, we are stewards to whom the good God has intrusted certain talents. Our gratitude for our mercies should display itself in our use of the money that we receive. Even the self-righteous Pharisee gave

a tenth of his income for uses other than his own self indulgence. The orthodox Jew, whom we are apt to look down upon as the embodiment of self seeking, will put to shame the sentimental Christian who feels sorry but does little or nothing of an altruistic character. The ancient Greeks were better sports than we are. They contended for an olive wreath while the purse forms the great incentive to our sporting contests.

We ruin everything by our commercialism in which our anxiety to get is out of all proportion to our eagerness to give. We begrudge that which we do give because we do not give on principle.

As a woman once said to me, "I first made up my mind to give away a tenth; since I have done that giving has been a joy because instead of finding reasons why I need not give, I merely choose to what I shall give and so there is no back-fire to my giving."

How seldom is giving in proportion to our blessings. For example the church treasurer can tell you that regardless of the great differences in income, the average person pledges one dollar a month—a goodly sum for some and a pitiful amount from others. We do not like to hear appeals for money made from the pulpit and the minister who does it often will lose the influence that he has. And yet the public expects the clergy to pay their bills and the church to pay its bills and one knows of no other method by which this can be done except with money. When a minister's salary is behind one can hardly expect him to be joyous over it. It is not remarkable that he loses heart. When this shortage is due to the poverty of the people one can understand it but when it is due to the indifference and carelessness of Christians it is not inspiring.

I am inclined to think that our returns in religion are directly proportioned to our investment therein. A casual interest will inevitably produce a casual character. What we give is a real index of what we really believe.

At any rate check up on yourself for one month and sum up your ledger in the terms that we have suggested. The love of money is the root of all evil and the misuse of money is the fruit of such love.

At Bunker Hill

By

WOLCOTT CUTLER

Rector of St. John's, Charlestown, Massachusetts

WORDS cannot express our distress to come upon a large placard today in the window of a Charlestown store selling religious objects, displaying a photograph of "Franco, the Man of the Hour".

For all these long anxious months of horror in Spain, we have suffered in silence while Hitler's ruthless aeroplanes and Mussolini's proud legions enabled Franco and his Moors to overwhelm the first really democratic and popular government that suffering Spain has ever enjoyed. We have suffered in silence lest this country be led to take up arms for the defense of a liberty or a democracy in Spain that arms can never quite defend. We even refrained from sending money to the aid of

the valiant popular Spanish government, and gave instead to the Society of Friends to help in their strictly impartial work of alleviating suffering wherever and however it occurs. For we did not want to do anything to prolong the suicidal civil war that apparently can not possibly benefit any living being except for a temporary and costly commercial gain to Hitler or Mussolini.

Our prayer has been that the fratricidal warfare should stop, even though for the time being, democracy suffer one more in her series of European defeats; even though we seemed to be going back on the Spanish sons and daughters of the American and every other democratic revolution. In our hearts, we cheered on the almost hopeless cause of a people's right to a government of their own choice even while with our minds we could see that the cost of further bloodshed would spell certain ruin to their country.

Then when the editor of our leading Boston magazine and other American gentry of note began to join the present British government in daring to side with the murderous legions of Mussolini and Hitler and Franco, we still said nothing—fondly supposing that every intelligent believer in democracy would recognize the fascism of Franco and all his apologists for what it really is. And when in recent weeks, word began to get abroad that in important parts of Canada, no one was being allowed to utter one word in public in favor of the only legal or popularly-desired government of Spain, even then we quieted our rising resentment with the wishful thought,—“It can't happen here”.

But here at last it is, right in our supposedly democratic midst, right where the suffering poor abide in exemplary patience the worst rigors and frustrations of long continued unemployment. Here at the very foot of Bunker Hill Monument where rebellious farmers once renounced the mild tyranny of a distant monarch and defeated the silver tongues as well as the bloody swords of his emissaries, right here in the home of the assertedly brave and the land of the supposedly free, we are being asked to do reverence to the conquering enemy of freedom and justice and popular government in Spain as the “Man of the Hour”.

All I can say is that when the “Hour” comes to Spain or to Austria, to Czechoslovakia or to our own fair land, liberty will be no more, and no man will call his soul his own outside of a concentration camp or a six-foot plot of ground. People will think they are having a good time, licking the hand that feeds them, and mumbling the formulas of a dictated religion, but they won't be free, nor just, nor decent,—not if present-day Italy and Germany are fair samples of Franco's “Hour”.

May God save us from violence and bloodshed even in defence of our long-cherished liberties, but may God save us also from the blindness of soul which enables the selfish or the unthinking to bow the knee to the Baalim of earthly power and sink to the level of puppets in the hands of secular or ecclesiastical privilege!

God made man in His own image—that he might rise above the natural dictates of self-interest or corporate power, to love his neighbor as himself, and even in chains to keep his soul free.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The present benefits being paid by the Church Pension Fund are 42% greater than originally promised according to the 20th annual report, issued June 20th. There are assets with a book value of \$32,908,538 and a market value that is \$1,200,000 in excess of that figure. The annual pension roll is now \$1,306,000 compared to \$670,000 ten years ago according to Executive vice-president Bradford B. Locke. During the past year 255 new pensions were granted of which 85 were age allowances, 38 were for disability, 88 went to widows and 44 to minor orphans. The total new grants during the year amounted to \$144,157 in addition to 28 immediate death benefits of \$1,000 each to widows of clergymen dying in the active service of the Church. The fund had assets of \$8,750,000 in 1917; today it has \$33,000,000 and has paid out in benefits during its history over \$15,000,000.

The Church Life Insurance Corporation, subsidiary, had assets at the end of 1937 of \$4,424,000 compared to \$3,895,000 at the end of 1936. Assets exceed liabilities by over a million dollars. The corporation, which offers insurance to clergymen and Church workers at low rates, wrote 18% more insurance in 1937 than in 1936 and has a total insurance in force of \$22,430,000. It now is offering, as I presume you all know, a retirement plan for employees of the Church who do not come under the provisions of the social security act.

The Church Properties Fire Insurance Corporation, another subsidiary of the Pension Fund, has \$81,300,000 of insurance in force, covering 2,900 churches.

The Church Pension Fund, a pioneer of pension systems operated on an actuarial basis, has been so successful that many denominations have modelled their systems along the same lines.

* * *

The Mayor and Mary Van Kleeck

The Mayor got the headlines and Mary Van Kleeck made the speech. It happened last week at St. Lawrence University which awarded the honorary degrees of doctor of laws to Mayor LaGuardia of New York and Mary Van Kleeck, director of industrial studies of the Russell Sage Foundation. Miss Van Kleeck declared that "there is a change coming over this country and we must all work together in these days of



MARY VAN KLEECK
Sees Need for Cooperation

uncertainty. Feudalism had to go, not because there were subversive elements attacking it, but because it could not feed the people. Capitalism took up the task of creating abundance. Why are we shackling the productive life throughout the world? Can we create the conditions which will enable human nature to survive?

"We can conceive of a totalitarian state or a mammoth corporation which might feed the people. But it would not free the people. It would not satisfy the desire for easy social relations.

"There are many untouchables in the subject of industrial relations, but we must find a way to utilize our differences by a competitive spirit to excel the other fellow in well doing."

The Mayor then declared that "What Miss Van Kleeck has recommended is not impossible to accomplish, if we have the leadership, and unless there is a getting together along those lines there will be chaos and disorder in the country."

* * *

Conference On Life and Work

A conference on Life and Work was held June 10th by the Rochester N. Y. Federation of Churches, with nearly 300 clergymen present. The speakers, all of whom attended the Oxford-Edinburgh conferences, were

Robert H. Little of Auburn Seminary; Justin W. Nixon of Colgate-Rochester Divinity School; Henry S. Leiper of New York; Albert W. Beaven of Colgate-Rochester; Mrs. Edwin Allen Stebbins, Churchwoman of Rochester and Auxiliary leader and Angus Dun of our Cambridge Seminary.

* * *

Philadelphia CLID Chapter Holds Meeting

The annual meeting of the Philadelphia chapter of the CLID was held on June 17th, with a new statement of purpose the chief matter under consideration. There was also consideration of the relationship of the chapter to the Philadelphia Council of Churchmen for Social Action, an interdenominational group.

* * *

Consecration of Bishop for Alabama

The Rev. Charles C. J. Carpenter is to be consecrated Bishop of Alabama tomorrow, June 24, in the church he has served as rector, The Advent, Birmingham. Presiding Bishop Tucker is to be the consecrator with Bishop Bratton of Mississippi and Bishop Mikell of Atlanta as the co-consecrators. He is to be presented by Bishop Clingman of Kentucky, formerly rector of the Advent, and Bishop Gribbin of Western North Carolina and Bishop Barnwell of Georgia is to read the Litany.

* * *

All Safe in Anking

A cable from Shanghai to the National Council states that the staff in Anking are all safe following the Japanese occupation. The cable includes no information as to damaged buildings so that it is assumed and hoped that they are unhurt.

* * *

Windham House Has Smart Girls

Six girls who have lived this academic year at Windham House, New York residence for graduate students maintained by the Auxiliary, received master's degrees from Columbia University last week. Magdalene Ball of Charleston, S. C., goes to do rural Church work in South Carolina; Caroline Hines of Bowling Green, Ky., will be student worker at Winthrop College, Rock Hill, S. C.; Marion Dunlap, Columbia, Mo., has an appointment for summer work in the New York YWCA Camp at Bear Mountain; Martha Trippe of Easton, Md., joins Miss Margaret W. Teague for rural work in Western Massachusetts; Emily Wilson from LaGrange, Ga., is to be field secretary for the Girls' Friendly Society; Annie Yui, former principal of St. Lois School, Hankow,

is to attend the Wellesley and Kanuga Conferences and return for another year at Windham House. Gwendolyn Seng, a teacher from St. Hilda's School, Wuchang, will also attend the Wellesley Conference and go to Brent House, Chicago, for part of the summer.

Windham House, presided over by Miss Mary Ladd, will be open for the Columbia summer school session and for the seminar organized by the National Council's religious education department for women who are professional Church workers.

* * *

Educational Workers of the Church

Miss Elizabeth Yundt has been appointed director of religious education for the diocese of Lexington. . . . Deaconess Bernice M. Cartwright has sailed for Brazil to be principal of St. Margaret's School. . . . Mrs. Genie Daly is now the educational worker for the diocese of Maine. . . . A questionnaire sent to diocesan departments of religious education reveals that 25% of the dioceses now employ a full time educational worker. Salaries range from \$1080 to \$3150 plus apartment. Part time secretaries are employed in 12 dioceses.

* * *

Colored Church Worker Is Honored

Miss Esther Brown, Colored field secretary of the national Woman's Auxiliary, was honored recently at the Church of St. Simon the Cyrenian, Philadelphia. There was a service of thanksgiving followed by a reception, sponsored by the parishes and missions in which she has recently worked.

* * *

Institute in Western New York

The Rev. Otis R. Rice of the faculty of the General Seminary is leading an institute this week at the diocesan house, Buffalo, on the Mental Hygiene Approach to Pastoral Relations. It is sponsored by the social service department of the diocese.

* * *

Additions to Faculty of Wellesley Conference

The Wellesley Conference opens next week, with several new persons added to the faculty, previously announced. Miss Evelyn Spikard, who for seven years served as director of religious education under the late Rev. Alfred Newbery, is to give a course for church school teachers; Mrs. Elizabeth Hadley Hunt, who is to offer a course on comparative symbolism is to have three assistants all from the school of applied arts at Utica, N. Y., and Miss Eleanor



HAROLD BOWEN
Chaplain of Evergreen Conferences

Snyder of Trinity Church, Boston, is to assist as leader of the young people. It is further announced that in the course on world problems, offered by the School of Christian Social Ethics, under the direction of the Church League for Industrial Democracy, motion pictures will be shown in place of two of the nine lectures. One of the features of the Wellesley Conference always is the Special Interests Meetings, held afternoons, at which the various national organizations of the Church present their programs. There is also to be a round table meeting on The Press, which is an innovation at Church conferences, started last year at Wellesley by Miss Marian DeC. Ward, one of the directors. The report on June 18th states that the attendance this year will be larger than in 1937, which was twice that of 1936. But there is still room. Better sign up by writing at once to Mrs. V. Kenah Davis, 1352 Beacon Street, Brookline, Massachusetts.

* * *

Slander Judgment Against Bishop White

A judgment of \$8,000 was imposed on June 8th against Bishop White of the diocese of Springfield (Illinois) by the Circuit Court sitting at Salem. It was the outcome of a \$100,000 slander suit filed against the Bishop by the Rev. Franklin H. Spencer, former secretary of the Brotherhood of St. Andrew and later executive secretary of the diocese. The jury deliberated less than an hour in finding for Mr. Spencer who alleged that Bishop White accused him of immorality. THE WITNESS is now reliably informed that Mr. Spencer plans to bring suit against the general Church (General Convention) for stating in the Convention Journal that he had been deposed, which he

claims is untrue. Mr. Spencer states that he has made repeated efforts to see officers of the national Church in order that they might correct the mistake, and made a special trip to New York at great expense to himself for this purpose, but that he was unable to see anyone in authority. Recourse to law, he declares, is therefore the only method left open by which he can clear his name of false charges.

* * *

Cancels All Engagements

Word comes from Chicago that Bishop Stewart, stricken with an heart attack (Coronary thrombosis) just before he was to deliver an address at the synod of the diocese of Algoma, has cancelled all engagements for the summer. At this writing, June 11, physicians have been unable to determine the location of the clot which causes the difficulty. They report further that in taking up work again, it is hoped in the fall, he will have to gear his life to a much slower pace. Meanwhile Diocesan Secretary Edwin J. Randall has arranged with other Bishops to fill certain necessary engagements. Bishop Paul Jones ordained several men at St. Luke's, Evanston, on June 13; Bishop Essex of Quincy and Bishop White of Springfield are taking confirmations and Bishop Ziegler of Wyoming is to lead at the forum for laymen to meet in Michigan July 2-4. Bishop Stewart is at present in a hospital at Sault Ste Marie, Michigan.

* * *

Bishop Jones to Visit Europe

Bishop Paul Jones, formerly bishop of Utah and now chaplain at Antioch College, sailed yesterday, June 22nd, with the American Seminar to study conditions in ten European countries. He is to be gone until the end of August. Another with the party, composed of about fifty clergymen, social workers and educators, is the Rev. Joseph S. Ewing, rector at Brookings, South Dakota.

* * *

Pilgrimage to Historic Shrine

The Rev. Oliver J. Hart, rector of St. John's, Washington, D. C., was the leader of the pilgrimage on June 18 and 19 to the Robert Hunt Shrine, Jamestown, Virginia, where the first communion service was held on American soil on June 21, 1607.

* * *

Auxiliary Meets At Shrine Mont

The Auxiliary of the province of Washington held a conference at Shrine Mont, Orkney Springs, Va., June 13-17, with the Junior Aux-

iliary meeting from the 20th through the 24th. The lecturers were Canon Everett Jones of Washington Cathedral; Rev. M. B. Hitchcock of Fairmont, West Virginia; Mrs. A. M. Chapman of New York and Miss Mary L. Pardee of New Haven, Connecticut.

* * *

There Are Jobs for Clergymen

Dean Frederick Grant stated at the commencement of Seabury-Western Seminary on June 17th that every man in the graduating class have received appointments for work. The same reports come from General, Berkeley and Cambridge. Apparently there are openings for clergymen . . . at least for young ones.

* * *

Colorado Bishop

Heads South Dakota Conference

Bishop Ingley of Colorado was the chaplain of a well attended summer conference held in the district of South Dakota, June 14-22. Another headliner was the Rev. LeRoy Burroughs, chaplain for Episcopal students at Ames, Iowa.

* * *

Women Meet in South Dakota

The women of the district of South Dakota met in Sioux Falls, June 17, for an all day conference under the leadership of Mrs. W. Blair Roberts, wife of the Bishop.

* * *

Presides At Meeting for Spain

The Rev. Franklyn Cole Sherman, rector of Grace Church, Cleveland, presided at a meeting recently in that city to raise funds for Loyalist Spain. The speakers were Ramon Sender, novelist; Jose Bergamin,

editor of the Roman Catholic paper; Ogier Preteceille, trade union representative and Carmen Meana, social worker. All the speakers are natives of Spain, now touring this country.

* * *

Social Problems Stressed At Conference

The church's attitude toward industrial problems; the whole subject of gambling; race relations; world peace and visual education will be foremost among subjects considered by the 20th international convention of the International Council of Religious Education, to be held in Columbus, June 28 to July 3. Forty-

one denominations and twelve interdenominational agencies are cooperating in plans for the convention.

* * *

Student Work At University of Washington

To close a successful year of work among the students of the University of Washington, Seattle, a well attended corporate communion was held on Whitsunday, the last Sunday of the academic year. The previous Sunday the Canterbury Club, newly formed organization for members of the Church, held a tea for Episcopal graduates of Seattle high schools. During the year practically all of

Timely Tracts

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the bishops of the northwest have visited the campus and celebrated at services and addressed the students. The work is in charge of Miss Ethel Livesley, United Thank Offering secretary. The baccalaureate at the university was preached this year by the Rev. H. H. Gowen, professor and one of our clergy, before a congregation of two thousand persons.

* * *

Diocesan Confirmation in Albany

A service of confirmation to take care of those unable to be present at the bishop's regular parochial visitations, was held at the cathedral in Albany, N. Y. on June 13, at which twelve rectors presented thirty person to Bishop Oldham.

* * *

Ordinations in New York

The Trinity ordinations in the diocese of New York were held on June 12th at the Cathedral of St. John

the Divine, with Bishop Manning officiating and the Rev. Frank Dean Gifford of Mamaroneck preaching. After luncheon at the bishop's house the newly ordained men went with the Bishop to Welfare Island for the annual visit to the Chapel of the Good Shepherd. The choirs of several New York churches supplied the music and following the service visited in the wards where Bishop Manning confirmed those unable to leave their beds.

* * *

Commencement At Lenox School

Bishop W. Appleton Lawrence of Western Massachusetts and the Rev. Remsen Ogilby, president of Trinity College, were the speakers at the Commencement of Lenox School,

Church school of the province of New England. The Rev. G. Gardner Monks, headmaster, reported on new building plans.

* * *

Secretary Morgenthau on Civil Liberties

Secretary of the treasury Morgenthau, in speaking last week at the commencement at Temple University, Philadelphia, spoke pointedly on the subject of civil liberties. "Failure to defend the liberties in one city, or county or state strikes at the liberties of us all. When we are indifferent to repression, when we tolerate the curtailment of constitutional rights in any place by any individual or group of individuals, no matter how powerful, no matter how close to the seat of government, we

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make easier an attack upon our own constitutional rights." When asked by reporters if his remarks were aimed at Mayor Hague of Jersey City he replied, "If the shoe fits let him wear it."

* * *

More Cracking Down in Germany

According to a report from Germany under a June 16th dateline, the clergy are, in increasing numbers, refusing to take an oath of allegiance to Hitler. It is further reported that the Nazis are planning to take radical disciplinary measures against the refractory pastors. It is also reported that the Nazi regime in Vienna have informed the family of Baron Louis Rothschild, arrested when they took power, that he will be released upon the payment of a ten million dollar ransom.

* * *

Editors Are Sometimes Right

People who loathe the modern fashing of using a noun or adjective as a verb may have a new shudder at the expression used the other day by an editor speaking of the number of people who should be on his subscription list. "We ought," he said, "to concrete our constituency into subscribers." Having shuddered the fact has to be faced that "concrete" is a verb in perfectly good dictionary standing.

* * *

Death of Louis Washburn

The Rev. Louis C. Washburn, for thirty years the rector of historic Christ Church, Philadelphia, died on June 15 of a heart attack. He was in his 79th year. As rector of Christ Church he carried on a remarkable social service work in the poor neigh-

borhood and made of the church an historic shrine. He was well known in the national Church and was deputy to several General Conventions.

* * *

Support From India for China

The cathedral in Calcutta, India, was packed by a throng of Indians and Europeans for a service of intercession led by the Presiding Bishop. During the day Christians made street collections for Chinese relief.

* * *

To Discuss Christian Citizenship

A conference on "The Church and World Citizenship" is to be held at Shrine Mont, Virginia, July 26-29, sponsored by Presiding Bishop Tucker, Bishop Freeman of Washington and Bishop Hobson of Southern Ohio. Commenting on the affair the Rev. Edmund J. Lee of Chatham, Virginia, says: "The Church must send her members as missionaries into the world of political activity and claim politics for Christ. In this the responsibility of the clergy for leadership is paramount. By this we do not mean that we should discuss politics in the pulpit, but we should urge upon our congregations the compelling responsibilities of citizenship. Render unto Caesar was part of Christ's command as well as render unto God. We do not do the one faithfully unless we do the other."

* * *

Resigns After Long Rectorship

The Rev. William Porter Niles has announced his resignation as rector

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of the Church at Nashua, New Hampshire, after a rectorship of thirty-six years. Always a leader in diocesan affairs, he has served as a deputy to eleven consecutive General Conventions. He is to continue to live in Nashua following his retirement in September.

* * *

Now It Is Dr. Fletcher

The Rev. Joseph Fletcher, director of the School of Applied Religion, Cincinnati, was honored with a doctor's degree at the commencement of Kenyon College last week. In the citation mention was made of his leadership in the field of sociology, especially in connection with industrial relations, and the pioneer work of the Graduate School in the training of clergymen for ministry in a changing social order.

* * *

The Unchurched in Idaho

In Idaho, with nearly two-thirds of the population un-churched, we have eleven missionaries to cover an area of 71,000 square miles. The population is scattered on ranches, in mining camps and in small towns.

* * *

Synod of the Midwest Province

The synod of the province of the midwest is to be held at St. Paul's, Flint, Michigan, October 18-20. The Presiding Bishop and Mr. Charles P. Taft of Cincinnati are to be the headliners. Bishop Stewart of Chicago is also scheduled to speak though it may be that his illness will prevent his appearance.

* * *

A New Problem in Travel

Bishop Roberts of South Dakota has tackled all sorts of mud, gumbo and sand in his long journeys across the Dakota prairies but he ran into a new problem recently. Driving along a little used Indian trail the tumble weeds covered with mud be-

came so thick that they brought the car to a full stop. He did his best to dig out—no go. Then along came some Indians and with their help the car was jacked up, the mud removed with shovel, pick-ax and knives, and soon he was on his way. The following Sunday after service in an Indian chapel he was asked to go to a feast of thanksgiving for the recovery of a sick child. He cleaned the bone of a large chunk of sweet and tender meat. He was later informed that the meal consisted of tender young puppies.

* * *

Plans for World Conference of Youth

Preparations for the world conference of Christian youth to be held in Amsterdam in the summer of 1939 are eliciting widespread support. In addition to the preparations by each of the collaborating world bodies within its own constituency, there are twenty-two countries in which national committees representing all the movements co-operating in the conference have now been established. These committees bring together minority and majority Churches, Protestant and Orthodox Churches, state and free Churches, Churches of different social membership, youth organizations of the Churches themselves with independent Christian youth movements not under direct Church auspices. In many countries the enterprise is providing for the first time a meeting-ground and object of common efforts among these different bodies. Among the countries in which national committees for Amsterdam have been most recently established are Finland, Estonia and Latvia, where the

Conference secretary, Mr. R. H. Edwin Espy, made a recent visit in the interest of the undertaking. The conference has received impetus also through the fact that the preparatory conference for the World Council of the Churches which was held in Utrecht officially commended the conference. Further plans for the remaining year of preparation will be made at a meeting in August in Bievre near Paris, which will bring together national youth leaders from

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TRAGITT, SARAH L. G., nee Gregory, passed to life Eternal, Saturday, June 11, at 10:45 p.m., at her home in St. James, Mo. Beloved wife of the Rev. H. Nelson Tragitt, and dear mother of the Rev. H. N. Tragitt, Jr., of Dillon, Montana; Elizabeth W. of Jacksonville, Florida; E. Rowland of Annapolis, Missouri; and Mrs. Max Reese of Grayville, Illinois.
Burial Service Wednesday, June 15, at Rolla and interment in the Rolla Cemetery. The Rev. Carl Reed Taylor of St. Louis, officiating.

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* * *

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A fine faculty has been announced for the advanced conference of the province of Washington, to be held at Sweet Briar, Virginia, July 5-15. Among those giving courses are Fleming James, professor at Berkeley Divinity School; Lewis B. Franklin, treasurer of the National Council; Mrs. Henry Hill Pierce, Council member of New York City; Alexander C. Zabriskie, professor at the Virginia Seminary; C. Leicester Lewis, Philadelphia rector; Miss Mildred Hewitt, director of religious education of the Redeemer, Baltimore; Albert T. Mollegen, professor at Virginia Seminary; Mrs. Helen W. Mahon of the national office of the G.F.S.; Otis R. Rice, Gen-

eral Seminary instructor and Miss Hilda Shaul who directs religious education for the diocese of Southern Ohio.

* * *

Religion in the Soviet Union

The International Christian Information Service, Geneva, states that there is a quickening of efforts

to draw together religious groups these days in the Soviet Union. These efforts to form a "single front of believers" are facilitated by the lessening of interest in anti-religious propaganda in the organizations of the Communist party and in the syndicates. The Komsomol (youth organization) no longer concerns itself with anti-religious propaganda.

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Chapel of the Intercession Broadway at 155th

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Grace Church, New York Rev. W. Russell Bowie, D.D.

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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.

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Sundays: 8, 10, 11 A. M.
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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.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
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

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Daily Services: 8:30 A.M., Holy Communion.
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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.

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Week Days — Holy Eucharist — Mon., Wed., Sat., 10:00 A. M., Tues., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector

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

Gethsemane, Minneapolis

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.

The Commissar for Public Instruction has liquidated the anti-religious sections of the superior schools. The anti-religious museums in the old churches, even in such important museums as that of Moscow, are becoming more and more historical exhibitions, and are losing their propagandist character.

* * *

New Church Army Workers Commissioned

The Presiding Bishop commissioned Jack DeForest a captain in the Church Army and Pearl Morris a mission sister, at a service in the Church Missions House Chapel at noon on June 13. Captain DeForest goes with Captain Albert Sayers to assist Archdeacon Goodman of Tigara, Arctic Alaska, for four years. These are not National Council appointments. Sister Morris with Sister Howard is to work at Ontonagon, Dutchess County, New York.

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