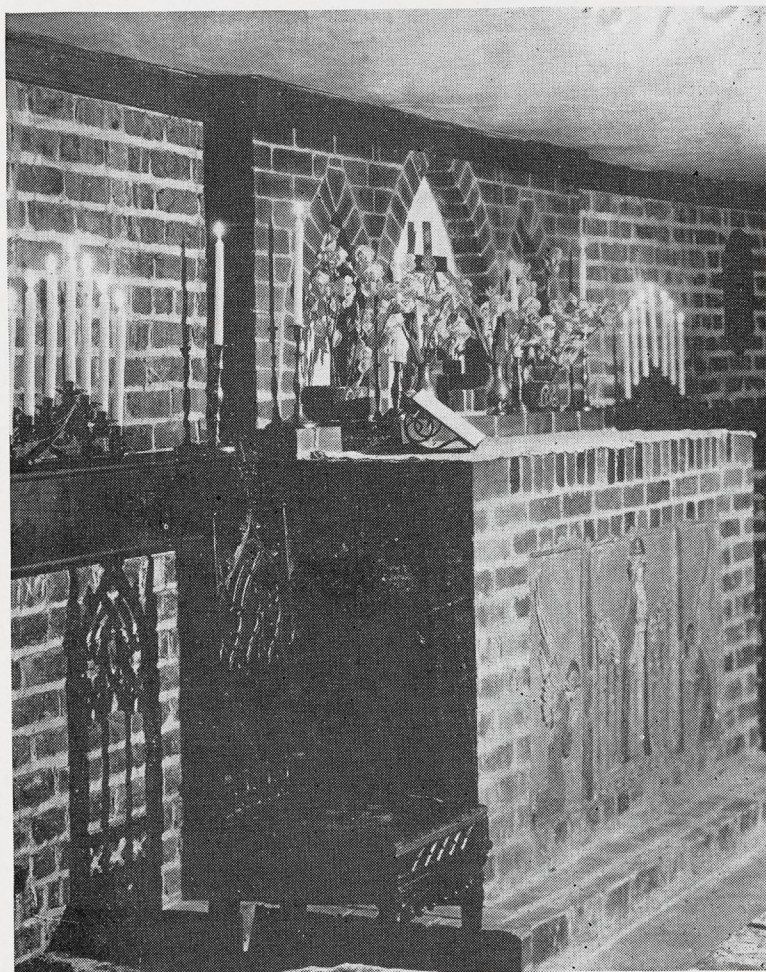


July 14, 1938
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THE WITNESS



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CLERGY NOTES

BAILEY, LEONARD C., was ordained priest on June 24th at St. Edmund's, Arcadia, Florida, by Bishop Wing. He is in charge of the church at Arcadia.

BLANCHARD, ROGER W., was instituted rector of St. Peter's, Beverly, Mass., on June 19th by Bishop Sherrill. He was formerly assistant at St. Stephen's, Lynn.

BLOCK, KARL, bishop-coadjutor-elect of California, is to be consecrated in San Francisco on September 29th.

BRIDGEMAN, CHARLES T., missionary in Jerusalem, has been appointed residentiary canon of the Collegiate Church of St. George the Martyr, Jerusalem.

BRIDGES, ARTHUR D., was ordained deacon on June 26th at the Church of the Holy Cross, Sanford, Florida, by Bishop Wing. He is in charge of St. John's, Hollywood, Florida.

CLARK, ALLEN W., rector of All Saints', Brookline, Mass., has resigned.

CLINGMAN, ROBERT CORE, was ordained deacon on June 22 by his father, Bishop Charles Clingman of Kentucky. He is to be assistant at Grace Church, Anniston, Alabama, effective September first.

COBB, RODNEY F., rector of St. Paul's, Council Bluffs, Iowa, was married on June 22nd to Miss Margaret P. Franchere of Sioux City, Iowa.

CRABINE, JOHN P., assistant at Trinity, Santa Barbara, Calif., has accepted the rectorship of Trinity, Oakland, Calif.

CRANE, FREDERICK N., assistant at St. Thomas', Hollywood, Calif., has accepted the position of vicar of St. Stephen's, Beaumont, Calif.

CREASEY, SIDNEY W., has resigned as minister-in-charge of St. Paul's, Beachmont, and St. Ann's, Revere, Massachusetts.

DRIVER, FRANCIS, was ordained deacon on June 29 at St. John's, York, Pa., by Bishop Brown of Harrisburg. He has been layreader at St. Andrew's Mission, York, for twenty years and is to continue in charge there.

HERMITAGE, W. H., has been appointed assistant at St. Paul's unit of Christ Church Cathedral, Sacramento, with title of Canon.

JOHNSON, RUSSELL K., formerly in charge of St. Ansgarius, Minneapolis, Minn., has accepted the rectorship of St. Paul's, Winona, Minn., effective August first.

KRUMM, JOHN M., recent graduate of the Virginia Seminary, was ordained deacon on June 24th by Bishop Stevens at St. Mark's, Pasadena, California.

MILLARD, GEORGE R., recent graduate of the Cambridge Seminary, is to be ordained this summer by Bishop Porter of Sacramento. He hopes to serve in the foreign missionary field.

MORSE, GLENN T., in charge of All Saints', West Newbury, and All Saints', Georgetown, Massachusetts, has resigned because of ill health.

PALMER, H. MASON, was ordained priest on June 15th at St. Luke's, Portland, Maine, by Bishop Brewster, acting for the Bishop of Massachusetts.

PORTER, LIVINGSTONE, who has been doing special work at the General Seminary, is now in charge of St. Thomas', Clarkdale, Arizona.

REASONER, ARTHUR T., has resigned as vicar of Grace Church, Oceanside, California, to become resident chaplain of the Home for the Aged at Alhambra, California.

ROBERTSHAW, GEORGE A., rector of St. Gabriel's, Hollis, Long Island, is in charge of the summer chapel at Saranac Lake Inn, New York, during July and August.

STROUP, SAMUEL B., celebrated the 25th anniversary of his rectorship at the Ascension, Hickory, North Carolina, on June 26th. It is the only parish he has served. There was a purse.

THELIN, HAROLD B., vicar at La Mesa and Bostonia, California, has accepted a curacy at St. Mark's, Mt. Kisco, N. Y.

WASHBURN, CHARLES, has been granted a six months' leave of absence from missions at Grass Valley and Nevada City, district of Sacramento, California.

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H. ROSS GREER
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EDUCATION FOR LIFE

By

EVERETT H. JONES

Canon of Washington Cathedral

IT IS always possible to start an argument by asking the question, "What is the purpose of an education?" There are usually as many answers as there are people answering. In general the answers are of three kinds. There are those who say the aim of education is to train a person to earn his living, to be economically independent. Such people cite the greater number of well educated men who are employed as compared with those not educated, or the higher average income of the former group. Then there are those who say that education is to train a person to be a good citizen, to be politically prepared and effective. In countries like Germany and Russia, and to a large extent in Mexico, the whole power of education has been conscripted to saturate the oncoming generation with specific social and political doctrines. And then there are those who believe that education is to train a person to be a man. They point out that whatever else it may or may not do, it is supremely a method of developing the potentialities of an individual. It is, as the root of the word suggests, "to lead out" the imprisoned splendor of the human personality.

I would put before you the meaning of an education not so much in terms of making a living as in terms of making a life. What can education provide that will help a man to live a whole life? By way of answer, I turn back to a classic of several years ago, Dr. Richard Cabot's *What Men Live By*. Dr. Cabot there lists four essentials for a man's full life. The list is so valid it is always timely.

A man lives by *work*. While we do not think of education as primarily a means of learning how to make a living, we need not disparage the fact that man must work and that in work he finds the fulfillment of his best self. "No man is born into the world whose work is not born with him," said James Russell Lowell. An education helps a man find that work and give himself to it. It opens to a growing youth the larger world beyond his immediate experience; it shows him the range of possibilities within which he may find his own unique place.

But, beyond this, a valid education teaches a man

the value and meaning of work. He is enabled to see that work is a blessing, not a curse. He sees work as the necessary discipline by which a man's best abilities are developed and released. We have seen quite clearly in our generation the moral and spiritual effects of unemployment. The picture is one that ought to make us forever thankful for the privilege of working, forever dedicated to providing that privilege for all men. The late Dr. Drury of St. Paul's School said in his last annual report: "The best way to help boys produce character is to make them work harder than they ever dreamed they could work." It is men who have learned to work harder than they ever dreamed they could work who experience the deepest satisfactions of creative living.

A MAN lives by *play*. Recreation is as necessary as vocation. The human being demands an alternation between work and play. Work without play leads to drudgery and dullness, as play without work leaves men superficial and morally flabby.

There is a problem of play in our generation. One result of our machine age and our high productivity is that more and more leisure time is being offered all the people. The leisure which was once a luxury is now a common possession. Whether this means a national blessing or a national curse depends wholly on the way in which this leisure is used.

Can we learn to play wisely? A professor has written a book called *The Civilized Use of Leisure*. He wrote it because so much use of leisure is not civilized. We often mistake dissipation for recreation. The latter term means literally re-creation; it is the restoring of the mind, body and soul through a healthy variety of self-expression. It leaves a man better prepared to attack the problems of his life.

J. B. Priestly, the English novelist, in a book of impressions of American life writes thus of his visit to New York City: "You could buy a drink openly when you wanted one; and somehow you were often wanting one. There was plenty of organized and expensive gaiety at night. The famous dance bands had returned to their supper-rooms. New shows were

opening. But people were excited rather than cheerful . . ."

There is a real difference between excitement and good cheer. If your education means anything in your life it has helped you to play—to turn from your work in some happy diversion that will enable you to take hold better when you return.

A man lives by *love*. Affection must be added to vocation and recreation. Man is a social animal and he must learn to live in relations with others. Love in its broadest sense is the ability to share life in friendly and co-operative association with those about us.

The place where love is first learned is the home. There we begin to get along with other people. And it is in the home that love is most perfectly expressed. That is why we have homes. The home is the protector of the affectional side of man's life. In a time when there is much loose talk about the passing of marriage as an institution, it is well to remember that the home is the result of man's need. It is the end product of a long history of trial and error and many forms of experimentation. It is the best way man has found to cultivate and release the highest forms of his human love. Anything that disintegrates or destroys home life ultimately means a weakening of our personal life.

While the home is the source of the life of love it is not the final field for its expression. When the home has done its work well a man goes into the world with an ever widening range of love. He sees the world as a potential family. He begins to break through narrow circles of family, class, race and creed. He senses the need for love as a healing force at work in countless areas of life.

ZONA GALE has said that it is her resolution in life to increase the area of her awareness. This is a practical expression of love. There are few of us who have panaceas for all the social and economic ills of our time, but we can bring to them sensitive souls and caring hearts. An educated heart is as important in our day as an educated mind. When Anne Morrow Lindbergh was a child she was taken by her mother on a week-end cruise on the Mayflower. When she returned her mother asked her "Which of the men did you like best?" "Why, Mr. Coolidge," said Anne, "And why?" asked Mrs. Morrow. "Because he was the only one who noticed my sore thumb," was the answer. A vital education today will make a man notice and care and act—because there are sore thumbs in the world!

A man lives by *worship*. Man is incurably religious. No matter where he is or in what period of history you study him, he has developed some form of approach to God. The more adequate that approach the more complete his life. The approach exists because in the heart of a man a hunger exists—a hunger for which God is the only satisfaction.

The peculiar need for religion today is suggested by the sign we often see outside a large city. It reads "Light and Power Company." This is the contri-

bution of a real faith in God; it brings to men light for their souls and power for their wills.

We need light because we are groping in darkness. People all around us are going through the motions of living without a motive for living. They are moving but they don't know what their goal is. The reason they are distracted and confused is that they are looking only at the scene around them. They have no far horizon by which to correct their focus. They have no standards which will reveal the worth or worthlessness of their daily pursuits. Over the chapel at Columbia University are inscribed the words: "In Thy light shall we see light." It is only when we find God and the things of God which remain forever that we can see the things in this life which are worth looking for.

And then we need power. It is not enough to see the values in life if we lack the power to realize them. It is much easier to see the good than to do it. It takes power beyond our own, power which comes in as a re-inforcement of our own best, to enable us to be the men we would be. This power does not come from steam engines or electric dynamos. . . . It comes only from God. And it is available only through faith and prayer.

Talking It Over

By

WILLIAM B. SPOFFORD

ARCHIBALD WILLIAM SIDDERs, rector at Puyallup, Washington, comes up with an idea which has merit. Declaring that there are probably five hundred clergymen of our Church out of work, many of whom are in desperate need, he proposes that all clergy with jobs contribute five per cent of their salaries to a fund to be distributed among their brethren. If bishops and priests were to do this, he maintains, each of these unemployed men could be granted about \$100 a month. "All that would be necessary," he writes, "would be for individual bishops to call together their clergy, present the proposition, and then after agreeing upon the percentage necessary, appoint a commission or committee to collect and disburse the money to the unemployed clergy in the diocese. In a little while a canon could be passed to make this compulsory, just like our Pension Fund. It seems to me that I've read somewhere in the Bible that one part of the Church sent relief to the brethren living in another part. Why not emulate their example?" I am sure that a number of reasons can be advanced why this should not be done, and no doubt will be by parsons with comfortable jobs. A hundred a month for no work will make loafers of a flock of clergy; we will hear the "unemployable" argument again and a lot about killing incentive. But none of these arguments are any good. The men can work for the hundred a month . . . after all there is plenty of work to be done; these men are ordained and if they are "unemployable" they should never have been

allowed to take orders . . . now that they are in orders we have a definite responsibility to provide for them. I'm all for Sidders' idea and I hope a few bishops will act on the suggestion.

IT'S TOO BAD everyone cannot have a week or two each year at a Church Conference. All the essentials for successful living that Canon Jones sets forth in his article this week are present in a superlative degree . . . there is work, and plenty of it; the area of awareness most certainly is enlarged. At Wellesley for instance this year we learned from experts about India, China, Japan, the mountains of the south, the Canal Zone. We were told of the great world conferences of last summer. Nobody could possibly be at Wellesley without catching a vision of a world-wide Church at work in all the important areas of life. Worship of course plays an important part in all Church conferences, but if there are those who stay away because they fear they will be "prayed to death" they can forget it. These conferences are run by experts and they know perfectly well that there

can be too much of even a good thing. It was at a conference in the middle west, years ago, that the faculty gathered to offer suggestions for another year. And it was a monk of the Order of the Holy Cross who surprised everyone by saying that he felt there were too many services and too much praying. There is also the story told of Bishop Johnson who, when asked how he had enjoyed a certain conference, replied: "Oh it was wonderful. I have but one criticism to make. Every time I took my clubs and started for the golf course, on turning the corner I was sure to run into someone saying 'Let us pray'." There are plenty of opportunities for worship but at all the conferences I have attended you can order your own life without fear of criticism if your standards are not those of the other fellow. Finally there surely is plenty of chance for play, and any kind of play you want . . . baseball, tennis, golf, bridge, dancing . . . or just holding hands in the moonlight if that is what you want. Better plan now to attend a conference next summer. I'll guarantee you'll have the time of your life whether you are nine, nineteen or ninety.

COOPERATE FOR PEACE

By

G. ASHTON OLDHAM

The Bishop of Albany

WE LIVE in an increasingly inter-related and interdependent world. The very food we eat and the clothes we wear contain elements and ingredients from all over the globe. The world has become a vast dining room, where we all eat from the same table. It is a great school, where we all study at the feet of the same teachers. It is a huge whispering gallery, whose slightest sound is heard around the globe. To prate of isolation in such a world is a sign of either insincerity or unintelligence. "We should have learned," said Secretary of State Stimson, "that the chief problem of the world today is war prevention, not isolation; that isolation in the modern world is a fantastic impossibility." To the same effect speaks Senator Pope: "The world today is travelling in the same ship. Whether we like it or not, attempts to isolate ourselves from the other passengers do not help if the ship is torpedoed. To endeavor to find a way to keep that ship afloat is a much more courageous and honest way of facing the situation than to attempt to say we are not even aboard." To attempt to keep America isolated from the poverty, sufferings, and strivings of such a world is at once monstrous and impossible.

All these efforts have failed because they are superficial or negative in character, or based on fear and selfishness. Peace is not an ideal in itself, but the result of justice, the benediction that comes upon the righteous community. We will not get it by striving directly against war or for peace, but by

sowing the seeds of justice and goodwill whose fruit is peace. Moreover, we must take into account the kind of world in which we are living. God made a sphere, not a hemisphere. God created a human race, which man has broken up into races and castes and classes. Steam and the electric spark are demonstrating anew the world's unity. Recently, the whole world attended the coronation of a sovereign. Scientifically, economically, physically, the world is one. Mankind is one. These are the solid facts, which man is unable or unwilling to recognize and act upon; and, until he does, there can be little hope of progress. Their meaning is clear. The only sure way to escape a plague is to stamp it out completely. There can be no assurance of peace anywhere until there is peace everywhere. We must aim not at avoiding the consequences of war, but at banishing it from the earth. Such was the earnest wish of the founder of our country, George Washington, who wrote in 1785:

"My first wish is to see this plague to mankind banished from the earth, and the sons and daughters of this world employed in more pleasing and innocent amusements than in preparing implements and exercising them for the destruction of mankind." Not "Keep America out of war" should be our slogan, but "Keep war out of the world."

That, of course, is a tremendous task and involves a price we may be unwilling to pay. It means first of all that we are to abandon our pharisaical practice of giving moral lectures to the world and set our own house in order. We are to set our face against all

race prejudice, class antagonism and religious animosity. We are to strive for justice for all classes and groups within our borders and between all nations. We must be willing to sacrifice even some of our sovereign rights.

In the second place, it means that we must not be satisfied to save our own skins, to seek safety first, but instead cooperate courageously with other nations in our common task. In this regard, our record is none too good. While professing our love of peace in general, we decline to adhere to any plan in particular. We gave the world a League of Nations, and then withdrew from its responsibilities. We played a leading part in creating a World Court, and refused to join. We initiated the Kellogg Pact, and decline to take it seriously. We refuse even to consult with other nations in case of its breach. Alone among civilized powers, we failed to sign the protocol forbidding the use of poison gas. In a moment of pique we grossly insulted the friendly nation of Japan, and Congress has done nothing to right the wrong. Such a record scarcely indicates the fullest measure of cooperation.

TO BE SURE, there is honest difference of opinion about some of these acts. Our abstention may have been good or bad—no one yet knows. I am not now concerned about that or these acts in themselves, nor am I at the moment pleading that we should cooperate in building new machinery for peace. Most of us have lost faith in mere machinery and organization. What we must be concerned about is the motive or spirit behind the acts. Have we refrained from cooperation for selfish reasons or because we felt we could so best help the world? Are we thinking primarily of ourselves or others? Do we want to play safe or to serve? Everything depends on the answer. If the spirit of cooperation and service be present, the right organization will be found in time, while the most perfect peace machinery will be both futile and dangerous if such spirit is lacking.

The alternatives are clear—war and annihilation or peace through cooperation. And cooperation must be worldwide. It can not work if even one important country abstains. America must do its share. Indeed, our geographical security, detachment from the old world, vast wealth and moral influence indicate a special responsibility. If ever mankind is to get out of its present chaos, some nation must lead, and none is so well fitted to do so as America. Mazzini well says, "Nationality means mission." What if our mission be to help rid the world of war? Long years ago came a call from Macedonia, "Come over and help us," and the glad response turned the current of history. Today many bewildered statesmen, multitudes of distracted peoples, multitudes of despairing youth—aye, multitudes of those yet unborn—are turning with wistful, though waning, hope to mighty America and saying, "Come over and help us." On the answer will depend the direction of history for generations to come.

Thus to cooperate and play a worthy part in the world is in full accord with the highest patriotism. Like all noble virtues, patriotism has its counterfeit,

which scorns other races, looks condescendingly on other nations, and is forever harping on its sovereign rights, while neglectful of its obvious duties.

Such false patriotism constitutes the greatest single danger to the peace of the world. It needs to be purged of its base, vulgar and archaic perversions and directed toward nobler ends. Instead of a childish pride in being able to "lick the world," it should aim at making its country worthy of admiration. What makes a country great is not its material riches, physical power or military prowess, but its contribution to science, art, culture. What makes a country beloved is not its victories, but its service. The highest patriotism will be concerned chiefly with a nation's soul, not its body, realizing that even nations cannot live by bread alone.

A realization of these truths made Edith Cavell, when giving her life for her country, proclaim, "Patriotism is not enough." And doubtless this, too, prompted our own General O'Ryan to say, "The American people can end war in this generation if they get on the job. I would be a traitor to my country if I did not do all in my power to rid the world of war." A still more striking example comes from a well-known British imperialist, the late Lord Milner, who shortly before his death said: "When I think of the Empire, it no longer inspires in me the desire to wave the flag or shout, 'Rule Britannia!' It makes me rather want to go into a corner and get down on my knees in prayer." If Americans could emulate that spirit and, instead of flag-waving and national boasting, could humbly and earnestly seek God's will for our nation, we might rise to our divine destiny and save ourselves and the world.

Let's Know

By

BISHOP WILSON

PRAYERS FOR THE DEAD

A LETTER from a woman, not an Episcopalian, asks about prayers for the dead. One for whom she has always prayed has recently died and she wonders if she ought to stop praying for that one.

There are several points. At death the faithful departed do not go at once to their final destiny. They enter Paradise (or Hades, the abode of waiting souls). The Bible is full of references to the final Judgment. If one's eternal destiny is settled at the moment of death, what would be the sense of a Judgment for something which was already determined? St. Peter says that our Lord preached the Gospel to the dead for their edification and improvement (I St. Peter 4:6). This would have been after His crucifixion. But notice His words to Mary Magdalene after His resurrection—"I am not yet ascended to my Father" (St. John 20:17). Surely there was a distinction between Paradise and Heaven as all Christians believed for hundreds of years thereafter.

It was customary for the Jews to pray for their dead. If our Lord had disapproved of it, certainly

there would be some record of His disapproval. On the contrary, the custom continued naturally in the early Church as is shown by many statements in the writings of the Church Fathers. Moreover St. Paul wrote to St. Timothy about Onesiphorus who had been kind to him. Twice he sends greetings not to Onesiphorus but to his family. Evidently Onesiphorus himself was dead yet St. Paul prays for him—"the Lord grant unto him that he may find mercy of the Lord in that day" (I St. Tim. 1:18). If there had been anything unChristian about the practice, St. Paul would have been quick to condemn it.

The Church compiled the Bible. During the very time it was being compiled, the record is clear that the Church prayed for the dead. It is unreasonable to think there could have been any conflict. The natural conclusion is that nothing specific is said about it in the Bible because it was taken for granted and no questions were raised. For fifteen hundred years Christians steadily followed the custom until the Reformation brought a change among some of them. The abuses attendant on the traffic in indulgences during the later Middle Ages produced a recoil and many Protestants discarded all prayers for the dead. It would have been more reasonable to have reformed the custom rather than to have dropped it. In fact that was the policy followed by the Anglican Church and many Protestant bodies today are gradually coming around to it.

The Kingdom of God is a spiritual realm not confined to this world. His spiritual laws are not restricted to one portion of His Kingdom and prayer is one of those laws. Does our love for a person cease because he dies? Is Christ to be adored any the less because He was crucified? To pray for our dear ones while they are in this world and to stop abruptly when they enter the world-to-come is a wrench upon our Christian sensibilities which is hard to reconcile with our Lord's teaching on eternal life. We may know little of their condition or their needs but every Christian instinct tells us that our prayers are acceptable to God who is their Creator as well as ours. And in doing so we are keeping company with those Christians who were nearest to Christ in the days of His earthly ministry when they could have asked Him all about it.

Prayer Book Inter-Leaves

PRAYER IN THE FIFTH CENTURY AND THE TWENTIETH
IT WOULD be a gain if the clergy preached oftener on the collects. First, it would be a novelty, and some novelty is always necessary if congregations are to be kept awake. Second, in preaching and teaching it is always a good plan to start from the familiar. Third, even the most familiar collects do not mean much to the average congregation who need to be taught to pray, not merely mechanically and by force of habit, but with the understanding. And fourth, sermons on the collects can teach Church history, a vital and challenging subject of which most laymen know little or nothing.

Take, for example, the collect for the approaching Fifth Sunday after Trinity. That little prayer was written in the fifth century, in a period of revolutionary change which has many points of resemblance to our own time. The old Roman civilization was going to pieces though many could not believe it. In the year 405 the emperor Honorius built a triumphal arch in Rome on which was an inscription saying the Goths were "forever extinguished," and in another inscription on the wall he built around Rome he called it the "eternal city." Five years later the city fell before Alaric's Goths. In the year 420 the Christian historian Orosius saw the empire breaking up—he was, in fact, driven from his home in Spain by the invaders—but he thought so much affliction would convert the Romans to Christianity, the good old times would come back again, and then everything would go on better than before. The world, however, went from bad to worse. Christians lost their property and their lives. Everywhere confusion, insecurity, fear, disillusionment, despair prevailed.

So the Church prayed that "the course of this world might be peaceably ordered" by God's governance. We know that that old Roman and barbarian world of the fifth century never got to the point where it was peaceably ordered. We know that our world is not peaceably ordered, we do not see any immediate prospect of it being peaceably ordered, and we do not seem to be able to do much about it. That is because at the root of the world's disorder is original sin. But the Church continues to pray in faith, praying the same prayer in the fourth century and the twentieth, believing that world peace is not an impossibility.

In the collect we also pray for the Church. It is a significant sign of the times that the great English critic and one time agnostic, Middleton Murray, should have reached the conclusion in a book just published in England entitled "Heaven—and Earth" that the only hope of preventing this Christian civilization of ours from collapsing into sheer barbarism is in the refounding of a Catholic Christendom. Perhaps our slack and disunited Christendom needs praying for more than the world.

In the collect we pray that the Church may "joyfully serve" God. Meanwhile we are the Church. By God's grace we can answer our own prayer. "Joyfully serve"—what does it mean? Certainly not simply singing hymns, or living in happy-go-lucky irresponsibility, least of all being self-satisfied or congratulating ourselves that our own life flows on peacefully and happily. Christian joy is inseparable from penitence, a clear conviction of Christian truth, a constant choice of the eternal in preference to the temporal, self-sacrificing devotion to those things in the community and in our own lives which are clearly in accordance with the will of God. If the Church prayed in such a spirit there might well be peace in our time.

—
 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.

THE CONFERENCE AT WELLESLEY IS LARGELY ATTENDED

By ELIZABETH MCCrackEN

Notwithstanding the recession, the Conference for Church Work in session at Wellesley College from June 27th to July 8th, had a larger registration than last year and the largest in several years. Over 350 were present, of whom more than half were new members of the conference. Fifty dioceses and missionary districts were represented, as compared with thirty-one last year. Among the visitors were Bishop Perry of Rhode Island, Bishop Budlong of Connecticut, Bishop Beal of the Panama Canal Zone and Bishop Heron, suffragan of Massachusetts.

An unusually large and fine group of young people registered not only for the special course provided for them and given by the Rev. William Scott Chalmers, O.H.C., and took advantage of the seminar limited to young people and led by Dean Welles, of All Saints' Cathedral, Albany, N. Y.; but they also took as many of the other courses as the rules permit. Thus the general policy of the Wellesley Conference to include in most of its courses any who register, without regard to age, was still followed. Similarly, the clergy registered in large numbers for the special course limited to the clergy, and also took a full quota of other courses. The clergy course was that of the Rev. Otis R. Rice on Psychology; it dealt with the use of psychology by the parish priest. Many of the clergy also took Rice's general course on psychology, which considered the subject in relation to the better understanding of self. A considerable number of conference members attended the lectures on Prayer Book Worship given in the School for Church Music by the Rev. John W. Norris.

The influence of the Oxford and Edinburgh Conferences of last summer were seen in the unusual interest taken in the course by Canon Gilbert P. Symons of Southern Ohio. Canon Symons also was chosen to make the address on Sunday evening, July 3rd, before the joint meeting of the New England Institute of International Relations, also in session at Wellesley College, and the Conference for Church Work. His subject was "The Ecumenical Movement within the Christian Churches," and his address made a deep impression.

Another evidence of the increasing interest in the ecumenical movement was the keen interest shown in the course on "The Eastern Orthodox Church," given by the Rev. Thomas Huntington Chappell, rector of St.

Paul's Church, Dedham, Mass. He stressed the importance of the present state of the Eastern Orthodox Churches in relation to the whole question of ecumenicity, and most particularly in respect to ecclesiastical relations between the Eastern Orthodox Churches and the whole Anglican Communion.

It was interesting to note that young and old, clergy and laity, evinced an increased interest in sociological problems. The Rev. Niles Carpenter, who has been absent from the Wellesley Conference for several years, was warmly welcomed back; and his course on "The City" was not only well-attended, but also furnished topics for numerous informal discussions. Carpenter also held the absorbed attention of the Conference when he spoke at the evening meeting on June 29th on "Religion and the City."

The Rev. William B. Spofford, Managing Editor of THE WITNESS and Executive Secretary of the Church League for Industrial Democracy, who was away from the conference last year, visiting eight European countries including Russia and Germany, returned to find a large group eager to hear what he would say in his course on "The Church in the Modern World." This course, which was based directly on Spofford's trip, made with the American Seminar, discussed the relation of the Church to the modern radical political movements, both good and bad.

The dean of the School for Christian Social Ethics, the Rev. Norman B. Nash, also absent last year from the conference, was also warmly welcomed. He gave a course on "Nationalism and Religion in the Bible." He lectured at the evening meeting of July 4th, on "Independence and Inter-dependence"; and it was agreed that this lecture was one of the great events of the conference.

Large numbers attended the course on "The Sermon on the Mount," given by the Rev. Burton Scott Easton, Professor of New Testament in the General Theological Seminary. Dr. Easton's course on the Prayer Book, "The Principles of Christian Worship and their Realization in Modern Times," repeated by urgent request, attracted not only the new-comers to the Conference, but also many of those who had taken the course last year.

The Rev. Phillips Endecott Osgood, dean of the School of Religious Drama, gave a course on "Greek Drama" to a large and interested class. He also put on two religious plays in the College Chapel, with the help of Harrison Crofford and the other members of the Drama School faculty, and the students.

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Two national conferences of the Church have been held recently; the rural church conference held for twelve days ending July 8th at Madison, Wisconsin, and the social work conference which ended on July 1st after a five day session in Seattle, Washington. Bishop Davenport of Easton was the chaplain of the former conference which was attended by thirty-nine Church people from nineteen dioceses. The Rev. Mark A. Dawber, secretary of the home missions council, spoke on the place of the Episcopal Church in rural life; the Rev. Francis J. Bloodgood of Madison delivered lectures on the Oxford and Edinburgh conferences; the Rev. John W. Irwin of the publicity department of the National Council, gave a course on publicity and promotional methods; the Rev. F. H. Hallock of Nashotah, Wisconsin, presented the program of the Church Congress, and there were also addresses by leaders of the Girls' Friendly Society, the Church Mission of Help and other Church agencies.

At the social work conference the highlights were the addresses by Bishop Parsons of California who presented a strong plea for the preservation of American civil liberties, and Miss Margaret Bondfield, former minister of labor of England, who urged a closer relationship between religion and labor. Bishop Huston of Olympia, host of the conference, also declared that the Church should get into the fight to maintain freedom and democracy. Others to address the conference were the Rev. George Weiland of Seattle, the Rev. Thomas Thrasher of Columbia, Tennessee, Miss Rosemary Reynolds of the Family Welfare Association, the Rev. V. A. Peterson of Cleveland, the Rev. Thomas Sumners of Houston, Texas, and the Rev. Almon R. Pepper, the national social service secretary.

* * *

Imperative Needs of Domestic Missions

Bishop Fred Bartlett of Idaho, part-time executive secretary of domestic missions of the National Council, in a forthcoming report, sets forth the imperative needs of domestic missions as follows: a full time executive secretary; a full time secretary for rural work; at least \$5,000 additional for Indian work in South Dakota in order to open two new schools; \$5,000 additional for travel allowance to missionary districts; twenty new missionaries for

Negro work and a restoration of all salary cuts; thirty new missionaries for the rural field. The total cost for financing these needs he sets at approximately \$60,000.

Bishop Mitchell Is Married

Bishop and Mrs. Remington of Eastern Oregon have announced the marriage of their sister, Elsie Remington Carver, to Bishop Mitchell of Arizona at Portland on June 28th.

We Stand Corrected

The June 23 issue of THE WITNESS stated that "the first communion service was held on American soil on June 21, 1607 at Jamestown, Virginia." Reynold E. Blight, genial editor of the Los Angeles Churchman, reminds me that the Rev. Francis Fletcher, priest of the Church of England and chaplain of Sir Francis Drake, celebrated the Holy Communion in California on June 24, 1579, "to the great amazement of the simple, red-skinned natives who flocked in considerable numbers to the scene, to whom also he preached the Gospel with much fervency." The quotation is not Mr. Blight's, but is from the history of the diocese of California written by the Rev. D. O. Kelley, historiographer of the diocese. Incidentally Mr. Blight has just been appointed to the board of library commissioners of Los Angeles.

Archbishop Temple Approves Force

Archbishop Temple of England, speaking recently before a Church assembly, pleaded for concerted action to resist aggressor nations. He declared that an international society of peoples is necessary to secure justice and to enforce law. "There is a strong case," he said, "though I do not think it is a convincing one, for total disarmament; there is no case at all for inefficient armament."

Summer School in Maryland

The Peninsular summer school met at Ocean City, Maryland, June 26-July 1 with a registration of a hundred and a faculty of fourteen.

Missionary Conference at Adelynrood

Among the numerous conferences held during the summer at Adelynrood, Mass., retreat center of the Society of the Companions of the Holy Cross, is one on missions to be held August 12-14. The leaders are to be the Rev. F. Percy Houghton of the diocese of Pennsylvania, Bishop



NORMAN B. NASH
Leader at Wellesley Conference

Creighton of Michigan, Margaret C. Richey, medical missionary to China, Mrs. Frank Creighton, Miss Josephine Bumstead of Boston, Deaconess Harriett English of the Virgin Islands, and the Rev. Edmund Souder, formerly of China and now of Providence.

Campaign in Delaware

The diocese of Delaware is seeking \$50,000 to be added to the episcopate endowment fund to provide an adequate salary for the new bishop that they plan to elect September 20th. The fund will be a memorial to the late Bishop Cook.

Encouraging Report From Headquarters

Payment of 104% of the amount due on expectations for the first six months of the year was reported on July 6th by James E. Whitney, assistant treasurer of the National Council.

Reaching the Children in Colorado

Vicar George E. Gooderham of All Saints, Sterling, Colorado, thought something ought to be done for the children during the summer even though there were only seven in the mission. So he announced to the congregation and through the local newspaper that there would be a vacation Church school. On the opening day there were fifteen children and before the school closed there was a registration of forty-six, with eleven churches represented. It closed with an exhibition of the work

done, held on the church lawn, with over a hundred people attending.

Summer Services at the Ascension

The Rev. Donald Aldrich believes that people will go to church in summer if you give them something special. He has therefore started Sunday evening services to run through August, the general theme of the addresses being "Seven Steps Toward God." He has been doing this for five years and they have attracted large congregations.

Young People Meet in Mississippi

There were 126 registered at the young people's camp of the diocese of Mississippi, held at Pass Christian for ten days in June, with another 20 turned away because there was no way to provide for them. The staff was composed of leaders in the diocese, with Bishop and Mrs. Green visitors for several days.

The Old Church at Narragansett

The Old Narragansett Church at Wickford, Rhode Island, is to have special preachers next month; Bishop Perry, Bishop Bennett, the Rev. Charles H. Temple of Providence; the Rev. Clarence H. Horner of Providence. The church is 231 years old and has been in its present location for 138 years. The church was originally at Narragansett but a majority of the congregation lived in or near Wickford so they thought the church ought to be there. Others wanted it to stay where it was. So, picking a very dark night, some of the men of the parish got busy and, low and behold, the next morning the surprised residents of Wickford found another church in their midst. Anyhow that's the story, though there are skeptics who insist that no group of men could do such a job in one night.

A Few Scattered News Notes

Here is news that should have been in last week's number, except there was no last week's number—every other week during July and August. So this is the catch up paragraph: The Rev. R. Bland Mitchell, rector in Birmingham, formerly executive secretary of the field department of the National Council, and brother of Bishop Mitchell of Arizona, has been elected bishop of Arkansas. . . . Bishop Shaylor of Nebraska was married on June 21 to Mrs. Frances Millbank of Los Angeles. . . . Indianapolis is to elect a coadjutor bishop at a special convention to be held on September 24th. . . . Bishop-Editor Johnson

is to give a course at the Gearhart summer school, diocese of Oregon. . . . The Sewanee Conference opens on July 28, with the Rev. Moultrie Guerry as the director. . . . The Churchman did a swell bit of journalism in that story in their July Number on how rectors in Jersey City stand on the matter of Frank (I am the Law) Hague. Better get hold of it if you haven't read it. The upshot of the whole business is that the clergy there—the vast majority of them—are scared out of their boots at Hague's power. How else can you account for the fact that not one Episcopal clergyman in Jersey City has yet spoken up whereas the clergy of Newark, just ten minutes away, issued a statement condemning the denial of civil liberties in their city within a few hours after just one incident? . . . Open air religious meetings are being held in Madison Square Park, New York City each day at 12:30 with prominent clergymen as preachers.

The Prince Goes to Church

When they celebrated the 300th anniversary of the landing of the Swedes in America a week or so ago one of the most impressive ceremonies was the service held at Trinity, Swedesboro, New Jersey, where the Rev. J. T. Urban is rector. With due pomp Bishop Gardner welcomed Prince Bertil and conducted him to his place of honor. In the chancel was seated Bishop Rodhe of Lund. Bishop Gardner presented the prince a silver box containing a film which reveals the history of the Church in early days. This was the gift of the W.P.A. Writers Association. The prince made a speech, Bishop Rodhe presented the church with a Swedish Bible, which brought forth a speech from Bishop Gardner. Then a Princeton professor gave a historical address, after which the president of the Colonial Dames unveiled a memorial tablet. Taking it all in all it was quite a day. How would you like to be a prince and take part in several of these affairs each day? Personally I had rather spend my fifty cents for a sun seat in the bleachers.

Imagine—Profits From Ale—For Shame

That story about the church at Lead, Colorado, being built from the fruits of gambling brings this story from the Rev. James M. Stoney, rector at Anniston, Alabama:

Grace Church, Anniston, Alabama, was built largely from the profits of an ale house. It happened this way. When the Woodstock Iron Co. opened up the country where Anniston now

stands, (the settlement was called Anniston in honor of Mrs. Annie Tyler, wife of one of the founders), there was a great deal of trouble with the laborers on account of drunkenness resulting from drinking moonshine whiskey. To give the workmen a sort of club, and to control the drinking, the company opened up an ale house. This proved very successful and considerable profit was made. But the owners were not willing to put the profits into the business so decided to devote them to religious work. The struggling congregations that were trying to build churches, especially the congregation of Grace Church, were voted the money. Hence it came about that most of the money that went into the construction of Grace Church, Anniston, came from the operation of an ale house.

Activities Building For Washington School

When St. Albans, national cathedral school for boys in Washington, opens in the fall there will be a new \$225,000 building, the fourth unit in its fine equipment.

Summer Preachers at New York Cathedral

The preachers at the Cathedral of St. John the Divine, New York, for the summer: July 3; the Rev. John T. Golding of the Cathedral staff; July 10, 17, 24 and 31; the Rev. C. Leslie Glenn of Christ Church, Cambridge; August 7, 14, 21 and 28, Mr. Golding; September 4th, the Rev. Floyd Van Keuren.

We Are the Future Church

When the regional conferences of young people in Eastern Oregon heard reports of the last General Convention they requested that, at their conferences this summer, courses be given on the National Council, the Church's Mission, and the Christian's attitude and duty toward politics and labor, because, they said, "We are the future Church, and we must be better informed about everything connected with it."

Sons and Daughters of the Clergy

Here is a new sons and daughters organization—this time those who were brought up in rectories. It all happened quite simply when a few of the parsons' offspring met for a chin-wag and decided that there ought to be a national organization with a president, a secretary, dues and everything. They are out to give recognition to the achievements of the children of the clergy, to accumulate cash for educational and philanthropic purposes; to promote

fellowship and Church unity and to foster a closer understanding among nationals of other countries living in the United States.

Fine Conference in Washington

The diocese of Olympia held its largest attended summer conference at Tacoma, June 19-24 with Bishop Huston as president and two stars from headquarters in New York on the faculty, the Rev. Almon R. Pepper, head of the social service department and Miss Eleanor Deuel, field secretary of the Auxiliary. There were also courses by a number of leaders within the diocese.

Bill Keller's School in Session

The summer school for seminary students in Cincinnati, directed by Dr. Bill Keller, is now in its 16th session with an enrollment of 29 men from 12 seminaries and 19 states. In the group is Francis B. Sayre, Jr., son of the assistant secretary of the state department, who is a student at Union Seminary. There are two men from the far east: the Rev. Leighton T. Y. Yang of China and the Rev. Ken Imai of Japan.

Choir Festival in Ohio

Two hundred singers from a number of Ohio parishes took part in a choir festival recently at St. James', Painesville, with the church jammed with nearly 600 worshippers.

A New Kind of Conference

Of conferences there are no end, from birth-preventers to embalmers and all that rotates between. But there was something new in conferences when a number of Church people gathered recently at Salt Lake City to discuss ways and means of reaching and aiding the isolated people of the Church. A permanent organization came into being as a result with Bishop Jenkins of Nevada as the president. If you are interested in their findings you can have a copy by writing President Thomas Jenkins at the Bishop House, Reno, Nevada.

Dallas to Hold Conference

Bishop Moore, assisted by a large number of the clergy of his diocese, is to be the instructor at a vacation conference to be held at Camp Kiwanis, outside Dallas, July 21-28.

Having Fun in Chicago

Bishop-Editor Johnson and the Rev. Theodore O. Wedel of headquarters in New York were the

speakers at a picnic staged by the Pencemen of the diocese of Chicago, held at Calvary Church, Batavia. There were 500 Church people present—so many that a lot of them had to sit out on the lawn and hear the speeches over a public address system.

* * *

A Degree for New Jersey's Bishop

Bishop Gardner of New Jersey received an honorary doctorate from Rutgers University at its commencement.

* * *

First Confirmation in Chocolate Town

A class of sixteen persons was presented to Bishop Brown of Harrisburg, the first class to be presented at Hershey, Pa., called Chocolate Town by the folks who live in those parts. The mission of All Saints, in charge of the Rev. William A. B. Holmes, was started only three months ago.

* * *

Chicago Young People to Meet

Dr. Harold S. Hulbert, psychiatrist, Miss Cynthia Clark of New York and the Rev. Walter K. Mor-

ley, director of social service in the diocese, are to be the speakers at a conference of young people to be held at Racine, Wisconsin, in September. It is hoped also that Bishop Stewart will be well enough to attend the conference. The closing address will be given by Bishop (Let's Know) Wilson.

* * *

Trinity President Announces Gifts

The Rev. Remsen Ogilby, president of Trinity College, announced last week that over a quarter million dollars has been received during the past year in gifts and bequests. The largest, \$140,000, came from Mr. William G. Mather of Cleveland. He also announced a bequest of \$60,000 from the estate of the late I. T. Beckwith, who was professor of Greek at the college.

* * *

Auxiliary Conference at Shrine Mont

A hundred leaders of the Auxiliary of the province of Washington attended a conference at Shrine Mont, conference center in Virginia, with the Rev. N. B. Hitchcock of Fairmont, W. Va., Miss Mary L. Pardee, chairman of the Auxiliary's ex-

ecutive board, Miss Margaret Marston of the national office and Mrs. John E. Hill, executive board member, as the leaders.

* * *

Large Classes in Kansas City

So far this year the Rev. Richard M. Trelease, rector of St. Paul's, Kansas City, Missouri, has presented 127 persons to Bishop Spencer for confirmation.

* * *

Romanists Protest a Movie

The Knights of Columbus, Roman Catholic fraternity, has protested against the showing of "Blockade," a commercial motion picture based upon the war in Spain. They declare that the picture is "historically false and intellectually dishonest" since, in their judgment, the invasion of Spain by Germany and Italy was preceded and precipitated by a reign of terror on the part of the Spanish people and is therefore "inimical to the ideals of American democracy."

* * *

New Head for Religious Community

Sister Clara Elizabeth has been elected mother superior of the Com-



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ENDOWMENT AT AGE 65	18.40	21.71	26.31	32.93	43.08	60.13
ENDOWMENT AT AGE 60	20.86	25.21	31.50	41.18	57.55	90.48
THIRTY YEAR ENDOWMENT	24.57	25.21	26.31	28.18	31.36	36.57
TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
TWENTY YEAR ENDOWMENT	39.14	39.51	40.12	41.18	43.08	46.46

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munity of the Transfiguration, succeeding Mother Martha who just completed her ten year tenure of office and was not therefore eligible for reelection. The order was founded forty years ago at the time the associate mission flourished in Omaha under the inspired leadership of such notables as Bishop Johnson, Bishop Matthews, Bishop Wise and others. The order has forty sisters and several novices and is in a healthy condition, with work in Honolulu and China in addition to its major work done at headquarters in Glendale, Ohio.

* * *

All Safe in Anking

Bishop Huntington of Anking, now in Hankow, cabled on June 24th that all members of the staff in his district are safe. He further reports that no Anking mission property has been destroyed.

* * *

Bishop Stewart to Return Home

Bishop Stewart of Chicago, ill in Michigan with a heart condition, announces that he expects to return to his home in Evanston, Illinois, the latter part of July. His condition continues to improve.

* * *

Bishop Johnson at Racine

Bishop-Editor Irving P. Johnson was the headliner at the Racine Conference which wound up its session on July 8th, substituting for Bishop Stewart. Racine wastes no time in calling together its "alumni" for a reunion. It was held two days after the conference closed at St. Luke's, Evanston.

* * *

Again This Seminary Problem

To close or not to close, to merge or not to merge, to move or not to move. These are the problems of most of our theological seminaries. The Bishop Payne Divinity School, where Negroes are trained for the ministry, is located at Petersburg, Virginia, and has been since it was founded sixty years ago. Seven years

ago the trustees voted to move to Raleigh, North Carolina, in order to tie up with St. Augustine's College, and \$40,000 was raised for this purpose. Southern Bishops, meeting earlier this year, unanimously said politely "get going." But now the trustees cannot agree whether to move or stay where they are, and therefore appointed a committee headed by the Rev. Charles T. Warner of Washington, D. C., to canvass all the bishops and all the Negro clergy for their opinions.

* * *

New Head for Settlement House

Isabel R. Pifer, social worker of Boston, has been selected as the head of the House of Happiness, Church settlement on the southwest side of Chicago.

* * *

Bishop Clingman Ordains His Son

Bishop Clingman of Kentucky ordained his son, Robert Core Clingman, on June 22nd at St. Andrew's, Fort Thomas, Kentucky. A graduate of the Virginia Seminary, the younger Clingman is to be the assistant to the Rev. J. M. Stoney, rector at Anniston, Alabama, and is to have charge of a number of neighboring missions.

* * *

Progress in Long Island Parish

They count them at St. Gabriel's, Hollis, Long Island. From January first to July first 17,151 attended services while during the same period last year there were but 13,979 worshippers. The men and boys of the parish held a corporate communion on a Sunday recently with 160 present and one is soon to be held for the women and girls at which 250 are expected. Then they staged a choir festival with the three choirs consisting of 95 voices taking part. The parish also runs a day school with an enrollment of 105 pupils and has a

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Hicksburg, Mississippi

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A high school and junior college for girls located in the old South.

staff of eight teachers and a nurse. In September the Rev. Curtis W. Junker, newly ordained, is to become an assistant to Rector George A. Robertshaw and is to be the principal of the school. The parish has a communicant list of 888, with 625 of them regular contributors through weekly envelopes.

* * *

Young People Meet in Springfield

Young people of the diocese of Springfield (Illinois) held their first conference last month at Lake Decatur. The Rev. Jerry Wallace lectured on education; the Rev. H. L. Miller on the Prayer Book; the Rev. W. W. Daup on the Sunday school; Miss Florence Pickard, national young people's secretary, told them of work among the youth of the Church; Mrs. Marcus Goldman, wife of a professor at the University of Illinois, gave a course on drama; Miss Winifred Diller on handicraft; Professor Edward S. Boyer of Millikin University lectured on personal religion and the Rev. Arthur B. Cope offered a course on the Bible.

* * *

Successful Campaign in Chicago Parish

The Atonement, Chicago, staged a parish dinner on June 20th to celebrate the successful completion of a campaign for \$35,000 with which to wipe out the parish indebtedness. The Rev. Harold L. Bowen, rector of St. Mark's, Evanston, who was the speaker, urged that the organization set up for the campaign be maintained and devote itself to the spiritual purposes of the parish.

* * *

One Thing Leads to Another

They needed a new organ at St. Paul's, DeKalb, Illinois, but there was little hope that the money could

be raised. The job was tackled and the fund over-subscribed. When the organ was installed it was discovered that the roof was in bad shape. Not having money for this a portion of the brick wall of the church was re-laid by Rector K. A. Morford and a number of parishioners, and after finishing that job they put on a new asphalt shingle roof. Lots of fun, except two men fell off the roof and were injured, though not too seriously.

* * *

Welfare Work in Chicago

Two hundred welfare agencies in Chicago spend more than twenty million dollars annually, exclusive of relief expenditures, the social service department of the diocese was informed on June 22 by Wilfred S. Reynolds, head of the Chicago Council of Social Agencies. He stressed the importance of the Church's contribution to the program and complimented the Churchmen on the fine cooperation given to various community enterprises.

* * *

With the Workers in Education

Ethel M. Springer, formerly of the Deaconess school in Philadelphia, has accepted the deanship of the Deaconess Training School of the Pacific, located at Berkeley, California. . . . Miss Alice Crothers, director of religious education at Christ Church and St. Michael's, Philadelphia, has resigned. Her marriage to George C. Bland has been announced to take place in the fall. . . . Miss Pearl Johnston is now the director of religious education at St. Paul's Cathedral, Marquette, Michigan. . . . Miss Emily P. Wilson of LaGrange, Georgia, a resident this past year at

Windham House, New York, is to join the staff of the national Girls' Friendly Society.

* * *

It's True What You Hear About Choirs

The choir of Christ church, Chicago, may well be credited with providing the leadership of the parish. The choir celebrated its fiftieth anniversary recently and the fact was brought out that the rector, the Rev. Walter C. Bihler; both wardens, Roscoe B. Starek and Ralph D. Stone; the choirmaster, Roger Tuttle, and

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three of the twelve present vestrymen are former or present members of the choir. The Rev. Mr. Bihler sang in the choir as a boy. Out of the choir have come several other clergy, including: the Rev. Harold Brown Hoag, of Burlington, Iowa; the Very Rev. Victor Hoag, Eau Claire, Wis.; the Rev. Cleon E. Bigler, Western Springs, Ill. The Rev. Dr. Charles Herbert Young, for many years rector of the parish, returned for the anniversary.

* * *

Vacation School Becomes Permanent

The daily vacation Bible school at St. Thomas', Norris, Illinois, proved so successful that it is to be put on a permanent basis. Newly ordained Deacon Edmund M. Ringland is in charge of the mission.

* * *

Membership Gains For Chicago Churches

Non-Roman Catholic churches of metropolitan Chicago received more than 48,000 new members during the past year, according to a report by Walter R. Mee, executive secretary of the Chicago Church Federation. The 322 Lutheran churches of the city showed the greatest addition—14,530. The 183 Methodist churches were second with 5,106 new members, and the 126 Episcopal churches third with 3,106. Other denominations in order included: Presbyterian,

3,075; Congregational, 2,758; Evangelical and Reformed, 2,330; Baptist, 2,220; African M. E., 1,595; Disciples of Christ, 764; Evangelical, 571; Colored M. E., 353; African M. E. Zion, 351.

* * *

Young People Aid China

The young people's fellowship of All Saints', Harrison, N. Y. sponsored a supper recently to raise money for China relief. They got in touch with a Chinese-American firm that manufactures chow mein and were supplied not only the food but the cooks to prepare it. Wrote President Young Lee of the company: "By this we are not profiting at all, in fact we are losing, but we are not interested in profit and loss. What we are interested in is the

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Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8 and 11 A.M. Wednesdays: Holy Communion 12:15 P.M. Holy Days: Holy Communion 10 A.M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
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

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Trinity Church, New York

Broadway and Wall St.

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

St. Paul's Cathedral

Buffalo, New York

Very 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.

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Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

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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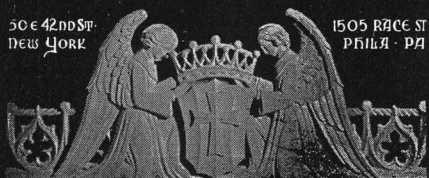
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* * *

There's No War in Borneo

The little group of Japanese Christians at Jesselton, in north Borneo, continue to make their communions with their more numerous Chinese brethren, and the last class confirmed there included one Japanese among several Chinese.

* * *

One Per Cent Can Be a Lot

More than five hundred million dollars annually would be added to the resources of church, educational and philanthropic agencies if three per cent instead of the present two per cent of income were contributed to these purposes. This is the assertion of the national committee for Religion and Welfare Recovery which is sponsoring a conference in the fall to stimulate giving. The national income, it declares, increased 61 per cent in 1936 over 1932 and yet support for churches fell off 30 per cent, general benevolences 29

per cent, community chests 24 per cent, and gifts to colleges 18 per cent. At the same time expenditures for jewelry, theatres, cigarettes, automobiles, whiskey, beer and the army and navy—above all the army and navy—soared to increases varying from 25 per cent to 317 per cent. "Religion is losing ground and moral standards are growing worse" is the conclusion of the committee.

CONFERENCE AT WELLESLEY IS LARGELY ATTENDED

(Continued from page 8)

The missionary enterprise of the Church received special attention. The Rev. George Van Bibber Shriver, of Dornakal, India, gave a course on "India," and also told vivid stories of the work to a large audience on the occasion of an evening meeting. Among conference members were Chinese, Japanese, representatives of the Panama Canal Zone, Puerto Rico, Honolulu and several domestic missionary fields within the borders of the United States.

The course on "The Life of the Spirit in English Poetry," given by Miss Letitia Stockett, drew young and old. While primarily intended for leaders in religious education, Miss

Evelyn Spikard's course on "Useful Principles and Techniques for Church School Teachers" attracted many others. The course on "Comparative Symbolism," given by Mrs. Elizabeth Hadley Hunt and her assistants from the School of Related Arts and Sciences at Utica, N. Y., was quite unlike anything ever before offered at the Wellesley Conference, and aroused much interest.

Bishop Keeler, coadjutor of Minnesota, the director of the conference, had a large registration for his course on "Personal Religion: The Art of Living." The chaplain, Fr. Chalmers, held many personal conferences with individuals. The attendance at the Holy Eucharist and at other services was unusually good: all showing the primary interest taken in both personal and corporate religion.

The School for Church Music gave a fine series of courses for organists and choirmasters. Frederick Johnson and Everett Titcomb drew large numbers, as usual. The newcomers to the Music School faculty, J. William Jones and Mr. Norris, were welcomed and appreciated. The Music School contributed to the Conference in other ways, notably by the organ recitals and the Choral Evensong of July 5th.

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