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THE WITNESS



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CLERGY NOTES

BRINLEY, GODFREY MALBONE, retired master of St. Paul's School, Concord, N. H., died suddenly in Yugoslavia May 5 on a trip to the Near East.

BRYDON, G. MacL., secretary of the diocese of Virginia, is on a two-month leave of absence to recover from illness.

BURTON, JOSEPH, now rector of St. Michael and All Angels, Savannah, Ga., is to be rector of St. John's Church, Birmingham, Alabama, effective June 1.

COLE, STUART G., now rector of Trinity Church, Seneca Falls, N. Y., is to be chaplain of Hobart College, Geneva, N. Y., beginning September 1.

ECKMAN, WILLIAM, S.S.J.E., assistant at St. Mary the Virgin, New York, has resigned, effective June 15.

GARDNER, JOHN A., formerly at St. Mary's, East Providence, R. I., is rector of St. Andrew's, Providence, R. I.

HOFFMAN, W. M. V., JR., S.S.J.E., has resigned as assistant at St. Mary the Virgin, New York, effective June 15.

KENNEDY, HOWARD S., formerly curate at St. Paul's Church, Troy, N. Y., is rector of the Church of Our Saviour, Lebanon Springs, N. Y., and in charge of St. Luke's, Chatham, N. Y.

RAYNER, ROBERT, formerly at Gettysburg, So. Dak., is in charge of the Lakota field, North Dakota, with residence at Lakota.

SUTTON, GEORGE A., has resigned from St. Matthew's Church, Homestead, Pa., because of illness, and has retired.

WISECARVER, RALPH H., formerly in the diocese of Oregon, is in charge of Christ Church, Susquehanna, and Grace Church, Great Bend, Pa., with residence at Susquehanna.

WILD, F. C. H., of the Church of England in Canada, is to be in charge of the Valley City field, North Dakota, effective July 1.

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THE WITNESS

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

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RELIGION AND TRUE DEMOCRACY

By

WILLIAM LAWRENCE

An Address by the Retired Bishop of Massachusetts

SINCE New Year's Day, two men high in authority in Nation and State have spoken in a way that commands our special attention.

In his address to the Congress on January 4, President Roosevelt said, "Storms from abroad directly challenge three institutions indispensable to Americans now as always. The first is religion. It is the source of the other two—democracy and international good faith." . . . "In a modern civilization, all three—religion, democracy and international good faith—complement each other."

On the very next day, January 5, after taking his oath of office as Governor of Massachusetts, Leverett Saltonstall closed his inaugural address with these words:

"I utter this fervent prayer to the Creator of the Universe before whom we all stand:

"Guide us so that we may act justly; preserve for us that priceless heritage of liberty; make us see clearly that boundary which separates liberty and authority. Give to us an unconquerable will to administer the affairs of our Commonwealth in such a manner as to be worthy of her loftiest traditions."

It has been a custom in this country for men when they enter upon a high office to pay some tribute to Divine Providence, sometimes in such a conventional and lifeless way as to seem almost a mockery.

Those of us who know these two men, know that they speak their own deep convictions; and many of us feel that in so doing they are expressing a thought which is moving through the minds of millions of people living in countries committed to democracy.

Our thoughts in these days are being driven back to the rediscovery of the basic foundations of our civilization; and the question is whether its

vital principle is worth fighting for or dying for. At bottom, the question is not that of form of government nor of political administration; it is not that of color nor race nor of social attitude. The vital question is whether a man is to be recognized as a man, or whether he is simply a bit of mechanism; whether men, women and children are to be assembled like the parts of a great machine, set going and driven like a machine. If so, the problem for the moment is to find a man or group of men who, under the given conditions, can do the assembling, drive the machine and keep it going until it reaches the climax of its power—with what result, who knows?

If on the other hand, a man is a man with will, personality, self-determination and ideals, he must be treated as such. He may be guided and led, moved by reason, and at times by the compulsion of his fellows; but it will be recognized that, being a man, he is among men in a social group recognizing the rights of others, and from time to time reasonably adjusting his life to the good of all.

THERE is no question that with the mechanical conception there is a force, an ability to move with immediacy, direction and unity. A nation so built up and steered can strike with startling force. Such a machine acts, while others reason and talk.

Recognizing this, millions of people in democratic countries are asking themselves whether there may not be some form of compromise whereby the limitations of democracy may not also have the force of autocracy. Of course democracy may, and should often, adapt itself to firmer organization, to quicker action and even to the use of force; but it can never have the characteristics of a forceful machine. And here is the

point often overlooked,—that in the unity of reasoning men, in the power of united wills, in the blow of free men, there is a force denied to the machine. And what is of far greater moment, men who move of their own wills have the power, the elasticity and the disposition of free men; if they go under, they go under as men and they leave to their children the heritage of free men. Totalitarianism can be smashed. The parts of the machine can never be reassembled. A company of free men and women may be annihilated; but there is left somewhere a tradition or a remnant that will cause their spirit to rise again. The children of the faith rise up; the blood of the martyrs is the seed of the Nation, as well as of the Church.

Sometimes we men and women in this land of liberty become apprehensive, almost panic-stricken; we are alarmed at our unpreparedness. Democracies have the habit of being unprepared to meet unexpected forces; it is the result of their limitations; but that is no good reason why they should lie down and not build strong defense. So long, however, as man is man and stands for his manhood, he need not fear for the final result; the seed, buried it may be for years or generations, will spring up and bear fruit.

AND now, for a moment, will you let me remind you who are followers, humble followers, I trust of the lone leader, Jesus, who fell and whose spirit rises among us century after century and continues to give increasing inspiration, how we think and believe and stand.

We believe that every child of man and woman is a child of God, endowed with those gifts which make him a man; we, who are part of that worldwide body of men and women gathered and organized in various groups called the Church, receive that child by baptism into the body of believers, the Church, and thus recognize him as a child of God, with personality and will to think and do; so far as we can, we pledge him to be a man of God. From childhood on, he is, in home, school, society, church, state and nation, consecrated to the service of God in discipleship of Christ, to truth, to justice, to love: he is one in the brotherhood of all men: as he loves God, so he loves his neighbor. Being such, he is under obligation by his life and character, his active service in citizenship, to show forth his faith in the support of a true democracy, not necessarily in any particular form of government or party; but, in the divine right and obligation of a man, he is essentially a believer in the principle of democracy, the God-given right of a man to be himself,

and in all justice and charity to live happily with his brethren.

Christians, as such, believe in liberty; but behind liberty comes the moving power which makes liberty. We so firmly believe in God as revealed in Christ that we put full trust in Him, we live in Him, in His spirit of righteousness, justice and love; and so long as we do that, what matters it what happens to us? God knows, and we know only too well, how far short we fall, sometimes laggards, sometimes disloyal, nevertheless, as we are, we stand for the spirit of God in man.

Has any oath of any nation or race a nobler challenge than that which is made when a child is given his name in the Christian Church:

"We receive this Child into the congregation of Christ's flock; and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

"If the Son shall make you free, ye shall be free indeed."

Wings

An Editorial by

BISHOP JOHNSON

IT WAS my privilege to take part in the consecration of Father Burton to be Suffragan Bishop of Haiti in Trinity Church, Boston. It was a notable service, not only because of the fact that nearly two thousand people attended it, but far more because of the gracious act of the rector and vestry of Trinity Church in offering their parish church for the service because the Church of St. John the Evangelist was too small to seat this congregation. This in itself would have been courteous, but the invitation went further than that. It permitted the Cowley Fathers to use the same service that they would have used had the consecration been in their own edifice.

When one considers the antagonism which has existed for nearly a hundred years between high and low church and the unkind acts which have marred the unity of the Church during that period, one could appreciate the brotherly love which prompted a parish whose traditions have been evangelical to permit the use of their house of worship for a service which was highly ritualistic. Moreover, the gracious act of the Presiding Bishop in delegating the rendering of the Communion Office to the Bishop of Milwaukee

was of the same kindly spirit. It marked a new era in placing the emphasis upon the love of the brethren rather than upon intellectual agreement.

The truth of the matter is that those who seek to soar above terrestrial things must recognize the need of two wings. This is so whether it applies to aeroplanes or birds, to political idealists or religious aspirants. Everyone that flies must have a right wing and a left wing, which should work in harmony; for when one wing crumples up, the machine falls to the ground. Any government, whether political or ecclesiastical, needs two wings if life, liberty, and the pursuit of happiness are to be attained. When a dictatorship, be it in Church or State, demands that the opposition party be suppressed, that government ceases to seek those things that are above and falls to earthly ends. A household that demands intellectual agreement as the price of membership is a dull, stupid, and insipid home.

In order to think and enjoy freedom, we need two parties; one for the bromides, and the other for the sulphides, each of them loyal members of their father's house.

It is only when conservatives and radicals meet together in a common brotherhood that peace and prosperity go hand in hand.

The Church is no exception to the rule; and when those in power demand intellectual agreement, they destroy the glorious liberty of the Sons of God.

IT IS just because the Episcopal Church allows a wide divergence in practice that it is possible for Catholic and Evangelical to practice "the unity of the Spirit in the bond of peace."

We need two wings if we are to soar above earthly things. We include both the priestly and the prophetic schools.

But man is naturally a partizan, and it has been frequently true that, in the past, high churchmen have been more considerate of Rome and low churchmen more considerate of Geneva than they have of one another. And the so-called Catholics have often despised the Evangelicals, and the so-called liberals have had a blinder over one eye and have been more sympathetic with those without than they have been with those within, forgetful of the fact that we are members one of another. The elder brother has been impatient with the prodigal, forgetful that God is the Father of them both.

In contrast with the recent action of Trinity Church, Boston, one is reminded that one hundred years ago the feeling between the two parties was so harsh that it was found necessary to divide the

missionary societies of the Church, the highs caring for the domestic field, and the lows for the foreign field, with the strange nemesis that the domestic field became rather low and the foreign field rather high.

In the same way, the South, having fought for states' rights, now supports federalism; and the North, which fought for federalism, is now crying for states' rights.

The truth of the matter is that the Church will keep on an even keel when priest and prophet are in amicable relation to one another and love one another in spite of their differences. It is quite the habit of each of them to look over the fence at their neighbors' gardens and wistfully wish that the whole Church would see what they see, regardless of the fact that those neighbors are looking enviously at us, so that Rome is seeking a liturgy more like our own and Protestantism is building altars and wearing vestments. We seem to be the only ecclesiastical body which can combine priest and prophet in a common unity.

Instead of bemoaning the fact that we have these two parties, let us rejoice that we are sailing along with both wings intact; and let us bemoan that day when either party becomes despotic.

Talking It Over

By

WILLIAM B. SPOFFORD

YOU can never catch up with a lie. That crack is a favorite one of newsmen who know that an inaccurate front page story continues to be believed by a large percentage of people regardless of the number of corrections that are made. Letters have come to me saying: "I hope you have read the articles in the Saturday Evening Post by General Krivitsky. Certainly they prove how wrong you have been in regard to Spain and the international situation generally. They prove without a doubt that it is all a Moscow plot." Naturally such epistles prompted me not only to read the articles in the Post, but also to do a bit of inquiring about the author. First of all I am familiar with the Nazi technique of making a lie a whopper on the theory that if it is big enough nobody can get at it for refutation. Thus you have the Protocols of Zion; the Rosenberg theory of the supremacy of Nordics, the anti-Semitic statements attributed to Benjamin Franklin, just to mention a few of the lies that have been peddled about. These articles by the "general" are of the same order.

HERE ARE a few facts about the ex-Soviet "general" who supplied the material for the articles. His name is Mr. Shmelka S. Ginsberg. He is not, and never has been a general. He is well known in the night life of Paris where he is known as a gambler. What's more revealing, the articles in the Saturday Evening Post were not written actually by "General Krivitsky" but by Isaac Don Levine, an American journalist who is well known for his bitter anti-Soviet articles. Mr. Levine was assisted in his work by Miss Suzanne LaFollette, who is a faithful follower of Leon Trotsky. A Philadelphia journalist, interested in the story of the "General," called last week upon Mr. Wesley Stout, the editor of the Saturday Evening Post, in order to get first hand information. He was told that Mr. Stout was out of town and would not be back for a few days. He then asked to see Mr. William Jonas, an executive of the publication. Word came back that the Post had no statement to make. The reporter then inquired if Mr. Jonas was not interested in what the readers of his magazine might think. He sent back word that he was not interested in what readers might think—that they could believe the stories or not as far as he was concerned. But the reporter, being a diligent fellow as most reporters are, did not stop with that. He managed to see Miss Kathleen Taylor, secretary to the editor of the Post, who admitted that Levine wrote the articles from material supplied by the "General." He also learned from Mr. A. R. Jackson, an associate editor, that Levine wrote the articles.

WHETHER the Saturday Evening Post was taken in by a spurious "general" or deliberately put one over on their readers I suppose will never be known. Personally I lean to the view that the magazine was taken in by enterprising literary agents who went to the editors with "a good story" which they were anxious to sell for their cut of ten per cent—a tidy sum when you sell a series of four articles to such a magazine. It now seems apparent that the Post realizes it pulled a boner, for having announced originally a series of four articles by the "general," they announced at the end of the third one in the April 29 issue, "The next article will appear in an early issue," which is a convenient journalistic way to duck out. In any case that fourth article has not yet appeared. Just one final word about Mr. Ginsberg ("General W. G. Krivitsky"). The report is being circulated that our old friend J. B. Matthews, ex-minister and ex-many-other-things, who is now an investigator for the Dies

Committee, is in New York with Rhea Whittley, attorney for the Committee, "to invite former General W. G. Krivitsky" to appear in Washington as a witness before that body. So unless the exposure of the "general" blocks the plan we will doubtless hear more from him under a Washington date-line. There is another bit I would like to add: big lies like this are not exposed by the great papers and magazines. They prefer to have the lies believed. So they merely keep silent when a story like this comes out. Indeed one noted columnist, who had some of these facts in his column, had that particular paragraph deleted by the Philadelphia Ledger which is controlled by the same interests that run the Saturday Evening Post. This story would also seem to indicate that all of us, including those friends who wrote me, would be wise to check up a bit, particularly in these days of international strain, before we fall for articles, hook, line and sinker.

To Parents

By

GEORGE I. HILLER

THE young man or the young woman who has no knowledge of the Bible, and who does not know the fundamental facts of the religious experience of the past, is certainly uneducated, uncultured and likely unhappy. Despite this fact, which is so obvious one would think that all parents knew it, you can hear such expressions as "with piano, dancing and school work, my child can't get the Church school lesson", or "the child is really too hard pushed at school."

Frankly this is pure nonsense, and the neglect of a real parental obligation, to allow children to grow to high-school age without even a rudimentary knowledge of the New Testament. You are depriving your child of that which is more important than most of the expression, dancing, piano, and school work; and that which will contribute more to their culture and real happiness.

Some parents should do a little real thinking. But there is more. The experience of the past justifies the statement that "worship as a practice develops the best in a man." Worship is not something that we can take up and put down as the humor strikes us. It must be developed, cultivated and practiced to have any value. It is an art. The child should be given the chance to learn to worship, by being taken (not sent) to Church while he is between six and twelve

years of age. With that experience the man or woman (later) will have a knowledge of the value of the inward peace of worship, which will show the way, no matter how far from the early habit he or she may have strayed.

The average child will learn more in a service than the adult. In the first place it is objective and the child is readily interested. The sermon will likely mean more, or as much to the child, though it is addressed to the adult. The child does not have a head full of worries, society, or business, and is more likely to be a better hearer.

To cultivate in the child the art of worship (reverence) is to give the child a chance he can get in no other way. It is worth more than the Church School or other activities, and if the child has that opportunity in the formative years, he has a resource of tremendous value, though he be entirely unconscious of it.

With a consciousness of God he can find his way in the maze of life; certainly he has a better chance. I wish I could make every parent face this thing squarely and think it through. I know most of the "half baked" answers to this challenge, but I never heard one that was not foolish if you thought it through. Do you love your child enough to think this challenge through?

Prayer Book Inter-Leaves

WHITSUNDAY

WHITSUNDAY (*i.e.* White Sunday) is the Christianized feast of Pentecost, the climax of the great fifty resurrection days. It has been observed in the Church from the beginning. Thus it shares with Easter the distinction of being the oldest Christian festival. And it commemorates one of the greatest events recorded in the pages of the New Testament.

But like the other great days of the Christian year we do not observe it for its historic importance or as a mere anniversary. It belongs to the present. It faces us with a live issue. The Church today as at the beginning confronts an indifferent and hostile world. It needs a new outpouring of the Spirit. The Spirit will come, so Whitsunday reminds us, to those who are of "one accord," and prepared to proclaim Christ crucified not in word only but in act, those who for their faith are ready, like the first disciples, to give up all, even life itself.

Our Lord likens the Spirit to the wind whose movements are unpredictable. On the other hand the Spirit works through the Church, he tells us.

Law and order are superior to anarchy and instability, the community greater than the individual. Divine revelation and grace come in the sacraments. We are accustomed to connect the Holy Ghost with confirmation. Thus we tend to ignore the fact that the Holy Eucharist is essentially a sacrament of the Holy Ghost. The early Church so understood it. The older liturgies not only invoke the Holy Ghost on the elements, they assume that the communicant will receive the virtue of the sacrament through the Holy Ghost. Thus the primitive Eucharist was "spirit-centred."

Somewhere about the year 500 all reference to the Holy Ghost (except in doxologies) dropped out of the Roman Mass. This unfortunate event had important consequences. A new Eucharistic "ideology" began to develop. Out of the controversy between East and West over the use of unleavened bread in the Eucharist came a concentration of interest on the body (rather than the blood) of Christ, an exaggerated emphasis on the words "*Hoc est corpus meum*," communion in one kind, "elevation," transubstantiation, a "Christo-centric" service. The primitive idea of the communicant sharing in the Eucharistic offering and being sanctified by the Holy Ghost fell into the background.

This bit of history demonstrates how much we owe to our first American bishop. "The efficacy of baptism, of confirmation, or orders," he wrote, "is ascribed to the Holy Ghost, and his energy is implored for that purpose; and why he should not be invoked in the consecration of the Eucharist, especially as all the old liturgies are full to the point, I cannot conceive. . . . (The invocation) would restore the Holy Eucharist to its ancient dignity and efficacy." Providentially Bishop White, to whom Bishop Seabury wrote this letter (June 29, 1789) agreed, and our first American Prayer Book appeared with an invocation in the prayer of consecration. The "American Missal" has a calendar which includes Bishop White and many minimal saints, but does not mention Bishop Seabury. Nevertheless our debt to him is incalculable, and though he have no place in any calendar we must remember him with gratitude, and at no time more appropriately than on Whitsunday.

We may well recall, too, that Pentecost was the Jewish commemoration of the gift of the law on Sinai. It may be that the Ten Commandments are out of place in the Eucharist; but this day if ever they should certainly be read.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, New Haven, Connecticut, to whom questions and communications can be sent.

SUMMER SCHOOLS ANNOUNCE PROGRAMS FOR NEXT MONTH

With the approach of summer the various conferences which earnest Church people have organized from year to year again announce their programs and plans. Held on scenic conference grounds and fine campuses, they provide a setting for a vacation combining pleasure and recreation with an enrichment of spiritual and mental resources.

The latest news of the Conference for Church Work, or the Wellesley Conference, as it is usually called, contains several items of great interest. The Rev. Phillips E. Osgood, Dean of the School of Religious Drama, has announced that his course will be entitled "Put Yourself in Their Place," and that it will consist of "dramatically imagined Gospel situations, such as we ourselves might have experienced." There will be nine scenes actually enacted in this course—one as part of each session. Mr. Osgood, with the help of Harrison Crofford, will also produce "The Trojan Women," which has been described as "the greatest peace play of all time." One of the courses at Wellesley is to be given for clergy only by the Rev. Otis R. Rice. It will be on "pastoral psychology," and will deal with case problems in the parish, considered in the light of modern psychological understanding. A course on "Problems—and More Problems!" is to be given by the Rev. W. B. Spofford, with the Rev. James Myers, Presbyterian and industrial secretary of the Federal Council giving a number of the lectures. The School for Church Music has announced that in addition to its courses, lectures, and recitals the instructors will be glad to make arrangements for personal interviews with members of the school. The School for Christian Social Ethics will conduct round table talks presided over by Rev. Norman Nash with many different interests represented. Young people will receive particular consideration in all phases of the Wellesley program.

The most extensive conference program in the Church is that of the Kanuga Conferences and Camps at Kanuga Lake, Hendersonville, N. C. Here ten conferences and camps are scheduled from June to July, followed by a guest period running into September. Noteworthy is the adult conference July 18 to 28, with a series of courses covering all phases of Church life. Bishop Gribbin, Bishop Dandridge, the Rev. Arthur M. Sherman, Dean William H. Nes, Margaret I. Marston, the Rev. D. A. McGregor, and the Rev. Almon R.

Ideas and Methods

A NEW JERSEY parish this year is having an essay competition, the winner to be awarded a scholarship and one of the general Church Summer Conferences. Funds to provide the scholarship were raised through a special offering at a service when the rector presented the value of these summer schools and outlined the programs of the major conferences, adding color to his talk by telling a bit about the more notable lecturers giving courses. Following the service two young men of the parish handed to each person leaving the church a multigraphed sheet announcing briefly the programs of the conferences and their dates, with a brief note urging as many of the congregation as possible to attend, even if they could not be present for the entire visit.

Pepper, are among the instructors. Bishop Thomas of South Carolina will direct the clergy school during the same period. Bishop Darst and Bishop Gravatt are among the conference preachers. Kanuga has splendid facilities for boating and swimming and other sports to suit inclination.

In a beautiful setting of forest and trees 25 miles from Denver the Evergreen Conference will have a general conference July 17 to 28, followed by the School of Church Music and the School of the Prophets. Among the leaders will be Charlotte C. Tompkins of the National Council religious education department, the Rev. James M. Stoney, executive secretary of the diocese of Alabama, and Canon Winfred Douglas. Bishop Ingley will be chaplain.

Bishop Strider of West Virginia is president and Canon Gilbert Symons of Cincinnati chaplain of the Conference of the Province of Washington, which is held at Sweet Briar College, Virginia, July 3 to July 14. It has a distinguished faculty headed by Bishop Peabody, coadjutor of Central New York, including Dean Rollins of Virginia Seminary, the Rev. Carleton Barnwell, and the Rev. Gardiner M. Dav. The Rev. John Gass, rector of the Church of the Incarnation, New York, and the Rev. Cyril C. Richardson of the Union Theological Seminary, New York, will be leaders of a clergy seminar at the conference directed by Dean Rollins.

The tenth seminar for clergy will be held at Shrine Mont, Orkney Springs, Virginia, July 10 to 21, with

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited By EDWARD J. MOHR

The army and navy must be prepared not only for defense of our home shores but must be prepared to participate "in our share of the required police work for the preservation of liberty and justice in the world," Bishop Manning of New York said in a sermon at the New York cathedral on May 7. He preached at the service held for the officers and men of the Atlantic squadron of the United States Navy during their New York visit. "None of us wants to see America involved in war," Bishop Manning said. "But we cannot as Christians or as true Americans, or as sensible men, take the position that we don't care what happens in this world so long as it doesn't happen to us. Whether we like it or not the world today is all one. No nation can now live in isolation from the rest of mankind. If we wish to see justice and liberty and peace maintained in this world we must be ready, if the stern unavoidable necessity comes, to do our share of the required police work, and for this we must be adequately prepared."

The previous day Dr. Nicholas Murray Butler, Churchman and president of Columbia University, said in an address at the World's Fair in New York that any doctrine of neutrality which would make the United States indifferent to "murder" and "assault" among other nations is immoral. "Here we are today faced with this perfectly appalling calamity," Dr. Butler said, "and voices say that it is no concern of ours. We need not care if one neighbor murders his neighbor, or if one human being assaults another human being, so long as they do not live in our house or belong to our family. That sort of neutrality is immorality. The sooner and more completely that it is pronounced as such and denounced as such, the further we will be along the road to peace. That sort of conduct leads inevitably to war, no matter what professions may accompany it." He urged that the United States resume the world leadership which it exerted between 1899 and 1919 for economical and political cooperation.

Making a plea for aid to refugees, both Christian and Jewish, Bishop Manning said in his address to the New York diocesan convention on May 9 that "there is at this time more sorrow and suffering and fear in this world than there has been for centuries." He condemned the turn to paganism and the deification

of the state, with its brutality, cruelty, and racial and religious intolerance. "We are seeing now," Bishop Manning said, "that our boasted advance of science and of modern knowledge is worse than futile without corresponding spiritual faith and development. Modern science has given us many blessings, but modern science has given us also the bombing airplane, the murderous submarine, and the hideous invention of poison gas. The bishop reported that since he assumed office in 1921 the diocese of New York has raised a total of \$8,221,831 for missionary work, more than half of which went to the National Council. The convention adopted a budget of \$112,000 for general diocesan purposes, an increase of \$2,000 over last year, and appropriated in addition \$209,300 for the work of Church agencies. Bishop Manning also announced that Marshall Field had given \$6,000 to provide three additional staff members for the school for Negro boys maintained by the city mission society in Ulster County, New York. The convention was 156th of the diocese, and was held in the Cathedral of St. John the Divine and the synod hall.

* * *

Delaware Plans Survey

In accordance with the request of Bishop McKinstry the convention of the diocese of Delaware has ordered a survey of the diocese to determine where new work should be developed and where the diocese should add its strength to the local parish or mission. The Rev. David R. Covell of Southern Ohio will make the survey. At the convention, which met in Wilmington on May 9 and 10, Bishop McKinstry announced that the diocese had contributed \$13,500 to the missionary shortage fund. A change in financial arrangements was made whereby a budget was adopted at the convention instead of just prior to the fall canvass, as has been the practice heretofore.

* * *

Newark to Have New Diocesan House

A building site in Newark, N. J., has been given to the diocese of Newark for a new diocesan house of three stories for which plans have been drawn. The site was formerly owned by Trinity Church. The new building will be financed with the proceeds from the sale of the former diocesan house.

* * *

Speakers Announced For Commencement at General

Bishop Kirchhoffer of Indianapolis will preach the baccalaureate sermon at the service opening the commence-

Front Page Churchman



A youthful Episcopalian broke the front pages throughout the country last fall when William H. Vanderbilt was elected Governor of Rhode Island. He finds time in his busy life administering the affairs of state to maintain his reputation for being a good Churchman.

ment week at General Theological Seminary, New York, which will be held May 22 to 24. The alumni essay will be read on May 23 by the Rev. Victor L. Dowdell. Its subject is "The Aristotelian Tradition in Anglican Thought." The commencement exercises will be held on May 24, with an address by George Roy Elliott, professor of English at Amherst College.

* * *

Munitions Sales to Aggressors Condemned

Export of war materials to nations that intend to use them in aggression was condemned by Bishop Sterrett of Bethlehem in his address to the diocesan convention on May 9. "Hasn't the time come," he asked, "for American Christianity to express in no uncertain language its disapproval of the sending of war materials to nations that intend to use them in wanton aggression or slaughter of innocent civilians? Though there may be danger in such a course, the path of cautious drifting is not without peril, and there is for the Christian such a thing as conscience." Bishop Sterrett urged support for efforts to assist refugees. The convention adopted a resolution commending a study of the proposed concordat between the Episcopal and Presbyterian Churches, and asking that discussions be undertaken between Episcopal churches

and neighboring Presbyterian churches. A resolution offered by Dean Roscoe T. Foust was also adopted, warning against legislation directed against aliens. Dean Foust held that such legislation may later curb the civil and religious freedom of citizens.

* * *

New Hampshire Sets Up Field Department

The diocese of New Hampshire held its 137th annual convention in Dover on May 10, with Bishop-Editor Johnson as guest preacher at the opening service. The convention organized a field department to work on behalf of the Church's program. The Rev. Charles W. F. Smith was appointed chairman. Bishop Johnson also spoke at a dinner for the men of St. Thomas' Church, Dover, which celebrated its hundredth anniversary on May 7. The first Deputies elected to the General Convention of 1940 were the Rev. Messrs. Wm. Porter Niles, Arthur M. Dunstan, Robert H. Dunn and Bernard N. Longren, and Eliot A. Carter, Harold K. Davison, John R. McLane and Edgar F. Woodman. It will be Mr. Niles' twelfth consecutive General Convention, making him the senior clerical member of the House of Deputies. New Hampshire has a reputation for being first to elect delegates, always doing so over a year in advance.

* * *

Harry Daniels Elected Bishop

Dean Harry Daniels of Helena, Montana, was elected coadjutor of the diocese of Montana at the annual convention held May 7-9. A graduate of the Berkeley Divinity School, he served parishes in Massachusetts, Wyoming and Missouri before becoming the dean in Helena in 1927.

* * *

High Churchmen Protest Concordat

The guild of All Souls, an organization of high churchmen, protested the proposed concordat with the Presbyterian Church in a resolution that was passed at their annual meeting, held in Newark, N. Y., on May 6th. The Rev. Franklin Joiner of Philadelphia preached the sermon.

* * *

Independence of World Urged

"We can have the peace which the world can not give, when we become independent of the world and rise superior to its claims," said Bishop Gribbin in his address to the annual convention of Western North Carolina, meeting in Calvary Church, Fletcher, May 9 and 10. "Sad is the sight of one whose god is conformity

to the things of the world," the bishop declared. "We are here to claim all of man's life for God." Sister Howe of the Church Army was introduced to the convention, her coming marking a new departure for work in the diocese.

* * *

Payments on Expectations Increase

During the first four months of the year the dioceses and districts have paid on their expectations \$15,587 more than they did for the same period last year, according to an announcement by Lewis B. Franklin, treasurer of the National Council. The percentage paid on the amounts due to May 1 has risen from 83% last year to 90% this year. This record has been made during the period of the shortage campaign for \$300,000.

* * *

New Hospital For Shanghai

A building for maternity work and a nurse's home is to be erected immediately for St. Elizabeth's Hospital, Shanghai, the funds coming from a bequest of Ah Mei Wong, a daughter of the first Chinese clergyman of the Episcopal Church in China. She was a trained nurse and a physician. The buildings will be constructed with a view to the possible merger of St. Elizabeth's and St. Luke's, which has been under consideration.

* * *

Radio Series on Madras Scheduled

As a result of the interest aroused in the work of the Madras conference by Bishop Hobson of Southern Ohio, and others, a series of radio addresses will be broadcast during May, June and July. The speaker will be Dr. Leslie Bates Moss of the Foreign Missions Conference, and the time will be Fridays, 12:30 to 12:45 P. M., Eastern Daylight Time.

* * *

Newark Bishops Assail Corruption

Those attending the convention of the diocese of Newark, meeting May 9-10 at Trinity Cathedral, heard both Bishop Washburn and Bishop Ludlow hit out at evils, and apparently were so inspired by the addresses that they passed a few resolutions expressing their own minds on these matters. Bishop Washburn dealt with anti-Semitism and declared that "discrimination against the Jews springs from a racial prejudice which can find few facts in its support" and stated that "we shall ourselves live securely only as we let others live." Bishop Ludlow, as last year, took a healthy

Off-Moment Department



We saved this picture for hot weather, thinking it might cool you off a bit. It is Wolcott Cutler, rector of St. John's, Charlestown, Mass., indulging in his favorite pastime, snow-shoeing in the mountains of New Hampshire. Sorry we can't give you the name of the fair companion, but no doubt snow-shoeing is a lot more fun with someone along to pick you up when you fall down. Nominations please, with pictures.

crack at Mayor Frank Hague of Jersey City and referred to the appointment of Hague's son to be a judge in the state as being "as flagrant a piece of nepotism as political history can produce." He also denounced the proposal to allow parimutual betting on horse races. Later in the day the convention adopted resolutions urging people to vote against the legalized betting, and got into the international picture by disapproving the bombing of civilians in China; protested against the sale of war supplies to Japan and advocated the establishment in each parish of the diocese of a committee to aid German Christian refugees.

* * *

New Jersey Meets In Convention

The convention of the diocese of New Jersey met at Trinity Cathedral, Trenton, May 9-10, opening with an informal dinner at which Bishop Gardner introduced the clergy who had come into the diocese since the meeting a year ago. It was a happy occasion with the Bishop in fine fettle with his lively introductions. The business of the convention was largely routine with a discussion of whether or not the diocese actually has a cathedral, under the laws of

the state, being the most exciting topic discussed. Steps are being taken by a committee headed by Chancellor Fred Pearse to straighten out the muddle. As things stand it is difficult to determine who is who, and why, as far as the cathedral is concerned.

* * *

Church Music Conference Held

The first annual conference on Church music was held at Millikin University, Decatur, Ill., on May 2. The junior choir of St. John's Church, Decatur, gave a demonstration performance. In the evening session at the Westminster Presbyterian Church there was a program by the combined choirs of the churches of the city, including St. John's, preceded by a procession in which the pastors of the churches marched, the Rev. W. W. Daup, rector of St. John's, among them.

* * *

Return to Gospel Truths Is Urged

The greatest advances of Christianity have been made in times when its prophets, even though buffeted and condemned, "have risen above the contentions and confusions of the time to proclaim with all insistence the eternal truths of the Gospel." This was the contention of Bishop Freeman of Washington in his annual address to the diocesan convention meeting in Washington on May 9. He held that the nation has been weakened by following after strange

You Westerners and Southerners—

Will you be driving to the World's Fair at New York this spring or summer? We in Baltimore are on Routes 1 and 40, and such a little ways off Route 30 that, well, there are some lovely things here in our display rooms that will bring you nearer Our Blessed Lord than anything you'll see at The Fair, and you really should see The Fair—don't get us wrong. Try to stop by. You'll remember what you've seen here when the other is forgotten. Oh, we nearly forgot, there is free parking alongside our place—something to know in a big city like Baltimore.

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gods and abandoning disciplines and life regulated by Christian ideals. "What I am pleading for tonight," Bishop Freeman said, "is a revival of apostolic power in an apostate and God-forgetting age. What above all our proud scheming I would contend for, is a virile and militant exposition of the truth, the truth that found its embodiment and demonstration in the heroic life of the Son of man and the Son of God. I appeal for renewed consecration and steadfast obedience to the one and only Gospel that still has power to redeem sinful and sinning men and women." Bishop Freeman also spoke at length about the proposed concordat between the Episcopal and Presbyterian Churches, and of the Church's missionary work.

**Union Supper Held
At Long Island Church**

A joint meeting of members of Trinity Church, Northport, N. Y., and the Presbyterian Church of the town was held recently at the latter church to consider the reunion proposals. The Rev. L. Bradford Young, assistant rector of Holy Trinity Church, Brooklyn, New York City, and the Rev. Frank M. Kerr of the Presbyterian Church at Hempstead, N. Y., explained the proposed concordat to the 100 people attending.

**Bishop to Speak at
St. Andrew Service**

Bishop Whittemore of Western Michigan is to be the speaker at the spring assembly meeting of the Brotherhood of St. Andrew of the diocese of Chicago to be held on May 25. His subject is announced as "Today's Challenge to the Youth of the Church."

**Sewanee Contest
Prizes Awarded**

Mrs. Edward L. Beeson of St. Cloud, Fla., and Mrs. Alvira W. Primo of Delray Beach, Fla., won first prizes for white and Negro women respectively in the annual scholarship contest of the field department of the Woman's Auxiliary of the province of Sewanee. Forty white women and nine Negro women submitted papers in the contest, of which Bishop Stewart of Chicago and the Rev. John Moore Walker, rector

of St. Luke's, Atlanta, Ga., were the judges. The prizes are scholarships to summer conferences.

**College Exhibit at
New York Cathedral**

Delegates and visitors at the General Convention in Cincinnati in 1937 were able to see an extensive exhibit prepared by the Church Society for College Work entitled "Ideas Make History." This exhibit, after having been rented to the Presbyterian and Lutheran Churches for their national meetings, has now been placed in the Old Synod House at the Cathedral of St. John the Divine,

New York. There it may be seen by many who will come to New York for the World's Fair.

**Church Completes Forty
Years Community Work**

The fortieth anniversary of the consecration of the Church of the Holy Trinity in the Parish of St. James', New York, was celebrated on May 7. The rector of the parish, the Rev. Horace W. B. Donegan, preached at the morning service and reviewed the changes that had taken place in the last forty years. Later the vicar of Holy Trinity, the Rev. William J. Dietrich, Jr., presided at

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Midget Camp, July 15-29, Cost \$17.25
Adult Conference, July 15-29, Cost \$28.25, \$24.25
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a luncheon attended by 300 members. The advisory council presented a resolution praising Mr. and Mrs. Dietrich for their work. The church was given to the parish by a member of the Rhinelander family, which has also given other parts of the interior. The church has large facilities for community service, and these have made a great contribution to the life of the neighborhood, which is that part of Manhattan called Yorkville.

* * *

Chicago Ball Arranged

Promising to be one of the most colorful events in recent years, the young people of the diocese of Chicago will hold their 14th annual cathedral ball on May 19, with proceeds going towards the establishment of a scholarship fund for a seminary student. The highlight of the evening will be the crowning by Bishop Stewart of Kathleen Runge, 19 year old member of St. Mark's Glen Ellyn, as queen of the ball. Miss Runge was the winner of a diocesan-wide contest conducted by Gamma Kappa Delta, diocesan youth organization. She will have a court of honor of 20 girls selected for their charm and beauty from as many parishes throughout the diocese. Since the ball was inaugurated in 1926, the young people have accumulated a sum of over \$22,000 which is held in trust. The change in plans this year, whereby \$350 will be diverted to set up a scholarship fund is in line with the idea of the League of Young Churchmen to interest youth in the fields of service offered by the activities of the Church.


* * *

Bishop Capers Honored On Anniversary

The diocese of West Texas and the city of San Antonio gave tribute to Bishop Capers on the 25th anniversary of his episcopate on May 1.



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Resolutions expressing appreciation of the bishop's services were received from the city council, the Ministerial Alliance, the Rotary Club, the Salvation Army, and other civic institutions, as well as from the clergy of the diocese.

* * *

Bethlehem Convention Meets

Grace Church, Kingston, Pa., was host to the annual convention of the diocese of Bethlehem this year. The meeting opened on May 9th when Bishop Sterrett gave his address, and the Rev. Charles W. Sheerin, vice-president of the National Council, spoke on the missionary task of the Church. The business session of the convention was held on May 10, when the deputies were the guests of Grace Church at breakfast and lunch.

* * *

Clergyman Kept Off Radio

The Rev. William C. Kernan, rector of Trinity Church, Bayonne, N. J., charged on May 8 that he had been prevented from making a radio address the previous evening because of his outspoken opposition to Mayor Frank Hague of Jersey City, notorious political boss of Hudson County, New Jersey. The address was entitled "Hypocrisy Rides High in Hudson County," and was the fourth in a series. Mr. Kernan had criticized Hague in the previous broadcasts.

* * *

Dean Pardue at Detroit Cathedral

Speaking on "Personal Religion," Dean Austin Pardue of St. Paul's Cathedral, Buffalo, addressed a fel-

lowship dinner at St. Paul's Cathedral, Detroit, on May 4. He dealt especially with the Lord's Prayer. About 150 men and women attended the fellowship, which is open to the public.

* * *

Bishop to Preach In England

Suffragan Bishop Ludlow of Newark is to preach and speak in fourteen places in England this summer under arrangements made by the council on interchange of preachers and speakers. An interesting engagement for him will be that at the Temple Church, since he was trained as a lawyer. He will be the guest there of the Rev. Canon Anson, Master of the Temple, and after the service will have lunch with the benchers at Middle Temple Hall. On July 16 he will be at Boston Church, Lincolnshire, in connection with the annual pilgrimage which commemorates the departure of four migrations of pilgrims for America. Other appointments will take Bishop Ludlow to St. Martin-in-the-Fields, St. Margaret's, Westminster, Westminster Abbey, and Portsmouth Cathedral.

* * *

Spokane District Hears Bishop Parsons

Bishop Edward L. Parsons of California was the guest preacher at the 47th annual convocation of the missionary district of Spokane which met at the cathedral in Spokane, Wash., April 23 to 25. He

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called upon the Churches to unite in order to make the Christian message effective in a divided world. Bishop Cross was given a pastoral staff and a purse of \$1,000 in honor of the 15th anniversary of his consecration. A committee was appointed to consider the matter of reunion of the Presbyterian and Episcopal Churches. Mrs. Edgar O. Byers of Holy Trinity Church, Spokane, was elected president of the Woman's Auxiliary for the coming year.

* * *

Bequests Made for Work in Erie

The permanent endowment fund of the diocese of Erie has received \$3,000 through the will of Mrs. Georgia Vincent Berriman, a communicant of the Cathedral Church of St. Paul, Erie, Pa. St. John's Church, Franklin, Pa., has received bequests from the late Helen S. Birge. She gave \$7,500 for the permanent endowment fund of the parish, the income of \$300 for the work of the church school, and the income of \$200 for altar flowers on the Sunday for which she provided while alive.

* * *

Jubilee to be Celebrated

The Church of the Transfiguration, Ironwood, Mich., observed its golden jubilee May 7 to 14. Bishop Sturtevant of Fond du Lac was guest of honor during the celebration, and confirmed a class presented by the Rev. John L. Knapp, the rector.

* * *

Revival in Missionary Interest Seen

A revival of missionary life and purpose among young people was seen in a recent meeting of 186 boys and girls of the junior auxiliary of Long Island, held at the cathedral in Garden City. The first general meeting, representing 48 branches now in the diocese, was sponsored by Bishop Stires and Dean A. B. Kinsolving. The program included prayers, hymns and the pageant, "The Call of Christ." Mrs. Alexander R. McKechnie, diocesan president of the Woman's Auxiliary, and former missionary in Japan, spoke

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about the work of the Church in that field. The junior auxiliary has taken responsibility for a project involving the support of a child in the Good Shepherd Mission, Fort Defiance, Arizona.

* * *

Pennsylvania Convention Acts on Church Unity

The convention of the diocese of Pennsylvania, meeting in Philadelphia on May 2, adopted a resolution commending the hopeful beginnings made in the proposed reunion of the Episcopal and Presbyterian Churches, and appointed a committee of 3 clergymen and 3 laymen to advance projects for further study and cooperation. The convention gave the Hare method of balloting a trial. There were five clergymen to be elected to the standing committee, with 8 nominated, and 6 laymen to be elected to the executive council, with 7 nominated. The convention cast the official ballot on which each voter put an "X" opposite the required number of names and also cast a trial Hare ballot, on which each voter numbered the candidates in order of his preferences. The Hare method selected the same five clergymen for the standing committee as did the official method, and in the same order, except that the position of the second and third to be elected was reversed. For members of the executive council the first five to be selected by the Hare method and the official method were the same, but the sixth selected by the Hare method was the seventh (defeated) candidate on the official poll, and the seventh (defeated) candidate by the Hare method was the sixth elected candidate on the official poll.

The Rev. L. Bradford Young of New York, who directed the counting by the Hare method, offered two possible explanations of the difference in the election of the sixth

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candidate for executive council. First, that there were several blank and invalid ballots in the Hare vot-

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ing. Second, that on the Hare ballot a candidate is not helped as much by being marked sixth choice by a voter as he is by being marked first choice, while on the official ballot a candidate who is marked with the sixth "X" is helped just as much as if he were marked with the first "X." The Hare method is therefore more discriminating. The official election this year was completed by one ballot, due to the small number of candidates. The repeated balloting in former conventions led to the trial of the Hare method, which insures a representative election on one ballot.

SUMMER SCHOOLS ANNOUNCE PROGRAMS FOR NEXT MONTH

(Continued from page 8)

a faculty headed by Presiding Bishop Tucker, who will lecture on "The place for the function of sacrifice in Christian service." The Rev. Charles B. Hedrick, professor at the Berkeley Divinity School, will give a course on "Current Trends in Gospel Criticism," the Rev. Arthur M. Sherman will deal with the Madras conference, and the Rev. C. Sturges Ball of the Virginia Seminary will lecture on the Old Testament. Shrine Mont is a mountain retreat held in perpetual trust for the benefit of the whole Church, and more than 1,000 Church people are expected to take advantage of it this summer.

The Gambier Conference will be held on the grounds of Kenyon College June 26 to July 7. Bishop Hobson of Southern Ohio will deal with the Madras conference and other phases of Church activities will be covered by Hilda Shaul of Southern Ohio, the Rev. Charles W. Sheerin of the National Council, the Rev. Richard McAvoy, the Rev. David Covell and the Rev. Sturges Ball, among others. Edna Eastwood will lecture on personal religion, and Bishop Tucker of Ohio will be chaplain.

A conference designed especially for young people is that held by the New England province at Concord, N. H. The Rev. Russell S. Hubbard of Providence, Eva D. Corey, and the Rev. Arthur C. Lichtenberger are among its leaders.

Kansas is planning its first general summer conference, to be held June 18 to 23 at Washburn College, Topeka. Bishop Fenner will have a course on "A Modern Understanding of the Person of Christ." Dean John Warren Day of Topeka will give addresses on "Christian Attitudes."

The 21st annual summer conference will be held at DeKoven Foundation at Racine, Wis., June 26 to July 7. The broad program is divided

into three sections: School for General Church Work, School for College Work, and School for Clergy and Social Workers.

The religious education department of the diocese of Minnesota is sponsoring its 20th annual confer-

ence at Carleton College, Northfield, June 19 to 30. Among its leaders are the Rev. Theodore O. Wedel of the College of Preachers, Washington, D. C., the Rev. Sherman E. Johnson of Nashotah House and Bishop Keeler of Minnesota.

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City
Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City
Rev. S. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30.
Morning Prayer at 10:40. Holy Communion & 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 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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 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, 10, 11 A.M.,
Wednesdays and Holy Days: Holy Communion 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 Communion.
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

Lattingtown, Long Island
Bishop Frank DuMoulin, Rector
On Northern shore of Long Island, two miles east of Glen Cove. At junction of Lattingtown, 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

Trinity Parish, New York
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Washington's Pew—Governor Clinton's Pew—Many other objects of interest.
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Weekdays: 8, 12 A.M. and 5 P.M.

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The first few pages present a pictorial story of Christianity and the Church in its relationship to the World, Country, Community, Family, and "My Self." Diagrams follow which provide for entering information on Membership, Attendance at Services, Communion, Baptisms, Confirmations, Organizations, and tables for entering financial statistics. One page permits a complete tabulation of pledges according to amounts. Another gives a diagram of a dollar, allowing you to divide it into segments showing how the dollar is apportioned in your parish. Still other pages permit the entering of information relating to giving beyond local needs.

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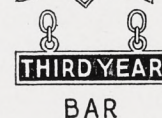
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