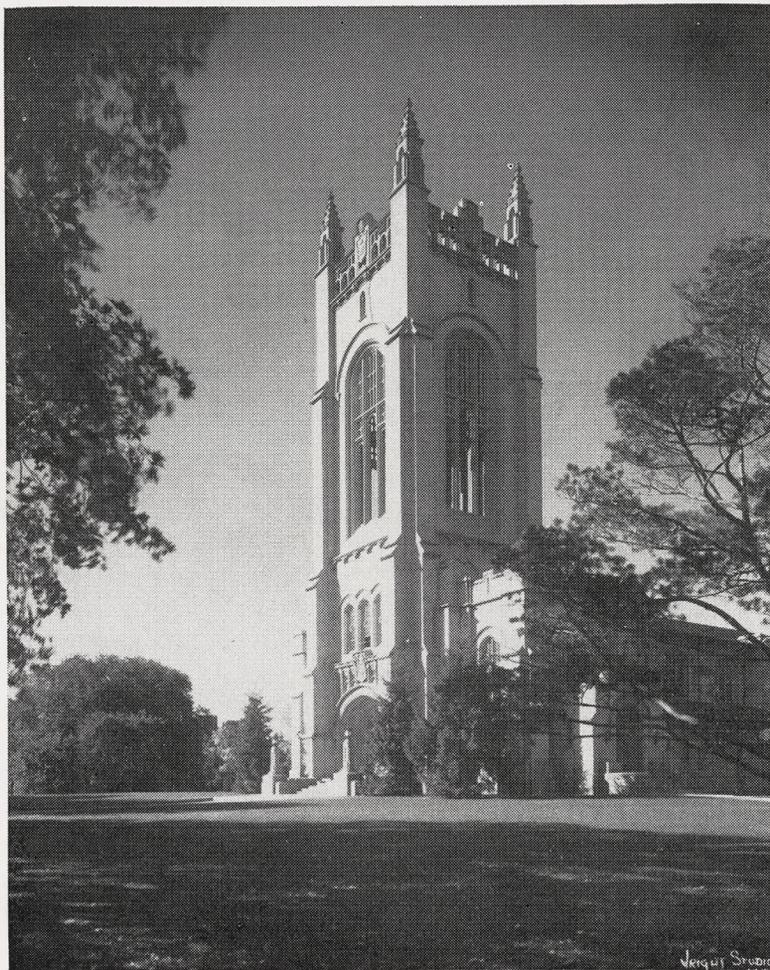


May 11, 1939
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THE WITNESS



SKINNER MEMORIAL CHAPEL
At Carleton College in Minnesota

ARTICLE BY BISHOP JOHNSON

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CLERGY NOTES

ALLEN, JAMES S., has resigned as rector of St. David's, Austin, Texas, to take a position with the Federal Surplus Commodities Corp., Washington.

BISPHAM, CHARLES P., rector of Christ Church, Suffern, New York, died at sea of a heart attack on April 26, aged 62.

CARNAN, CHARLES WALTER, JR., was ordained deacon by Bishop Helfenstein of Maryland on April 19 in Emmanuel Church, Baltimore.

CROCKER, WILLIAM T., rector emeritus of the Church of the Epiphany, New York, died on April 30, aged 76.

FRANKS, VINCENT C., has resigned as rector of St. Stephen's, Philadelphia, to become rector of St. Paul's Church, Richmond, Virginia.

GURLEY, MELVILLE B., is now rector of St. John's, Cynwyd, Pa., of which he has been priest in charge.

HENCKELL, P. W., formerly at St. Mary's, Big Springs, Texas, has become rector of Trinity Church, Baytown, Tex.

HILDEBRAND, ADOLPH M., has retired from the staff of the New York Protestant Episcopal City Mission Society, in charge of Sea View Hospital and the Home for Dependents, after 25 years service.

KIRSCH, RUSSELL OTTO, was ordained deacon by Bishop Dallas of New Hampshire on April 25 in St. Thomas' Church, Hanover, N. H.

MAYER, OSCAR, missionary in charge of parishes and missions in Warren County, New Jersey, died at Newark, N. J., on April 29, aged 59.

ROSE, DAVID SHEPHERD, was ordained priest by Bishop Juhan of Florida on April 20 in St. Luke's Chapel, Sewanee, Tenn.

THOMPSON, WALTER, retired, died at Cold Spring, N. Y., April 27, aged 88.

WALTER, HARVEY P., retired archdeacon of the diocese of Bethlehem, died on April 25.

WILCOCK, EDGAR WILLIAM, presbyter, having become a Roman Catholic, has been deposed from the ministry by the Bishop of Maine.

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by

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
ALBERT T. MOLLEGEN

Vol. XXIII. No. 21.

MAY 11, 1939

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, 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, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

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

SINGLE TRACK MINDS

By

BISHOP JOHNSON

ONE of the most prevalent fallacies in the popular mind is that all religions are good and that therefore one religion is as good as another. The real import of such a declaration is that religion is a matter of private judgment and therefore of little importance; God and society are left out of the picture. One wouldn't say that it makes no difference in what bank we deposit our money or under what government we pay our taxes, or how we combine the elements in our chemical laboratory, because these things are of vital importance.

So far as belief in God is concerned, St. James tells us that the devils believe and tremble and so far as works are concerned the men who crucified Christ were models of respectability. So far as Christ's gospel is involved He bade us to take heed whom we hear, and assured us that many will say, "Lord have we not in thy name done many wonderful works and I will profess them, I never knew you."

There is no field in which correct belief and acceptable works are so necessary as in the field of religious activity. "The truth shall make you free," and "Because I tell you the truth, therefore you will not believe me." The reason why men do not believe today is the same as in His day. Christ demands sacrificial service and men are loathe to accept a faith which requires the surrender of the whole man to the will of God. Unless we put first things first our whole structure will topple down.

What is the first thing? There is no doubt in the Master's mind: "This is the first and great commandment, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." If we are Christians we have no right to build on any other foundation, for upon this premise hangs the world's justice and man's liberty. All those cults and isms which ignore

this fundamental law are headed for futility and chaos. The vital question in our political and social order is not the form of government. Labor can be even more brutal and cruel than capital in a godless world of which it can be said: "the God in whose hand thy breath is and whose are all thy ways thou hast not glorified."

OUR godless system of education has produced a social order of moral morons. There would be no Hitler except he interpreted the secret desires of those who serve him. The intellectuals of Germany had assumed that men can dispense with God and the result is the orienting of education as well as religion to political propaganda. Politicians become priests and prophets.

Our own educational system is quite similar in its implications and if pursued to its climax will produce a similar result. In the language of the Old Testament, we too are afflicted with "blood-guiltiness", which was the sin of the Hebrew parent who did not pass on his faith in God to the next generation. If one asks what we deem most important in the lives of our sons and daughters, it is not the worship of God but rather that they be received into what is known as good society; that they may have an income which will enable them to keep up with the procession and such secular education as may enable them to grace the social order in which they hope to shine. As for Christ, there is little room left for Him.

When the average student has fulfilled the academic, social and athletic demands of school and college, it requires expert agility for a student chaplain to insert any spiritual ministrations to the overworked pupil. It is not merely that God is treated with contempt by many instructors, but that there is no time for the teaching of religion in the curriculum. It is for this reason that so many adorable children become such unattrac-

tive youths and such dull adults, "without God in the world."

The practice of the Christian religion makes its appeal to the whole man, not merely to that portion of our nature which appeals to our disposition. One of the greatest impediments to the perfection of human nature is the possession of a single track personality. We are to love God with our hearts. This is basic. The Christian should be one in whose heart Christ dwells by faith. This furnishes an emotional outlet for our worship. But equally we are to love God with our minds. Religion has an intellectual appeal. And we are to give a reason for the faith that is in us. "This is life eternal, to know thee the only true God and Jesus Christ whom thou has sent." And still equally we are to love God with our souls by giving to and forgiving our Father's children, unlike the elder brother in the parable.

IT IS a program for the whole man, but it does not appeal to the single track personality. If one has an emotional trend, he needs not a sentimental revival but an intellectual program; but he selects the former. If on the other his trend is toward the intellectual, he needs to develop his emotional side, but neglects it entirely. Whereas whether he be either emotional or intellectual, he should practice the art of giving and forgiving. Religion must appeal not only to the emotional or the intellectual but should seek human contacts without which the rest is nothing worth, as St. Paul tells us in the thirteenth chapter of First Corinthians.

The nation is full of single track systems which appeal to those persons who need to be developed in those areas in which they are conspicuously deficient. Nothing is more barren than the professional humanism which treats the ills of humanity as cases to be diagnosed and catalogued, carefully "iced in the name of a cautious statistical Christ." Christ did not found a society of sentimental emotionalism. He was singularly devoid of it. He did not found a debating society for satisfying our curiosity; He chose unlearned men for His apostles. He did not found a clinical laboratory for the cure of neurosis. He forgave and asked others to forgive offences. He did found a Household of Faith in which men could express their gratitude in worship and could develop their minds in philosophy, and in which they could find cures for human ills, in fact, in which they could pursue those trends which may procede for a home but cannot be substituted for a home.

So long as people confuse tolerance with indifference and liberal views with liberal lives and

emotional outbreaks with filial love, the social order will suffer from the zealous activity of single track minds. Unless the love of God is our first concern all else that we do is nothing worth. We cannot substitute our duty to our fellow man for the love of God because unless we love God we will not love our fellow men.

Talking It Over

By

WILLIAM B. SPOFFORD

PUTTING one little word after another, a la Joe Williams, and whatever happened to the Bishops' Crusade and the Church Wide Endeavor? . . . An appeal letter has come into my hands from St. Luke's Hospital, New York, addressed to a Bishop of our Church. The institution is an Episcopal one, yet Treasurer Andrew V. Stout, in addressing the Episcopal Bishop salutes him with "My dear Monsignor . . ." Page Alec Cummins. . . St. Paul's, Richmond, Virginia, is having a bit of difficulty in finding a successor to Beverley Tucker, now Bishop of Ohio. The story is being passed around that they are looking for a young man who fought for Lee in the Civil War . . . pardon me, the war between the states . . . and who is completely free of any liberal convictions. . . . The Buchmanites, who prefer to be called the Oxford Groups though that title was denied them by the British parliament, are to stage a whoop-it-up for moral rearmament in Madison Square Garden, New York, next week, with Bunny Austin who used to play tennis their chief attraction. Three Episcopalians have signed the call; Bishop Gilbert (whose secretary informs me that "the Bishop is merely being cooperative, he is not a grouper"); Rector Randolph Ray of the Little Church-around-the-corner and Shelton Hale Bishop, the rector of St. Philip's, the largest church for Colored Episcopalians in the country. . . . They got off to a start last Sunday when Bishop Logan H. Roots, former bishop of Hankow, told the congregation at the Cathedral of St. John the Divine that "it is either chaos or change." "Guns or guidance" was another of the bishop's catchy cracks. . . . Change the hearts of individuals and there will be no more unemployments, divorce, labor trouble, corruption in business or politics or international war, reported the bishop. Too bad they are wasting their time over here. . . . Adolph in Berlin and Mr. Big in Rome are the boys they ought to go to work on. . . . Wicked men are messing up a perfectly good

social order is the creed of the Buchmanites. To me it is not a case of bad men messing up a good order but of good men finding it impossible to make an outworn economic and international order work. . . . The National Council, I hear, has received a lengthy report on the work of the Church in the state of Kansas, presumably prepared to guide them in determining whether the district of Salina should be merged with the diocese of Kansas. . . . The report was prepared, after lengthy field study, by the Rev. Thomas Harris, former Philadelphia rector, who was selected, I am told, because he did such a good job in reporting conditions in the Soviet Union in his *Unholy Pilgrimage*, which says that it may not be such a bad place to live at that. . . . Harris, incidentally, is now the executive secretary of the American League for Peace and Democracy. . . . A tie-up which may mean that the Dies Committee investigating Un-American Activities will eventually turn its attention to the National

Council. . . . Congressman Dies, I have no doubt, could prove to his own satisfaction that Harris takes his orders from Moscow and that the "communists" . . . slick, oily fellows . . . got him the job investigating the Church in Kansas in order to destroy religion in the sun-flower state. . . . Just a diabolical plot concocted by Stalin . . . and how about deporting Presiding Bishop Tucker for the part he played in it? . . . Instructions to the National Council by the committee on Strategy and Policy, headed by Bishop Stevens of Los Angeles; "All information presented through speakers and literature must be based on complete honesty, and especial care must be taken that all material is such as to make an impression of entire sincerity." . . . Which would rather imply that some of the "change" the Buchmanites call for is in order at headquarters. . . . Incidentally the Buchmanites got a two page spread last Sunday in Mr. Hearst's syndicated "American Weekly." . . . Birds of a Feather?

CHURCH AND STATE

By

CYRIL FORSTER GARBETT

The Bishop of Winchester, England

THIS is one of the most difficult of the problems we have today because it is impossible for the Church and State to be indifferent to one another. The divine community must come into contact with a man-made society, as the members of the Church are also members of the State. The State on its side looks with suspicion both on the temporal possessions of the Church and on anything which endangers its peace and unity.

There have been long periods when there has been no friction between the two. Sometimes this was due to the weakness of the Church and its lethargy in proclaiming its true message, so that the State saw no need to interfere. But during the early days of Christianity the State drew the sword because the Church would not fit into its scheme of toleration. Sometimes the Church was at fault: it was over-ambitious, or it attempted to dominate the State or it was so sunk in worldliness and greed that the State was bound to interfere.

There never has been, however, such tension and friction as there is today. On all sides we see restrictive legislation and sometimes an open sword. I was much distressed as I sat in the

group on Church and State and heard how in country after country the Church was being oppressed. We used to hear of the open door of toleration, but now it seems to me door after door is being closed all over the world. Why?

(1) The Church has become more conscious of itself as a society with a corporate life independent of the State.

(2) There has been a remarkable growth of nationalism which brings in its train pride in culture and tradition and sometimes in countries where missionaries work, suspicion both of the foreign ministers of religion and of foreign institutions.

(3) The whole conception of the State has been transformed. It is no longer content with the administration of law and order but is spreading into all departments of the life of its citizens from the cradle to the grave. In this there is something of good. For instance, reforms which individuals cannot achieve have been brought about by the State. The sinister side is seen when through the press, education, cinema and radio an attempt is made to mould the minds of its subjects. Where there is a totalitarian State in its fullness there is bound to be friction with the Church, as will be re-

lized from the following differences between them:—

1. The State is a law unto itself and knows no authority above itself—the Church owes allegiance to God.
2. All rights, individual and special, are derived from the State—in the Church the individual has inherent rights.
3. In the State the subject is a means to an end—in the Church every man is of value in the sight of God and is free.
4. The basis of the State is racial or national—the Church is catholic and universal.
5. The State believes in settling disputes by force—the Church believes in the rule of righteousness and justice. So the field of possible conflict was enormously increased.

What should the attitude of the Church be?

The Church ought to try to enter into friendly relations with the State. It ought to be loyal to the constitution, obedient as far as possible, and make an honest endeavour to co-operate. It would be disastrous if the Church committed itself to any one form of government. I repeat—where possible, the Church must obey the State and co-operate with it. There are splendid examples in missionary work—a great record of co-operation with the State in medicine and education—and one should remember that St. Peter and St. Paul enjoined loyalty to the State although they were living under the rule of evil emperors.

But having said that, I must emphasize that the Church's great function is to arouse the conscience of the State. It should draw the attention of the State to social evils and urge it to remove injustices. In addition to arousing the conscience of the State, the Church must sometimes oppose and criticize the State when it is doing wrong, e.g., if the State deliberately embarked on a war of aggression or persecuted minorities, then it is the duty of the Church to oppose. I think that in fairness to some I ought to say that when the Church is young and weak and is living in a powerful State, it must make its own choice between two evils. It may be right to remain silent and preserve its existence rather than speak fruitlessly and risk annihilation.

It follows from this that the Church must be free—free to impose rules and discipline on its members and free to let the spirit of Christ work through it. Some of you may wonder how I, a bishop of an established Church, can talk like this. We English are illogical people. The Church of England is in many ways a very free Church. But the time might come when we

might have to oppose the State and say 'You can disestablish us and disendow us . . .':

Supposing the State refuses to recognize this freedom of the Church and the Church knows that fierce persecution will arise—what advice should we give? I would say: (1) Go to the State authorities, point out the injustices of their demand; (2) If possible, remove misunderstanding from their minds; If then the State refuses to consider these representations, the Church must decide whether it is its duty to accept the ruling of the State under protest; (3) If the Church decides that this is impossible because real questions of principle are involved, then the Church must call its members to prayer; it must send out the facts of the situation to sister Churches and invite their prayer. It must then prepare to disobey and to suffer persecution. Some talk glibly about persecution. Looking down the history of the world we see that many Churches have been completely blotted out by persecution. We must ask ourselves "How would I stand if I had to undergo physical torture?" Someone once asked Bishop Gore this question and this man of God replied, "I sometimes lie awake at night and wonder how I *would* stand torture." I am speaking to some who may have to suffer persecution. But no Church can survive unless in the last resort it is prepared to be crucified with its Master.

There is a legend of the heathen gods revelling and feasting in a great hall when a travel-stained stranger entered the hall bearing on his shoulder a heavy burden. Slowly he advanced up the centre of the hall to the table at which the gods were sitting, then lifting the Cross from his shoulders he cast it on the ground before them. And at that sight the heathen gods fled into outer darkness.

These gods exist today. They are racial hatred, persecution of minorities, intolerance. They too will flee before the Cross!

An address at the International Missionary Council at Madras, India.

Let's Know

By

BISHOP WILSON

COPERNICUS

A QUESTION has come in asking about Copernicus and the sixteenth century change in the calendar.

Nicholas Copernicus was a German astronomer who was born in 1473 and died in 1543. He was ordained to the priesthood but spent a large part

of his time teaching and studying mathematics. This led him into the field of astronomy where he developed some new and startling theories. He wrote a book about it which he dedicated to the reigning Pope of that day. He died just as his book was published and never lived to witness the stir which his work produced. What is now commonly accepted as the Copernican theory that the earth revolves around the sun was not exactly new with him and it was carried out by Galileo, Kepler, and Newton who followed him. In his book he advanced many curious notions which later had to be discarded. Nevertheless his name has been attached to the new stage of astronomical knowledge.

Galileo was the man who really brought the idea to popular attention. He was an Italian scientist born twenty years after the death of Copernicus. Galileo wrote and talked about it at great length. He had an unfortunately sharp tongue and a satirical way of expressing himself. He was always in trouble with somebody and it was not long before he found himself in difficulties with the Church authorities. He was brought before the Inquisition where his biting remarks did nothing to help his cause. A protracted trial ensued. In the end his teaching was condemned and he was called upon to recant. He did so and was sentenced to a term in prison. But the sentence was commuted and he lived out his life unmolested in Siena and Florence. He died at the age of 78 years and was buried with ducal honors in the cathedral in Florence where a monument stands in his memory today.

It is not likely that Copernicus really had anything to do with the change in the calendar but his ideas may have had something to do with fixing attention on the solar and lunar changes by which the calendar was calculated. Up to that time chronology still followed the old Julian calendar which had been arranged in the days of Julius Caesar. Its reckoning was inaccurate to such a degree that there was a difference of ten days between calendar time and the actual solar time. In order to correct this a bull was issued in 1582 by Pope Gregory XIII ordering ten days to be dropped from the calendar. Oct. 5th, 1582, was changed to Oct. 15th. It took a long time for such a change to be accepted throughout Europe. Germany, for instance, did not accept the "New Time" until 1700 while in England they waited until 1752. By that time the inaccuracy had increased to a difference of eleven days. England had to catch up by jumping overnight from Sept. 2nd to Sept. 14th. This necessitated certain changes in the reckoning of Feast Days in

the Church calendar. The tables in the Prayer Book were revised at that time.

Some eastern European countries were even more reluctant to fall in line. Only within the past few years have Russia and Turkey accepted the New Time. At this very moment there is a violent controversy going on about it in Greece—some for and some against. Only now the inaccuracy of the old Julian calendar has mounted to a matter of fourteen days. And on top of it all we now have new proposals for still another calendar with even greater changes.

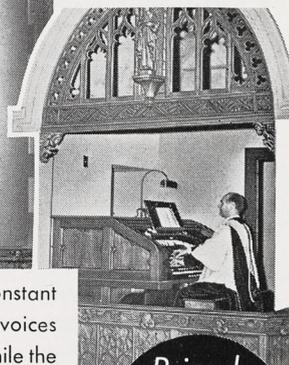
One Big Family

THEY had been classmates at the Seminary and now the Rev. Fred was visiting the Rev. Jim. Said the Rev. Jim, "I'm sorry, Fred, to hear that your parishioners are inclined to quarrel among themselves. Out here in my parish, I can truthfully say that we are like one big family." Then, something outside the window by which they were sitting caught the Rev. Jim's eye. Quickly raising the sash, he called out, "Willie, if you don't stop pulling Susie's hair, I shall punish you severely."—THE CHURCHMOUSE.

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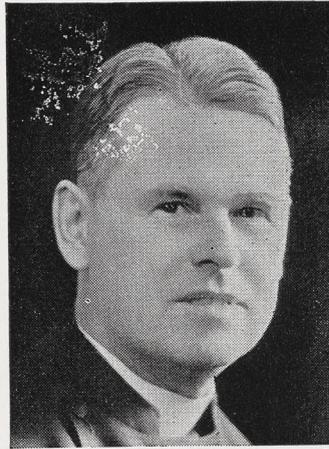
By GARDINER M. DAY

Faith and Practice is the title of the latest work by our Editor-Bishop, Frank E. Wilson, of Eau Claire (Morehouse \$2.50). Bishop Wilson has made himself famous throughout the Church as the number one outliner of our Communion. He has outlined the Prayer Book, the Bible, the history of the Church, the Sacraments, prayer, Christian symbolism, and what a Churchman ought to know. Now, in his new volume, he gives us a super-outline of the Christian faith and practice, in accordance, of course, with his own convictions and his interpretation of the thought and tradition of the Protestant Episcopal Church.

Bishop Wilson makes a happy combination in dealing with such theological subjects as the Incarnation and the Atonement and such practical concerns as confirmation and marriage. I do not imagine that this book will appeal to the clergy but it should find a wide reading among the laity. The author explains many questions which laymen are continually asking. Bishop Wilson deals with such different matters as "Why is a creed necessary?" or "Why must we have doctrine anyhow?" on one hand, and such practical matters as what should be taught in a confirmation class or what are the practical advantages of corporate worship.

I can give no better idea of the appeal of the book than by quoting a passage from the chapter on "The Atonement," which tells a story about the Island of Formosa, illustrating the doctrine of the Atonement. It is one of the most beautiful illustrations of the doctrine I have ever seen.

"A Chinese named Goho was appointed governor of the island. From time immemorial it had been the custom for the Formosans to offer a human sacrifice once a year. Previous governors had humored them, providing some condemned criminal for the annual atrocity. Goho could not bring himself to do it. He persuaded the people to substitute a pig or a goat for the human victim. For a few years all went well. Then came one of those strange reversals of sentiment and the people began to clamor for the old-time human sacrifice. They threatened to seize their own victim in spite of the governor's order, and Goho could not restrain them. Finally he gave in. 'Go,' he said, 'to the forest tomorrow morning at nine o'clock, and at such and such a place you will find a man tied, wearing a red robe, and a red hat, and a scarlet cloth over his face. Strike; for he is



SPENCE BURTON
Consecrated Suffragan of Haiti

your victim.' Eagerly the natives went to the appointed place and found a man sacrificially clothed, tied to a tree. Quickly knives were raised and the blood-lust was satisfied. As the scarlet cloth fell away from the face of the murdered victim, they recognized him. It was Goho. From that day there have been no more human sacrifices. Instead, the people celebrate annually a solemn thanksgiving on the anniversary of Goho's death.

"It is a striking instance of vicarious sacrifice—self-giving for the sake of others. If it is effective when man does it for man, how much more efficacious must it be when God does it for mankind."

CONDEMNS SPURIOUS PATRIOTISM

Addressing the annual convention of the diocese of South Florida, meeting at Sanford April 25 to 27, Bishop Wing gave warning against intolerance and social wrong. "At home," he said, "we have organizations basing their appeal for membership and support upon a spurious and false patriotism, the principles and precepts of which not only inculcate racial and religious prejudice, but would suppress, for those with whom they do not agree, freedom of speech, freedom of action, and freedom of worship." The bishop criticized legislation enacted in Florida to increase the divorce business and legalizing gambling to attract tourists. Bishop Wilson of Eau Claire preached the sermon at the opening service. Progress in the diocese was reported in various fields, with confirmations last year, numbering 975, the largest in the history of the diocese. Bishop Wing pointed out in his address that while the vestry calls the rector he is not their employe, nor subject to them, but rather to the Church at large.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The Rev. J. Thomas Lewis, rector, dedicated a beautiful new organ recently at Trinity Church, Bend, Oregon, the gift of Mr. Frank Prince as a memorial to his father and mother. The instrument was built by the Wicks Organ Company of Highland, Illinois. Mr. Lewis writes as follows about it: "There were several factors involved in the selection of the builder. When we learned that the Temple of Religion and Tower of Peace decided upon a Wicks we felt that these people would give us a satisfactory installation. The contract was therefore awarded to them and the design started. The organ is located in a chamber on the right hand side and the console directly opposite. This is to my mind, an ideal installation condition for a small church. The organist can see the choir and the priest without difficulty. Moreover, he has the advantage of hearing the organ at a short distance from the pipes instead of at close range as with an attached console.

"All exterior woodwork is of white oak, finished in a rather gray tone. It blends well with other furnishings, the case particularly giving the impression of being a part of the building. Display pipes are bronzed and a brown-gold cloth appears behind the grille.

"Our organ is by no means large, but one gets the effect of a cathedral organ. The ensemble is truly remarkable, no one family of tone asserting itself too much in the full organ. Particular attention should be paid to the fact that this is not a unit organ as we recall from the theatre days. Only such sets of pipes which can be played at more than super and sub pitches are unified; all other being made available at pitches which will not cause difficulty in the ensemble. For example, the only set of pipes playable at more than sub, unison and super pitches, is the soft stopped flute. Because of the delicate voice of this stop, the nazard and piccolo cause no difficulty. Such judicious use of unification makes towards great flexibility without harming the tonal results. An organ with as many pipes, built as a straight organ, would be extremely limited in its possibilities.

"One of the crowning features of the organ is the corneopane voiced by the famous artist, H. V. Willis of England, who is tonal director for the Wicks Company. Mr. Willis has succeeded in retaining the fine voicing principles of his illustrious father whose great works may be found in

some of the finest cathedrals of Europe. This set of pipes is ideal as a small chorus reed and also as a solo stop. It is a most unusual and an interesting rank. I should think that it would be a desirable effect in any organ containing more than three sets.

"One feature which interests me particularly is the Wicks direct electric action. Most of us think of organ actions in terms of leather pouches, pneumatics, primaries and considerable mechanism. I was therefore agreeably surprised to find none of these parts in the Wicks organ. This action is really amazing. Even the chime action is all-electric. I understand that the Wicks firm has basic patents on this type of action. It is indeed ingenious, fast as lightning and it seems to me that the absence of pneumatics and other wearing parts should make this system durable and dependable.

"Finally, the interior is a pleasure to behold. Much spruce and plywood are used. Parts are finished natural, countersunk washers protect all flat head screws, pipes are racked with care and in general, high grade workmanship and material are reflected throughout."

* * *

Spence Burton Is Consecrated

The Rev. Spence Burton, superior of the Cowley Fathers, was consecrated suffragan bishop of Haiti and the Dominican Republic in Trinity Church, Boston, on May 3rd by Presiding Bishop Tucker, with 17 bishops taking part in the service and with 2,000 people cramming the church. The sermon was preached by Bishop-Editor Irving P. Johnson who appealed "for unity upon the basis of brotherly love permitting wide differences of opinion and wide divergencies of worship."

* * *

Demonic Forces Held Fighting the Church

Stressing the Church's mission and opportunity in the present distress of the world, Bishop Oldham of Albany, in his address at the diocesan convention at All Saints Cathedral, May 2, said that the "tragedy of the world goes much deeper than unemployment, persecution, or even war. We are witnessing a titanic struggle between the forces of good and evil, light and darkness, between God and the devil." He termed the forces against the Church as "positively demonic," and denounced racial arrogance and hate, as well as the immorality and dishonor revealed in places high and low. "The Church is not here to judge but to save," the bishop said. "We need to repent for ourselves and the world. We need to break the vicious circle of hate which is bringing us all to ruin, and

Front Page Churchman



We had no idea when we started this little feature of including parsons. But perhaps we are justified in showing you Guy Emery Shieler since he is a top journalist and a valiant crusader even though a clergyman. He is, as of course you know, the Editor of the 130-year-old Churchman, a paper that we reluctantly place at the head of the procession. He is also a man who stands four-square against oppression and injustice, and has been particularly active in recent months in supporting Loyalist Spain and in opposing Fascism wherever it raises its head. A salute to a courageous Editor.

it can only be broken by love." Both Bishop Oldham and Presiding Bishop Tucker, who spoke at the public service in the evening, emphasized the duty of expansion, rather than retraction, in the Church's missionary enterprise. Bishop Tucker also emphasized the prime importance of Christian witness, which he placed above that of missionary giving. He deplored the unchristian example frequently shown the non-Christian world, both by individual Christians and by so-called Christian nations.

The annual meeting of the Woman's Auxiliary was held on the opening day of the diocesan convention, the members joining in the two services in the cathedral. Bishop Tucker spoke at the auxiliary session in St. Peter's Church. Both there and at the convention service he said that self-love has been transferred from the individual to the group. Nationalism, racialism, militarism and other interests and prejudices are producing groups, he said, which seek their own ends rather than the good of mankind.

Mass Meeting in Cincinnati

A mass meeting on behalf of all refugees is to be held in Christ Church, Cincinnati, with Prof. Paul J. Tillich, a German refugee, as the principal speaker. An outstanding continental theologian, Prof. Tillich has been teaching for several years at Union Theological Seminary, New York, and was brought to Cincinnati for an engagement at the Graduate School of Applied Religion. Bishop Hobson of Southern Ohio is to preside at the meeting, explaining steps that may be taken to assist the program for refugees. Many organizations will be represented at the mass meeting, including the Graduate School, represented by the dean, the Rev. Jos. F. Fletcher; the Bishop and Chapter, represented by Canon Gilbert P. Symons; the diocesan department of Christian social relations, Dr. William S. Keller; the diocesan department of Christian education, Hilda Shaul; China Relief Committee, Mrs. Charles P. Taft; the Church League for Industrial Democracy, Stanley Matthews; the Cincinnati Committee for Spanish Refugee Relief, the Rev. Wilford O. Cross; the American Committee for Non-participation in Japanese Aggression, the Rev. K. Brent Woodruff; the Non-sectarian Refugee Committee, Mary Coore.

* * *

Phoenix Cathedral Has Jubilee

Trinity Cathedral, Phoenix, Arizona, opened its golden jubilee on April 23 when Dean Edwin S. Lane presented a record class of 119 members for confirmation by Bishop Mitchell. The church building of Trinity Mission was built and consecrated in Phoenix in 1889. A special anniversary service will be held on Trinity Sunday, followed during the week by a dinner in honor of those members who were present at the consecration service and who are still living in Phoenix.

* * *

Church Held Only World Community

The Christian Church remains "the one unshattered world community of men and women," the Rev. Henry P. Van Dusen, dean of Union Theological Seminary, New York, said on May 4. He spoke to 1,000 women attending the annual luncheon of the Metropolitan New York committee of church women. He based his conclusions on his recent participation in the Madras conference and his observations in 25 countries visited. At Madras, Dean Van Dusen pointed out, "for the first time in history the representatives of nations engaged in a life and death struggle sat together in profound fellowship." Dean Van

Dusen, incidentally, although in the Presbyterian ministry, was confirmed in the Episcopal Church, and receives Holy Communion regularly in the Episcopal Church.

Philadelphia Church Celebrates 130 Years

St. James' Church, Philadelphia, on May 7 celebrated its 130th anniversary. The present rector, the Rev. John C. H. Mockridge, preached the anniversary sermon. When the church was founded it became part of the "United Congregations of Christ Church and St. Peter's," of which Bishop White was rector. It remained part of the united churches until 1829, when it became a separate parish with its own charter and vestry. Bishop White remained its rector until his death in 1836.

* * *

Church Club Organized in Albany

A Churchman's Club for the diocese of Albany was organized when 50 laymen met at dinner in Albany, N. Y., on April 26. The club is to be a federation of parochial men's groups. Addresses were made at the dinner by Bishop Oldham, Mayor Alfred Carter of Amsterdam, N. Y., Frank A. McNamee and Wm. Leland Thompson.

* * *

School Observes Anniversary

The Burd School, one of Philadelphia's old institutions, operated under the rector and vestry of St. Stephen's Church, will commemorate the 83rd anniversary of its founding on May 13. Bishop Taitt of Pennsylvania will make an address. The school was founded with endowments provided in the will of Mrs. Eliza Howard Burd, for the education of fatherless girls, who are accepted between the ages of four and eight years, and are trained and educated free until they are eighteen. The school is directed by Margaret Tappen, the principal.

* * *

Church Union Is Assembly Topic

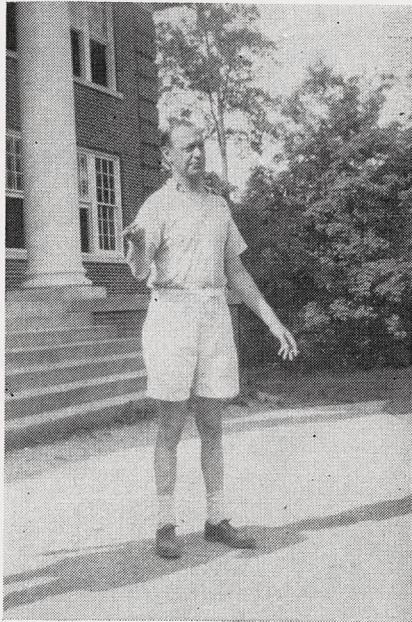
The reuniting of the Episcopal and Presbyterian Churches will be a leading topic at the Presbyterian General Assembly to be held in Cleveland, May 25 to 31. Reports from committees conducting negotiations will be considered.

* * *

Letters to Senator Urged

Most readers of THE WITNESS are familiar with the splendid work done by the LaFollette Committee over the past two years in exposing labor spies, gangsterism in labor disputes, and corruption. There is now a resolution before the Senate, Num-

Off-Moment Department



Believe it or not this is a picture of a man playing right field in a baseball game in the leisurely fashion that it is played in Tennessee. He is the Rev. Alfred Loring-Clark, "Tib," to his intimates, who is the rector of St. John's, Memphis, when he is home. That's a cigarette in his right hand. "Tib" caught anything hit his way with the other.

ber 126, calling for another appropriation of \$100,000 in order that this work may go on. The Church League for Industrial Democracy, through its national headquarters, is urging its members and others to write to Senator James F. Byrnes, Chairman of the Senate Audit and Control Committee, urging the granting of the appropriation. It is also suggested that a copy of the letter be sent to Senator Robert M. LaFollette. It is vitally important that those who oppose the brutality and deceit revealed by this committee make their views known as suggested. Each letter will make a difference.

* * *

Bishop Paddock Critically Ill

Bishop Robert L. Paddock, former Bishop of Eastern Oregon, is critically ill in St. John's Hospital, Brooklyn. The report on Saturday, May 6th, was that the doctors held out no hope for his recovery.

* * *

Fair Y.M.C.A. Dedicated

An appeal to youth to labor for the highest ideals in life was made by the Rev. Frederic S. Fleming, rector of Trinity Church, New York, in an ad-

dress on May 2 dedicating the Y.M.C.A. building at the World's Fair in New York. "The dedication of this building," he said, "is to be recognized not least for the emphasis which it places upon providing for the sanctities of life. The Y.M.C.A. and Y.W.C.A. are mighty forces whose chief concern is that the youth of our country shall dedicate themselves first and last to the imperishable ideals of the Eternal and Omnipotent God. It is our privilege to place in their hands this building, dedicated to the highest ideals which man can serve. May we find partnership with them, as together we build for the world of tomorrow."

* * *

Canadian Archbishop At Lexington

Archbishop Owen of Toronto will be the preacher at the opening service of the convention of the diocese of Lexington, which will meet at Christ Christ, Lexington, May 16 and 17. The tenth anniversary of the consecration of Bishop Abbott will be observed in connection with the convention, a dinner being held in his honor on the evening of May 17, with Archbishop Owen as speaker.

* * *

Church Club Elects Officers

William E. Sims was elected president of the Church Club of New York at its 52nd annual meeting on May 1. The meeting was held in the rooms of the club at the Hotel Ambassador, following a dinner for members.

* * *

Michigan School Starts Program

A school of religion for the Church people in parishes in the Saginaw Valley, Michigan, began its program at St. John's Church, Saginaw, on April 24, with Archdeacon Hagger as speaker. Subsequent meetings will be held every Monday in different churches. Other speakers scheduled are the Rev. Sheldon T. Harbach, acting director of young people's work, the Rev. Gilbert W. Laidlaw, the Rev. Henry W. Fischer, pastor of the First Presbyterian Church in Saginaw, and Bishop Page of Michigan.

* * *

Bishop Gravatt Consecrated

The second bishop of Upper South Carolina, Bishop John J. Gravatt, was consecrated at Trinity Church, Columbia, S. C., on May 5, with Bishop Tucker of Virginia presiding and Bishop Strider of West Virginia preaching. Bishop Strider declared that Christianity is not so much a philosophy or an intellectual system as a way of life, and spoke of the necessity for leadership on the part of the bishop.

Just before going to South Caro-

lina Bishop Gravatt was honored at two occasions in Staunton, Virginia, where he had been rector of Trinity Church for 20 years. Governor James H. Price of Virginia attended a meeting sponsored by the whole community to express gratitude for Bishop Gravatt's work. At Bishop Gravatt's last service at Trinity Church the other churches of the city suspended their services to attend his. At this service the Rev. Raymond D. Wood, pastor of the Christian Evangelical Lutheran Church, and president of the Staunton Ministerial Association, presided. The ministerial association gave Bishop Gravatt a Bible, which was used at the consecration service.

* * *

**Carleton to Enter
Seventy-third Year**

Next September Carleton College, Northfield, Minnesota, enters its seventy-third year of educational service to the Northwest. The chapel of the college is pictured on the cover. The College, well-known throughout the entire country for its educational standards, was founded the year after the close of the Civil War. In 1867 the Carleton Academy was opened, and in 1870 the first college class was formed. The College aims to provide opportunities for its students to secure a broad and liberal culture. It is especially concerned with the moral welfare of its students and strives to preserve a genuine Christian atmosphere and to have all its influences count for the development of strong and well-grounded character. In 1923, the Councils of the Diocese of Minnesota and the Diocese of Duluth of the Episcopal Church adopted resolutions endorsing Carleton as "a Christian college of the highest scholastic and moral

standards, splendidly equipped for training men and women along the lines of higher education and culture, and worthy of the patronage of our people." Both Dioceses also unanimously approved the Carleton-Seabury Plan, whereby students intending to prepare for the priesthood may take their four years of college work at Carleton and complete their training at Seabury-Western Theological Seminary, Evanston, Illinois, in two years.

The Church maintains a student chaplain at Carleton, who, though offering courses in the College, has

an unusual opportunity for reaching students and ministering to their spiritual needs. Present chaplain of the Carleton Episcopal Students' Unit is the Reverend V. E. Pinkham, rector of All Saints Church in Northfield, and assistant professor of history at the College. In the present student body of 850 at Carleton are 145 students who are members of the Episcopal Church. Members of the Carleton Board of Trustees are Bishop Frank A. McElwain of the Diocese of Minnesota, Dr. Stephen E. Keeler, Bishop Coadjutor of the Diocese of Minnesota, and Bishop Benjamin



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The College is beautifully located, with a campus area of about ninety acres. On the west, the campus overlooks the Cannon River and on the north a picturesque valley containing the George Huntington Lyman Memorial Lakes. The Laird Athletic Field of eighteen acres adjoins the campus. This is the field used for men's athletic sports. Bell Athletic Field for women occupies about eleven acres on the eastern edge of the main campus. The College Farm of about four hundred fifteen acres is also a part of the institutional property. The Carleton Arboretum comprises about three hundred sixty acres of land situated along the river north of the main campus.

* * *

Ball Held for Social Service

A ball attended by 1,000 people was given in Minneapolis on May 5, with the proceeds going to the diocesan social service work, under the direction of the Rev. Perry M. Gillfillan. The event was sponsored by the social service guilds of Minneapolis churches, composed of the younger women of the Church.

* * *

Social Justice Conference Plans

Muriel Lester of Kingsley Hall, London, internationally known through her work in the Fellowship of Reconciliation, will be one of the leaders at a social justice conference to be held at Adelynrood, South Byfield, Mass., August 10 to 14. Other leaders scheduled for the conference are Vida Scudder of Wellesley, Dorothy Day, editor of the Catholic Worker, and Margaret Forsyth, professor of religious education at Columbia University, New York, and chairman of the women's section of the American League for Peace and Democracy. All of them will discuss "Main Currents of Christian Social Thought and Action Today." Adelynrood is the summer conference and retreat house of the Society of the Companions of the Holy Cross.

* * *

Christian Nations Blamed

Nominally Christian nations, excluding Japan, have allowed the world to come to its present situation, Bishop Henry Knox Sherrill of Massachusetts pointed out in his ad-

dress to 1500 people in Trinity Church, Boston, on April 25, when the 154th annual convention of Massachusetts opened. He attributed the failure of Christianity to bring about a real life of fellowship in the world to the disunity of Christendom. "The world has gone mad on the subject of nationalism, which is the Baal of today," the bishop said. "With the Christian, God in Christ comes first. He serves his nation gladly only so long as he sees the nation as a servant of God." Suffragan Bishop Heron reported on the work of the archdeaconries, and commended the change in the canons of the Archdeaconry of Lowell, whereby the whole meets only once a year, and parts of it meet more frequently, all churches and missions on an equal basis. The convention approved the appointment of a board of examiners for lay readers to test the knowledge of the Bible, Prayer Book, and the ability to read the services. At the Episcopalian Club dinner closing the convention on April 26 the speaker was Dean Willard L. Sperry of Harvard Divinity School, who urged members of different denominations to put aside their tactics of guerilla warfare and unite against the forces of anti-Christ. Dean Philemon F. Sturges of St. Paul's Cathedral, Boston, and Clarence H. Poor, Jr., were elected to the standing committee for a four year period. Deputies elected to the provincial synod were: Rev. Messrs. H. K. Bartow, Wolcott Cutler, W. C. Herrick, J. C. Kolb; Stewart Burchard, A. B. Carter, U. S. Harris, Calvin G. Page.

* * *

Canon Barnes at Pacific School

Canon C. Rankin Barnes, rector of St. Paul's Church, San Diego, and

newly appointed special lecturer in pastoral care at the Church Divinity School of the Pacific, Berkeley, Calif., gave a series of five lectures to the student body on April 17 to 21. A higher professional standard of pastoral care can be developed through the improvement of the pastor's distinctive techniques and also by borrowing from related professions. The one agency doing the most to equip the clergy properly for this work, Mr. Barnes held, is the Graduate School of Applied Religion at Cincinnati. In the course of the lectures Canon Barnes pointed to the new understanding of man's instincts, subconscious mind, and power of suggestion revealed by the new psychology. The relationship of the mental hygiene movement to religion was made clear. He stressed the fact that no parish exists in a vacuum, and that every pastor must understand the sociological background of his parish in order adequately to serve his community. The value of social case work method in pastoral work was emphasized. The final lecture on family relations showed how the new marriage canon turns the

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emphasis from the marriage ceremony to the pastor's responsibility in the field of preparation for marriage. This is not just an ecclesiastical duty but an outstanding pastoral opportunity which demands thorough preparation, Mr. Barnes said.

* * *

Religion Needed to Enliven Democracy

Religion is needed to keep democracy a living organism, the Rev. Elmore McN. McKee, rector of St. George's Church, New York, said in his sermon on April 30. "If George Washington were alive today," Mr. McKee said, "he would be the first to lead us because of his crowning sense of responsibility to God, into the creative paths of international endeavor. The latest message of our President to the aggressive nations would have been far more in keeping with Washingtonian realism, immediacy and sense of manifest destiny than an ostrich-like isolationism. Washington was essentially a practical man who did the thing that seemed to be needed at a given moment in history. The need then was the building of democracy and a constitution. The need now is first to revitalize our democracy at home and to make it really work. God acts in history. God would act in us now."

* * *

Bishop Gribbin in Southwestern Virginia

The program of the annual council of the diocese of Southwestern Virginia, which will meet at Salem May 16 and 17, includes an address by Bishop Gribbin of Western North Carolina at the laymen's dinner and a greeting from Bishop Jett, the retired bishop of the diocese, at the mass meeting on May 16. Bishop Henry D. Phillips will preside at this meeting of the council for the first time since his election.

* * *

Youth Service Held in Western Massachusetts

A diocesan youth festival service was held in Christ Church Cathedral,

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Springfield, Mass., on May 7, sponsored by the youth department of the diocese of Western Massachusetts, and attended by all the young people's organizations. A special litany, written by the young people, on "Christian Youth Around the World," was used. The preacher was the Rev. H. B. Sedgwick of All Saints, Brookline, Mass. Bishop Lawrence and Dean Edrop took part in the service.

* * *

Church to Build Addition

The Easter offering of the congregation will make possible an addition to the Church of the Good Shepherd, Corpus Christi, Texas, of which the Rev. William C. Munds is rector. This will meet the immediate need for more space. A communicant has also given \$1,000 for a building fund for a new church structure.

* * *

Support of War Condemned

A resolution condemning "the use of the Church as a medium for the promotion of war or for the dissemination of war propaganda" was adopted by the convention of Kansas, which met in Lawrence on April 23 and 24. The resolution gave effect to a part of the address of Bishop Coadjutor Fenner. "Let us not be deluded into thinking that through war we are making the world safe for anything," Bishop Fenner said. "We never shall, but we do

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must see to it that the Church does not again become an agency for the promotion of war loans and of that propaganda born of war-frenzy. Patriotism that does not strive, and even suffer, for the spiritual values of a people is not patriotism at all; it is nationalistic jingoism."

The convention adopted changes in the canons which make the dean of the cathedral in Topeka also rector of the parish, replacing the bishop. Delegates elected to the provincial synod were: Rev. Messrs. H. S. Giere, J. C. Hofmann, V. L. Livingston, James Temple, Thomas Mabley, and Fred Litchman; Harold Miller, J. B. McIntyre, J. G. Updegraff, O. L. Cox, Begley Gardner, and G. T. Berry.

* * *

Milwaukee Church Receives House

By the will of the late Arthur C. Swallow, a Milwaukee industrialist, St. Mark's Church in that city has been given the \$90,000 house which it has been using the last two years as a rectory and parish house. A son of Mr. Swallow, Clayton, is a vestryman of St. Mark's, of which the Rev. Killian A. Stimpson is rector.

* * *

Projects Started by College Conference

Sixty-three students representing thirteen colleges and universities in the fifth province gathered at the DeKoven Foundation at Racine, Wisconsin, on the week-end of April 22 to discuss common problems and hear six speakers on subjects relating to the spiritual life of college students. Out of the conference has come the organization of a fifth provincial college federation through which conferences may be organized, help exchanged between student campus organizations, and new college church groups organized. A quarterly bulletin will be published and sent to each Episcopal organization on campuses in the province. Jack White, son of the Rev. E. S. White, chaplain at the University of Chicago, was elected chairman of the federation. Among the speakers at the conference were Bishop Gray of Northern Michigan, Bishop Sturtevant of Fond du Lac, and the Rev. Alden Drew Kelley, National Council college work secretary. The Rev. Herbert Miller, chaplain at the University of Illinois and chairman of the provincial college commission, was in charge of the conference.

* * *

New York Rector at Arkansas Celebration

With five years of preparation behind it the one hundredth anniversary of the founding of Christ Church, Little Rock, Arkansas, was celebrated at a service on April 16

at which the Rev. John Gass, rector of the Church of the Incarnation, New York, preached. The parish was founded by Bishop Leonidas Polk, the famous missionary and soldier. The eight day celebration of the centennial included the diocesan conven-

tion of Arkansas, a banquet at which the Rev. Chas. W. Sheerin of the National Council spoke, and a concluding service on April 23 at which Dean Williamson of the cathedral and Bishop Mitchell of Arkansas preached. The arrangements for the

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Weekdays: 7:30, Holy Communion (on
Saints' Days 7:30 and 10.) 9, Morning
Prayer. 5, Evening Prayer. Saturdays:
Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City
Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30.
Morning Prayer at 10:40. Holy Com-
munion & Sermon at 11; Evening Service
& Sermon at 8 p. m.
Weekdays: Holy Communion daily: 7
and 10. Morning Prayer, daily, 9:40.

Chapels of the New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome
Street; St. Cyrian's—(Colored) 175 West
63rd Street; St. Martin's—(Colored)
Church recently burned. Services held at
Ephesus Seventh-Day Adventist Church,
Lenox Ave. and 123rd St.
All Sunday Services at 11 A.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 Sat-
urdays.
Holy Communion, 11:45 A.M. on Thurs-
days and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10:15
a.m.; Sunday School 9:30 a.m.; Morning
Service and Sermon 11 a.m.; Choral Even-
ing Prayer 5 p.m.
Thursdays and Holy Days: Holy Com-
munion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M.,
Wednesdays and Holy Days: Holy Com-
munion 10 A.M.
Fridays, Holy Communion, 12:15 P.M.

St. Bartholomew's, New York

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, Sermon.
4 P.M.—Evensong, Special Music.
Holy Comm. Thurs. & 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 & Church
School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.;
Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street
New York
Rev. Roelif 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 Com-
munion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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.
Tuesday: 10:30 A.M. Holy Communion
and 11:00 A.M. Quiet Hour.

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 p.m.
Weekdays: 8:00 a.m. Holy Communion
(7:00 on Wednesdays). 11:00 a.m. Holy
Communion on Wednesdays and Holy Days.
12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland
St. Paul and 20th Street
Sunday Services: 7:30, 9:30, 11 A.M.;
8 P.M.
Weekdays: Monday, Wednesday and
Saturday, 10 A.M.
Tuesday, Thursday and Friday, 7 A.M.
Holy Days, 7 & 10 A.M. Morning Prayer
at 9 A.M. Evening Prayer at 5:15 P.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

St. John's Church

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town, Overlook, and Old Tappan Roads.
Sunday Services: Mid-Sept. to Mid-June
8:00 A.M., Holy Communion
9:45 A.M., Junior Church and Sunday
School
11:00 A.M., Morning Service and Sermon
Sunday Services: Mid-June to Mid-Sept.
8:00 A.M., Holy Communion
10:30 A.M., Morning Service and Sermon

St. Paul's Chapel

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Weekdays: 8, 12 A.M. and 5 P.M.

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Service and Sermon.
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ford House.

celebration were supervised by the parish's present rector, the Rev. W. P. Witsell.

* * *

Auxiliary Anniversary to Be Celebrated

Grace Lindley, executive secretary of the Woman's Auxiliary, has announced that plans are under way for the suitable observance of the 50th anniversary of the organization, which occurs next October 3.

* * *

Large Attendance at Festival Service

Nearly nine hundred persons attended the annual festival service of the Girls' Friendly Society in Michigan, held at St. Paul's Cathedral, Detroit, April 23. Robed in white and wearing the blue veil signifying membership in the society, the hundreds of girls made a colorful procession. The Rev. Ernest E. Piper, rector of St. Matthias' Church, Detroit, preached the sermon.

* * *

Chinese Victory Predicted

The belief that China will emerge undefeated when the present conflict with Japan comes to an end was expressed by the Rev. Lloyd S. Ruland of New York, executive secretary of the foreign missions board of the Presbyterian Church, on April 25. He spoke to the annual luncheon of the Woman's Auxiliary of the diocese of Pennsylvania in Philadelphia. "The heart of the Christian Gospel," he said, "is better understood today by the Chinese than by any people on earth because of the shadows over that land. The Chinese can understand the meaning of the Cross of Christ because they themselves are being crucified." He

added that the migration of between thirty and fifty million people from eastern to western China would result in the spreading of Christianity over vast areas.

* * *

Church Unity Discussed

Addressing the clergy convocation of Reading, diocese of Bethlehem, Pa., at its last meeting, the Rev. Leicester C. Lewis of Philadelphia said that he disapproved of the "studied ambiguity" of the proposed concordat between the Presbyterian and Episcopal Churches. He felt that such an approach would not be productive of good results. Mr. Lewis pleaded for a unity that would not compromise orders or faith, but that would mutually enrich the Churches entering into it.

* * *

Fort Valley School Taken by State

Acceptance of the offer of the state of Georgia to take over the Fort Valley Normal and Industrial School of the American Church Institute for Negroes was recommended to the National Council at its meeting last week, by the trustees of the institute. Under the plan the state will make the school the center for Negro educational work in Georgia, and expand the budget from \$18,000 a year to between \$60,000 and \$80,000. The Church's work at the school will be continued through a \$40,000 Church center to be built soon. A \$15,000 gift has been made for this purpose. The Rev. Robert W. Patton, the director of the institute, in his report to the National Council, said that while relinquishing of the school is a source of sadness "this plan makes possible a greater work than we

could do, with continuing Church influence upon the student body."

* * *

Social Departments Have Joint Meetings

The department of Christian social relations of the dioceses of Georgia and Atlanta presented a joint program on April 19 in connection with the Georgia state conference on social work in Albany, Ga. The Rev. Harry S. Cobey, chairman of the Georgia department and an official of the state conference, presided at the meeting, at which Spencer Miller, Jr., National Council consultant on industrial relations, was the chief speaker. Mr. Miller spoke on the condition of youth in the present world, and said that "the existence of youth movements of social protest in the world is a criticism of our whole social and economic life." Mr. Cobey gave a report on prison conditions in his diocese, and the Rev. J. W. Kennedy, chairman of the Atlanta department, discussed four primary functions of the Church in social welfare.

* * *

Clerical League Elects Head

The Rev. Alfred W. Price, rector of St. Philip's Church, Brooklyn, New York City, has been elected to succeed the Rev. L. Bradford Young as president of Long Island Clerical League. Mr. Price is also president of the Brooklyn Church and Mission Federation, the interdenominational organization for the area.

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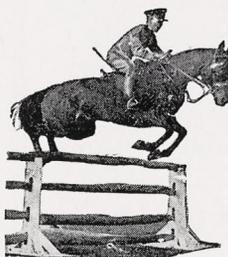
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