

June 22, 1939
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THE WITNESS



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EDITORIAL BY C. L. STANLEY

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CLERGY NOTES

BLACK, HARRISON H., is in charge of All Saint's, Colorado, Texas, and other churches.

BLUM, EDWARD MILES, was ordained deacon by Bishop Spencer of West Missouri in St. George's Church, Kansas City, on May 29.

BURRITT, WILLIAM ALONZO, and HOWARD REYNOLDS CRISPELL were ordained deacons by Bishop Ivins of Milwaukee at Nashotah House on May 25.

CLARK, WILLIS G., rector of St. Peter's, Charlotte, N. C., was awarded the honorary degree of doctor of divinity by Erskine College on June 7.

COX, OLIVER C., formerly rector of St. John's, Decatur, Ala., is rector of St. Mary's, Big Spring, Texas, and in charge of other churches.

HILL, GILBERT K., was ordained priest by Bishop Sturtevant of Fond du Lac in St. Thomas' Church, Neenah-Menasha, Wis., on June 1.

HOLLIFIELD, JOSEPH P., was ordained deacon by Bishop Maxon of Tennessee in Memphis on May 30.

KELSEY, ARTHUR C., was ordained deacon by Bishop Ward of Erie in St. Paul's Cathedral, Erie, Pa., on May 28.

LEMM-MARUGG, CARL, now at St. Luke's, Stamford, Conn., is to be in charge of the Hamilton field, Montara, effective September 1.

LEWIS, EDWIN TUTTLE, rector of St. Matthias' Church, Whittier, Calif., was awarded the honorary degree of doctor of divinity at the commencement of the Church Divinity School of the Pacific.

(Continued on page 15)

St. John Baptist SCHOOL FOR GIRLS

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THE NEW RECTOR

By

BISHOP JOHNSON

IN ADDRESSING the prisoners in the Colorado penitentiary, I began by stating that a speaker always likes to find a common denominator between himself and his audience and that the text of Holy Scripture which described both ministers and convicts was that which said "and they watched Him."

Surely every new rector is subject to careful scrutiny as soon as he arrives on the scene. That is true not only of the rector himself but of his wife and children and furniture and clothes and vestments. Frequently he is the victim of snap judgments which crystalize into permanent antagonisms. In spite of the fact that "comparisons are odorous" he is immediately placed in contrast to his predecessor. He is most unfortunate if he follows a popular preacher or a beloved pastor. Naturally his talents are quite different and he labors under the disadvantage of being a stranger whom they will not heed.

Particularly is he watched for any parochial conventions which he may ignore or for any new ritual he may introduce. His predecessor did this or did not do that. Of course Episcopalians are a peculiar people. In theory they tolerate the widest divergencies in worship but in practice this tolerance does not apply to their own parish church. There they are sticklers for uniformity—"Let the ancient customs prevail." Possibly their previous rector may have been geared very high and the present incumbent rather low, or vice versa.

Vestries do not always inspect the candidate very thoroughly before calling him, but they are quick to resent peculiarities they have overlooked. If congregations were subject to reason instead of being impelled by emotion, they would expect to find changes of program. It would broaden them to experience something different whereas it narrows them to insist on conformity to previous

practices. It would easily be a good training in churchmanship if they accepted the uses of A. B. and C. as they successively present different aspects of the Church's practices.

But there is also something to be said for the congregation when a new rector comes in and demands that the people accept ceremonies the meaning of which they have never been taught. Especially is this true of clergy who have recently emerged from their seminary training. When they entered the seminary they did not know any more than does the congregation to whom they are sent, but having had three years of theology and an abundance of liturgics they begin to teach where they themselves left off in school, and are quite indifferent to the fact that the congregation has not had their advantages. They are apt to use the terminology which they have acquired and to insist upon practices of whose meaning the congregation is entirely ignorant. They set up a precipice whereas the congregation needs a flight of steps. If it could be enforced I would recommend a canon which would require each new incumbent to make no radical changes in ritual until he had been in office for two years and was no longer a stranger to his people.

The Church has suffered greatly, particularly in small cities, by the bewildering changes imposed by what I have called the Holy Innocents, that is, rectorships of two years old and under, where the incumbent has assumed the mantle of papal infallibility as the inspired interpreter of discipline and worship in the Protestant Episcopal Church. It works both ways, whether an evangelical is followed by a catholic or a catholic by an evangelical, for the parson who rejects all ritual is the same kind of a parson who insists on some particular service.

As a matter of fact the congregation is entitled

to that to which they have been accustomed at least until they have been instructed in the reasons for the innovations. After all there are more fundamental principles than those of ritual whether high or low.

UNLESS both pastor and people are rooted and grounded in love all that they do is nothing worth. When a priest does not love people, he has no business in a ministry in which men must be lovers of mankind, and particularly lovers of their Master. When, as I have heard, a priest says that he is not interested in the work of the board of missions, but only in expounding the Catholic faith, he is voicing the fact that he is utterly incompetent to teach the faith when he repudiates the command of his Master to go into all the world. "If you love me," says the Master, "keep my commandments." When a priest repudiates one of his Lord's commandments in order to emphasize another he is quite guilty of a disloyalty which unfits him to be an interpreter of the Gospel. We are here to preach the whole faith, not the fraction thereof that we admire.

On the other hand if people really love their rector or anybody else, they will overlook his eccentricities and pardon his peculiarities. Criticism is founded on dislike and dislike is intensified by disagreement. If you do not like a person you magnify his faults and minimize his virtues. You get what you seek. If you are looking for faults you will find them and if you are looking for virtues they are usually there.

The people who really serve their Lord are those who are faithful in season and out of season, and when one leaves the Church because he does not like the minister he is really deserting his Master and not His agent. The new rector is a necessity and he should be taken for better or worse. Perhaps more promising men would offer themselves for the ministry if they did not have to face the criticism of the congregation for things that are not really fundamental. There is no position in life that pays bigger dividends than those of a beloved pastor and no depression more tragic than that caused by premature criticisms based on insufficient evidence or by unfair comparisons with predecessors who have made good—often through much the same period of tribulation.

When St. John had grown old he summed up his preaching with the words: "Little children, love one another." And certainly in this day when militant atheism flaunts love and mercy we Christians should bear our own witness by the magnanimity which we manifest toward one another. "Let us do good unto all men but especially to those of the Household of Faith."

The Deciding Vote

By

CLIFFORD L. STANLEY

THE course of negotiations between Chamberlain and Stalin concerning the "stop-Hitler" movement confirms the conjecture that the advantage is on the side of Russia. Many people are not aware of this as yet. They think it is quite handsome of Chamberlain to let bygones be bygones, to look the other way when it comes to communist theory and to admit Russia into such respectable society. But the negotiations refute this idea. Chamberlain bids and then has to raise his bid. He offers and is rejected. Stalin demands and is satisfied—or else the negotiations languish. The success of the stop-Hitler policy depends on the adherency of the Soviet Union. The Soviet Union is aware of this and isn't coming in until every demand is met.

Considered as a nation, Russia is a rich nation. For this reason its natural interest opposes rearrangements of the map of Europe. It is curious that this identity of interest was discovered by Britain only after the eleventh hour, when it was perhaps too late. The real victim of the "appeasement" policy was Russia. Britain relied on the ideological war between Germany and Russia to send Germany against the Soviets. Britain disliked both fascism and communism but the latter more than the former. If both these Kilkenny cats were to eat each other—splendid! Consequently Britain allowed or blessed the eastward march. At Munich Russia was cold-shouldered.

What was Russia to think? Russia must survive at all costs. Russia is always "holy Russia." It was so under the czars. It is equally true now that it is the cradle of the new age. The whole world revolution was "postponed" in favor of "socialism in one country." If that "one country" were to be destroyed the revolution would be swept away. On a less noble basis, Russia is a nation under the law of self-preservation. Why should Russia die for Britain? If it is a case of Britain or Russia, there is no question of the choice. Meanwhile Britain had cold-shouldered Russia at Munich.

Hitler insists on being dynamic. He will (indeed, must) go somewhere. If England wants to send him eastward against the Soviet Union, Russia takes a lesson from England and turns Germany westward. It is a question of price: who can offer Hitler the most? Even apart from active assistance Russia could offer much. First, a secure eastern border to Germany. Second, oil and minerals. Third, food. Fourth, the "deca-

dent democracies" as enemies and victims instead of young and virile Soviet Russia. If Japan is in it, Russia can offer a free hand in China, including the European concessions. She can turn Japan south against Dutch and French holdings. Or with her western border safe from Germany Russia can have a final settlement with Japan. Germany would doubtless discard Japan if her interests were conserved by a Russian alliance. As for the impossibility of such an alliance, it must be remembered that Hitler's real devotion is nationalistic and not to an economic theory.

As for Stalin's side, fascism represents the last violent stage of capitalism, but the other nations are capitalistic too. The difference is one of degree. In fact by putting pressure on the decadent states of the west revolutions might result. Germany and the British alliance, locked in fatal combat, might be Kilkenny cats for Stalin. At any rate this is worth thinking about. Munich and the eastward drive are not soon forgotten.

This is the background of the present negotiations. This is why Stalin means business and why the others have to mean business if they deal with him. This is why Russia is in the best bargaining position. It can go against Britain as well as with Britain. Unlike France it is not tied to the British chariot. Today there is not simply one force, that is, England. There are not simply two opposed forces, England and Germany. There are three powers and of the three, Russia now stands in the center.

Talking It Over

By

WILLIAM B. SPOFFORD

READERS will recall the thrilling story that we ran a year ago in which Deaconess Julia Clark described her visit to the headquarters of the 8th Route Army of China. It is this army that is waging guerrilla warfare so successfully against the Japanese invaders. Today a letter arrived from the Deaconess from Kweiyang in the province of Kweichow—not for publication actually but there are parts that I want to share: "It is a far cry from Adelynrood to Kweiyang but I remember so well our talks last summer and especially the argument between you and Vida Scudder over passive non-resistance and what else to do in the case of armed invasion. The trip here deserves to be told by one with a gift for description which I do not possess. It was down the coast of China from Shanghai to Haiphong in French Indo-China, trans-shipping at Hongkong. Then

up the French railroad through high mountains, twisting and turning, crossing and recrossing the sides of the hills to work up to the top, diving in and out of curved tunnels so innumerable that it was all but impossible to read, as the cars were not lighted as a precaution against bombing. At night one climbs out, bag and baggage to eat and sleep in a Chinese inn, and then back again in the morning. Three days of this to Kunming, the former Yunnan-fu, then three more days by motor-bus, an even more spectacular drive over mountains even higher. Range after range of mountains, peak after strange-shaped peak, barren and with out-cropping rocks, yet often terraced to the very top, for little crescent-shaped fields under cultivation, waterfalls and rushing mountain streams, make this new highway so full of interest that crowded cars, long hours, dust and bumps are all forgotten in the views that follow closely on one another. Even the children were good. When unable to budge, or even to get out a pocket handkerchief unless one's neighbor leaned on the man beyond to make room, all that was needed to help us realize our comparative comfort was to see the families, the lines of soldiers, school children in line, tramping along in the dust or rain and mud, while we swung by at almost twenty-five miles an hour.

"K WEICHOW has been one of the most isolated and undeveloped provinces of China till the Great Trek began. Since then it has been flooded with newcomers from north and east. The result is a sudden awakening and a natural desire to make money out of this unasked for and unexpected stream of travel back and forth, together with a half suspicion and dislike of the 'foreigners', meaning those from other provinces. This is partly due to the impatience of the stranger who finds workmen here slow and inadequate comparatively. On the other hand we have three universities and three medical schools that have come from the coast or the north giving educational advantages that the local people have not known in the past. Styles of clothing and ways of living are new and thrilling to the young people who hardly notice that these stylish clothes of the new comers are worn out. Neither do they know that it is all people have to wear, since they lost little by little their possessions as they came on stage by stage, until possessions and a settled home are, for most, a dream of the past and a hope for the future. Yet one seldom hears a complaint and all take present conditions as something to live through for the sake of the good time to come. Few doubt the ultimate outcome of the war. China will win her independence and

it is that feeling that swings them up and through these difficult days.

"K WEICHOW Province has had only Roman Catholic and C.I.M. missions but with the great influx of students and transients the Y.M. and Y.W. have started work and the Church of Christ in China (united Presbyterian, Congregationalist, Canadian Methodist) has come. We have had services for two months and our little Sunday school for one. But since the disastrous air raid in February many mothers and children have moved to country places nearby while the fathers and workers stay on. On a clear morning the roads are filled with women, the elderly and the young, going to the country for the day. And when the alarm comes the streets are filled with a great hubbub in no time, all getting out of the city as fast as they can. Apart from regular services, Bible classes, Sunday school and those asking for instruction for baptism, we are constantly on call for those passing through, helping them get on, giving word of relatives or friends who may have been here; funerals; sick to be aided. Then there is the help to stranded students, boys and girls, many of whom started with a little money but do not hear from their families in occupied territory and do not even know whether they are alive or not after the frequent bombings. It warms the heart to have a boy or a girl speak of the Church as 'home' because they find with us something of the stability of the life which they had to leave. Here we all are, under our general synod, but just who our Bishop is or what our status is, we are not sure. That is like all life in China just now. We are here to carry on for China and the Chinese.

"FOR MYSELF, I have one of four rooms over the little chapel and the Huang family have two, the big room in the center being a living room, a dining room, a play room for the children, a gathering place for friends. (By Huang family Deaconess Clark means the family of the Rev. Quentin Huang, assistant to the Rev. Kimber Den who is now on his way to China, after a visit to the U.S.A., to begin a new relief work for Chinese children. The CLID, as previously announced in these pages, is raising funds for this work—Ed. Note). I eat Chinese food and wear my Chinese gowns and am very thankful to be in free territory and to take the raids as they come along. I just had a fine letter from Chu Teh, commander of the Eighth Route Army, counting on all of us to help maintain the United Front. It would be great to be near him again but that does not seem to be my job now. Best wishes to you all at home; we think of you often

and thank you for your help. These are trying times everywhere, but it does look to some of us as though China might have her house in order before Europe succeeds in doing the same. What think you?"

Let's Know

By

BISHOP WILSON

SCRIBES

THE Law for the Hebrews consisted of the first five books of the Old Testament. The aim and object of a devout Jew was to live in exact compliance with every precept of that Law.

When, in the fifth century before Christ, the Jews returned to Jerusalem from their captivity in Babylon, they were called upon by Ezra to enter into a strict covenant to keep the Law. Obviously it was necessary for them to learn it in detail. For some time this instruction was given by the priests. Gradually, however, a group of specialists arose who gave themselves unceasingly to the study of the Law. Eventually they became official instructors and were known as Scribes.

In the time of our Lord's ministry there were many of them and they were highly respected by the people. Some belonged to the party of the Pharisees and others to the Saducees. They were also divided into two schools, that of Hillel which interpreted the Law generously and that of Shammai which was far more rigid. The quarrels and disputations were endless. It could scarcely be otherwise in view of what the Scribes purported to do. They undertook to provide exact rules for every possible situation which could arise under any circumstances. This meant the most meticulous application of the Law to every conceivable occurrence. For example, it was forbidden to "work" on the Sabbath. But just what was meant by "work"? The Scribes said that no burden was to be carried on that holy day. But again came the question as to just what comprised a "burden". It was finally decided that a burden meant "milk to the quantity of a mouthful, honey sufficient to cover a wound with, oil sufficient to anoint a small limb with". As an elaboration on this last provision it was decreed that a "small limb" meant "the smallest limb of a one-day-old infant".

But the conditions of life never remained static and new situations were constantly arising which called for new interpretations. So the Scribes were kept busy expanding and re-applying the provisions of the Law. These multitudes of interpretations were taught by word of mouth and made up the oral traditions. A good Jew was supposed to know and exemplify all of them. Sim-

ply to remember the complicated code was a task beyond the ability of most of the people and to observe every small regulation became a practical impossibility.

When our Lord came preaching His Gospel, the issue was soon joined. The Scribes (sometimes called lawyers or rabbis) would take a text from the Law and surround it with quotations from all the recognized authorities. But our Lord spoke freely and vigorously on His own authority. It was a new kind of teaching to the common people who were accustomed to the hard rigidities of legalism which they learned from the Scribes. Hence the significant comment at the conclusion of the Sermon on the Mount—"the people were astonished at His doctrine, for He taught them as one having authority, and not as the scribes".

This also accounts for St. Paul's great contrast between the slavery of the Law and the freedom of the Gospel. He himself had been brought up in strictest adherence to the Law as taught by the Scribes. The freedom which he experienced as a Christian was like liberation from a prison. "Now we are delivered from the Law . . . that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6).

Doors of the Church

MY VISITOR tonight has just told me of a revival service. He was very much impressed by the invitation: "During the singing of the hymn, the doors of the church are open and those desiring to join by Letter or Confession of Faith will take seats in the front row."

My visitor was bent on impressing me with the fact that the Episcopal Church was too exclusive. He never had heard any such invitation in the Church (and he thought he ought to). While he argued I remembered a lodge or fraternity slogan which ran, "Invite the brethren in and close the door."

I decided that the one thing the Church did not have was a door, either to open or to close. "Years of discretion" as a time for confirmation is indefinite; and though discretion might be required for that rite certainly it is not for marriage or burial.

My visitor was anxious for an open door as an invitation: I thought our greatest need was a door we could close! If people can assume the privileges of Holy Communion without conforming to the confirmation rubric they can and do assume everything else.

When we had finished arguing we went back and examined some statistics. The last one hun-

dred funerals conducted by the clergy of the parish were divided as follows: ten were communicant members of this parish; five were communicants of the Church and members of another parish; eighty-five were unconfirmed (or if confirmed, were not communicants).

We took the marriage register. In the last fifty weddings, only four were marriages where both parties were communicants. In ten other cases one party only was a communicant; making a total of 18 communicants in one hundred candidates for marriage. All were baptized, and most of them had some vague connection with the Church. They had come in and gone out because there were no doors.

These figures mean that a lot of people have only a partial respect for the Church—willing to take its ministry of service, but with no sense of responsibility for its existence or program. The present shortage in our National Church Program might easily have been avoided had there been some kind of a door to say to the great company these figures represent, "You have a responsibility."

Oh yes! I know the answer: that this is mercenary, or that the Church's business is to save souls, not collect dollars. However, more souls can be saved by the dollars collected than by the free distribution of samples to people who have no sense of responsibility and are mere chiselers. Souls are not saved by matrimony (not generally) and burial comes rather late.

We do need doors—real discipline; and a more rigid use of the doors we have. A letter of transfer is required by canon—why not in practice? The burial service is for "the faithful departed" says the Prayer Book. Why not?

I wonder if our own people—and the rest of the world—would not have more respect for us if we had, and used, "doors" in this Church! I wonder. The foolish virgins found the door shut; and the wedding garment was required, in the parables of the Kingdom as the Master told them.—THE POOR PARSON.

Posterity

CHURCHMOUSE dreams of a monument. How he would like to write one single sentence that would live after him and abide in the hearts of men to help them. He knows that this is merely a dream for, in all time, there has been but One who has been able, deliberately to project his personality beyond the grave. When the words of other men live after them, it is by chance.—THE CHURCHMOUSE.

BRIEF REVIEWS OF NOTEWORTHY BOOKS RECENTLY ISSUED

A TESTAMENT OF FAITH, by P. G. S. Hopwood. New York: Macmillan, \$2. This book is the fourth in the "Great Issues of Life" series edited by Rufus M. Jones, and its author is the minister of the well-known Oak Street Congregational Church, Accrington, England. It seeks to present convincing proof of a Power outside men and of its actual consequences. It seeks, moreover, to present a firm basis for a rational belief in God. "The universe is a work of genius, which faith declares has life and meaning. There is a living heart at its centre, the heart of God. We are not foolishly deceiving ourselves when we trust the discoveries and affirmations of faith. In a world of confusions and discordant voices faith in God is the one solace and permanent pathway which leads us somewhere."

ESSENTIAL CHRISTIANITY, by S. Angus. New York: Macmillan, \$2. The author of this book, who is professor of New Testament at St. Andrew's College, University of Sydney, New South Wales, takes the view that "Christianity is emphatically Christlikeness, and that its imperative function is to unite the followers of Christ to re-create society today." He feels that the needs of today demand a simplification of doctrinal statements so that Christians of all creeds may so unite in common service to God and man. He warns against the "determination of essential Christianity on intellectual grounds chiefly, the risk of confusing symbol and reality, and of identifying substance with statement." Christianity, Dr. Angus holds, is rich in its history and institution, in creed and theology, in ritual and ceremony, in sacrament, worship and art, but largely lacks that "enthusiastic loyalty which expresses itself in Christ-revealing personalities." This the author seeks to inspire in the laymen to whom the book is primarily directed.

THE HEALING CROSS, by Herbert H. Farmer. New York: Scribners, \$2.25. "Behold therefore the goodness and severity of God." These words of St. Paul provide the theme for an incisive and stirring series of discourses on the Cross which damns and saves. Dr. Farmer writes throughout with a moving simplicity and profundity which reveal a sensitive apprehension of man's predicament. The comfort of the healing Cross he holds to be God's supreme gift, and therefore

Front Page Churchwoman



Mrs. Harper Sibley is much in demand as a speaker, particularly before Church audiences, and she generally makes the front page when she speaks. With her husband, formerly the president of the United States Chamber of Commerce, she was a member of the laymen's group that studied the missions in the Orient a number of years ago.

not easily attained. It can be won only by austerity of thought and the frank acceptance of divine rebuke, though the austerity and the rebuke have in themselves the certain promise of healing. "To Jesus the question of man's ultimate fate in the universe was simply the question whether he could be brought out of the darkness of egotism and self-centredness into the light and the joy of love and service. To be saved, the life must be given, must be lost. But how could a man be thus lifted out of himself? Jesus, I conceive, saw that in the end there is only one way in which that can be done and that is for a man to be broken and humbled and cleansed by love; that is to say, by some utterly undeserved gift coming freely and gratuitously into his life. If that does not get under the hard shell of a man's spirit nothing ever will. We are here down on one of the ultimates of the spiritual and personal order. Nothing can stir the human heart so deeply to humility and generosity as to be benefited and enriched for no reason of its own deserving, but just freely and gratuitously out of love." So the Cross comes to men actively, not passively. "Apprehending that, you cease to be a spectator and become involved in a tremendous and most critical personal relationship. From being a merely solemnizing and subduing spectacle it becomes a crisis, an inescapable challenge from the Christ to you."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Members of the Dahlem, Berlin, church of which the Rev. Martin Niemöller is pastor, have sent a unanimous protest to the Supreme Council of the Evangelical Church against the council's impending action to deprive him of his pastorate by placing him on the "waiting list." Niemöller is still in concentration camp, but his family has continued to use the personage of the church. If Niemöller were placed on the waiting list they would be forced to seek other quarters. "The Dahlem community successfully defended itself against attempts by Reichsbishop Ludwig Müller to force on them a new minister in place of Pastor Niemöller," said the strongly-worded protest of the 2,000 members of the church. "We consider Pastor Niemöller, though he may be imprisoned, as our rightfully chosen minister and we hold thereto in all faith." Charging the proposed action of the supreme council with illegality the statement says, "You are attempting now to further burden our sorely tried Pastor Niemöller with worry for the welfare of his wife and seven children. This is not a Christian action and in so doing you are only forcing the Confessional Church into a new defensive position." The statement was read by the Rev. Friedrich Müller, chairman of the provisional directorate of the Confessional Church, who was deprived of his salary last November.

* * *

Special Summer Preachers At New York Cathedral

Bishop Casady of Oklahoma and the Rev. Joseph Fort Newton will be special preachers at the Cathedral of St. John the Divine, New York, during the summer months. Mr. Newton, who is rector of the Church of St. Luke and the Epiphany, Philadelphia, will preach July 2 to August 6 inclusive. Bishop Casady will be the preacher on August 13, 20, and 27.

* * *

John Crocker To Head Groton

The Rev. John Crocker, chaplain for Episcopal students at Princeton University, was elected headmaster of Groton School, Groton, Mass., on June 14 to succeed the Rev. Endicott Peabody when the latter retires in June, 1940. Mr. Peabody has been head of the school since he founded it 54 years ago. Mr. Crocker is 39 years old and is a graduate of the Episcopal Theological School in Cambridge. He was graduated from

Groton in 1918 and from Harvard four years later. He studied for two years at Oxford, and after two years of teaching at Phillips Academy in Andover, Mass., he spent two years at Yale Divinity School and one year at the Cambridge seminary, being ordained priest in 1929. In 1922 Mr. Crocker married Mary Hallowell. He has six children. Groton has been attended by many of the country's outstanding public figures, including President Roosevelt.

* * *

Rector Has Anniversary

St. Andrew's Church, Jackson, Mississippi, celebrated the 20th anniversary of the rectorship of the Rev. Walter B. Capers on June 11. During the rectorship the parish has added a rectory, a \$75,000 parish house, a \$14,000 organ, and a \$10,000 set of chimes. The church membership has increased from 500 to 1,000.

* * *

Holderness Commencement Held

The Rev. William P. Niles gave the baccalaureate sermon and Dr. Claude N. Fuess of Phillips Academy the commencement address at the closing exercises of Holderness School, Plymouth, N. H., on June 12. In connection with the exercises Bishop Dallas of New Hampshire dedicated a memorial window in the school's chapel.

* * *

New Headmaster At St. Christopher's

The Rev. John Page Williams, now chaplain and instructor at Groton School in Massachusetts, will become headmaster of St. Christopher's School for Boys, Richmond, Va. He succeeds the late C. G. Chamberlayne.

* * *

Return of Literate Leaders Held Needed

Pointing out that many literate people had drifted away from religious interest because of various philosophies, Bishop Coadjutor Block of California, speaking at the meeting of the executive committee of the Forward Movement in New York on June 13, urged that efforts be made to "recapture literate America for the Church." He presented plans for teams of specially trained and qualified people which the Forward Movement expects soon to send to all parts of the country to "discuss quietly the verities of the Faith" with literates who have lost contact with the Church. Presiding Bishop Tucker presided over the meeting of the committee, which was devoted largely to a discussion of methods of training lay people to present Christian beliefs effectively, and to im-

Off-Moment Department



"Chin up and throw those shoulders back," is what Dr. Norman Johnson, son, is saying to Dad Johnson in an off-moment in the Doctor's Minneapolis garden. Dad will of course be recognized as the former Bishop of Colorado and the Editor of *The Witness*.

press upon clergy the possibility of wider use of lay activity in evangelism, as well as in the conduct of the business affairs of parishes and dioceses.

* * *

Cathedral Altar Dedicated

An altar containing a 12th century Norman column from Lincoln Cathedral, England, will be dedicated, and a new chapel blessed and opened for public use in ceremonies at the cathedral of the diocese of Pennsylvania in Philadelphia on June 24. Bishop Taft will preside.

* * *

Group Movement Rebuked

The efforts of the Oxford Group movement in England to have itself established as a legal entity have led to some rounds of name-calling. In order that it might secure a legacy the movement sought registration under the British Companies Act. The application was recently granted by Oliver Stanhope, the president of the Board of Trade, over the objections of A. P. Herbert, well known author and member of the House of Commons from Oxford University. Herbert maintained that since there was no connection with the university the title of the group movement was misleading. On June 13 Herbert attacked Stanhope for granting the

application, asking, "Isn't it clear that Dr. Buchman and his followers have for ten years past been obtaining money by false pretenses?" When it was pointed out that the articles of association were to include a statement saying that there was no connection between the groups and the university or the Oxford Society Herbert again asked, "Isn't that the final exhibition of the entire dishonesty of these canting cheats?" Stanhope however refused to reconsider his decision, and the speaker of the house chided Herbert for his language. The Buchman organization subsequently issued a statement denying that it had ever made appeals for funds or that it had regularly paid workers.

* * *

Isolation Not Means To Peace

Permanent peace cannot result from a policy of isolation, Francis B. Sayre, Churchman and assistant secretary of state, said in his address at the commencement at Lehigh University, Bethlehem, Pa., on June 13. "The United States cannot afford to be a cipher at this crucial moment of the world's history," Mr. Sayre said. "When forces of lawlessness are abroad, supine inaction in effect means siding with the evil against the good; the strongest encouragement which can be given to lawless aggressors is to make it quite clear that they have nothing to fear from those with power to withstand them. We must be resolute and prepared if necessary to withstand the aggression of the lawless. This does not mean desire for war. But it means recognition of the fact that some things are worse than fighting if fighting be in defense of life and principles."

* * *

Noted Layman Dies

Blaine B. Coles, member of the National Council and active layman in Portland, Ore., died there on June 12. He had long been active in Church work, being at the time of his death chancellor of the diocese of Oregon, member of the Pacific provincial council, trustee of the Church Divinity School of the Pacific, lay reader at St. Phillip's Church, Portland, and vice chairman of the board of trustees of Good Samaritan Hospital, Portland. He was born in 1894, and was a banker and lawyer.

* * *

Moravians Pioneered in Education

Before Hitler's seizure of Czechoslovakia many people would have had difficulty in locating Moravia. Now it is well known that with Bohemia it constituted the republic of Masaryk and Benes. These lands were the home of the patriot-martyr

John Huss, burnt at the stake in 1415, to whom the modern Moravian Episcopal church, by a devious historical route, traces its origin. These lands together with Poland produced a religious order known as the *Unitas Fratrum* or Unity of Brethren, which, after flourishing periods, were at length driven underground by a series of wars ending with the Thirty Years' War (1618-1648). A group of these Brethren came as exiles from Moravia to Germany and there the organization was revived under pietistic influences by the Lutheran Count Zinzendorf. They formed the nucleus of the modern Moravian Church. The Moravians came to this country in 1735 settling in Georgia under a grant from the crown. An act of Parliament had declared that they were members of an ancient Protestant Episcopal Church and their charter exempted them from bearing arms. But as Georgia was in the thick of wars with Indians and Spaniards the colony was too uncomfortable for the Brethren who had been striving to evangelize the Indians and to approve themselves as worthy pioneer settlers. So they trekked to Pennsylvania, founding Nazareth and Bethlehem in the fourth decade of the eighteenth century.

One of their first concerns was to provide education for boys and for girls. They believed that the education of both sexes was important and should not differ in fundamentals. The young daughter of Count Zinzendorf, Benigna, made three visits to the colonies, and after the very first she interested herself in founding a school for girls in Germantown. This was soon transferred to Bethlehem where the community was well organized into various groups or "choirs" and where industry and farming were being developed rapidly. This school, established in 1742, is the oldest Protestant school for girls and young women in the United States, only exceeded in age by an Ursuline school in New Orleans. The latter of course was not in the original colonies. The Moravian Seminary has never closed its doors for nearly two hundred years. It welcomes members of every Christian denomination and has no sectarianism in its teaching. The original seminary is retained and enrolls some seventy younger girls, but there has developed beyond the original foundation a modern college with an enrollment rapidly approaching two hundred fifty.

The great Moravian educator Comenius, who was offered the first presidency of Harvard, has left his imprint on American education. He is the father of teaching through the

Ideas and Methods

THE RECTOR of Trinity Church, Aurora, Illinois, thinks it wise to have a definite purpose in making parish calls. Therefore once each month he calls on the parents of children of pre-school age and presents them with leaflets that instruct parents how to train their children in religion before they enter the Church school. . . . At Grace Church, Oak Park, Illinois, a group of young mothers have zoned the parish and make calls each month at all homes where there are young children to interest them in the educational work of the parish. . . . In smaller parishes one or two volunteers can generally call at all the homes where there are youngsters not attached to any Church school.

senses, of attempting encyclopedic knowledge, of learning languages by the direct method. He and his successors believed that rational knowledge comes as a gift of God and must be exercised to His glory. Parents in colonial days entrusted their daughters to the cultured Moravians and among the long list of patrons of the Bethlehem school alone are found the names of Washington, Jefferson, Jay, Roosevelt, Boudinot, Girard, Vanderbilt, Livingston, Freylinhuysen.

Among the cultural interests of the Moravians music has always ranked high. This has been due to the fact that the entire community has cultivated this art, not only reproducing works of the masters but enjoying their own creations as well. The famous Bach choir was started by a Moravian, the late Dr. J. Fred Wolle, a teacher in the seminary and the son of the principal of that day. Its annual festival takes place in May in the chapel of Lehigh University.

* * *

Cincinnati Summer School Filled

When the seventeenth session of the Cincinnati Summer School opens shortly 28 theological students from 21 dioceses and 18 states will again fill the quarters of the school to capacity. The Rev. Joseph F. Fletcher, co-director of the school, holds that the increasing number of applicants for the school from Episcopal, Presbyterian and other communions indicates "the growing realization of the Christian Churches that we must be doers of the word as well as preachers of it." The work of God and the extension of Christian influence, he pointed out, depend "upon scientific and practical

knowledge of social problems and methods for dealing with them which have been developed by modern community organization methods. The worldwide movement for reunion of the Churches is obviously based on the knowledge that social conditions make reunion necessary for the survival of the Churches. The evils which Christianity seeks to overcome can only be understood in relation to their social pattern." The school was organized in 1923 by Dr. William S. Keller, and continued from year to year through his devoted efforts. Since 1936 it has become the summer session of the Graduate School of Applied Religion. The students spend the full forty-hour week assisting in social agencies as volunteer workers to gain supervised experience. The practical work is supplemented by a planned lecture series three evenings a week.

* * *

Berkeley Commencement Held

The 83rd commencement of the Berkeley Divinity School, New Haven, Conn., was held on June 8, with the Rev. Frederick C. Grant of Union Theological Seminary, New York, as speaker. For the first time in the history of the school a Churchwoman received the degree of bachelor of divinity. Bishop Budlong of Connecticut presented the diplomas, assisted by Dean W. P. Ladd. Degrees of bachelor of divinity were given to 7 candidates.

* * *

Change Made in Finance Method

Under a new practice in the diocese of Kentucky financial aid for clergy salaries will be sent to parish and mission treasurers instead of to the clergy as part of their salaries. The change was made on June 1 on the recommendation of a convention committee which studied the matter. The new plan is designed to stimulate aided parishes and missions to assume more of the responsibilities for clerical salaries by reminding them of the support they are receiving.

* * *

Church Mission of Help Elects

Mrs. Theodore W. Case of New York was reelected president of the Church Mission of Help at its annual meeting in New York on June 12. The Rev. Don Frank Fenn of Baltimore, Mrs. Walter White of Syracuse, and Mrs. Bradford Locke of Princeton, N. J., were reelected vice-presidents.

* * *

E. F. Scott to Be At Cambridge School

Dean Henry B. Washburn of the Episcopal Theological School at Cambridge, Mass., has announced that the

Rev. Ernest F. Scott, retired New Testament professor at Union Theological Seminary, New York, will give an introductory course on the literature and theology of the New Testament at the Cambridge school during the 1939-40 academic year. Prof. Scott will also give two half courses on New Testament subjects. He is one of the leading New Testament authorities in America, and the author of standard works in the field.

* * *

New Church to Be Built in Alaska

Fort Yukon, Alaska, will soon have a new church building replacing the 30 year old St. Stephen's Church. It will be the 37th church built by Bishop Rowe in Alaska, and was made possible by a \$10,000 legacy from a New York woman. Bishop Rowe began his 43rd annual trip to the north on June 7, accompanied by the Rev. W. M. Partney.

* * *

Official Bodies Meet in Detroit Cathedral

Civic bodies and official groups in Detroit are making increasing use of St. Paul's Cathedral for special services. Members of the fire department recently attended a service there in memory of the members of the department who died during the

previous year. On June 4th 900 members of the police department attended a similar service. Dean Kirk B. O'Ferrall of the cathedral preached at both services, and Rabbi Leo M. Franklin, of Temple Beth-El, also spoke at the police service.

* * *

Nurses Services Held in Boston

Association of the diocese of Massachusetts with the Guild in St. Barnabas for Nurses was marked by services for nurses in Trinity Church and St. Paul's Cathedral in Boston on June 11. The Rev. Jesse M. Trotter preached at Trinity and the Rev. Laurence M. Blackburn at St. Paul's.

* * *

Kentucky School Makes Awards

Governor Chandler of Kentucky addressed the graduates of Margaret Hall School, Versailles, Ky., on June 5 and presented a diploma to his daughter. Bishop Abbott of Lexington presented the other eight diplomas.

* * *

Chicago Layman Honored

Angus S. Hibbard, prominent Chicago layman, was awarded the honorary degree of doctor of science at the commencement of Carleton Col-

lege, Northfield, Minn., on June 12. It was the fifth degree of its kind awarded by Carleton during its 73 years, and was given to Mr. Hibbard in recognition of his contributions in the field of telephonic communication.

* * *

Boston Churchman Dies

George Peabody Gardner, for 22 years senior warden of the Church of the Advent, Boston, died at Monument Beach, Bourne, on June 6. He was born in 1855, and gave many years of work to public institutions.

* * *

Church Workers School in New Jersey

St. Mary's Hall, Burlington, N. J., will be the scene for the summer school of the diocese of New Jersey from July 2 to 9. The school is planned for the instruction and training of women and girls who are interested in any part of the work of the Church, and who are 16 years of age and over. Bishop Gardner of New Jersey will be one of the devotional leaders at the school.

* * *

Rector of Swedes Church Decorated

King Gustav of Sweden has decorated the Rev. John Craig Roak, rector of Gloria Dei Church, known



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as the Old Swedes', Philadelphia, for his work of preservation around the landmark of the first Swedish settlements in America.

* * *

Inge Warns on Dangers of War

Dean Inge recently urged caution in regard to events that might lead to war and called for strong efforts to avert it. "Europe is tossing uneasily in a nightmare which it cannot throw off," he said. "We think it unpatriotic not to join in the game of bluff which the governments are playing. But it is a horribly dangerous game. At any moment one of them may cross the line from which there is no returning. Who, except the German general staff, wanted war in 1914? Prayer for peace is the duty of all. But prayer means more than petition. It means that we must consecrate our efforts by bringing them into the presence of God, and conforming them to what we know to be his will."

* * *

Friends of Spain Dissolved

The American Friends of Spanish Democracy, of which the late Bishop Robert L. Paddock was chairman, has been dissolved, on the ground that the "war is over." Its fund raising work for medical and civilian relief has been taken over by the Medical Bureau of the North American Committee to Aid Spanish Democracy.

* * *

Dinner Honors Norman Nash

The Massachusetts Council of Churches recently gave a farewell dinner in honor of the Rev. Norman B. Nash, who was its president for two years, and who is leaving his professorship at the Cambridge seminary to become rector of St. Paul's School, Concord, N. H. Prof. Nash said that he was taking up his new work because he believed that the "tragic gap between education and religion must be bridged, or the world has reached the end. St. Paul's School seeks to make central the fact of God. Its motto is: 'Let us teach on earth the things which endure in heaven!'"

* * *

Moral Rearmament Helped Munich Appeasement

The Oxford Group "moral rearmament" campaign provided British Tories with a respectable escape from the European crisis of last Septem-

ber, contends Ernest Sutherland Bates, writing in the current *American Mercury*. He maintains that the Buchmanite efforts heated the oven for the cooking of the Munich custard, and provided one of the impulses for Neville Chamberlain's actions on that occasion.

* * *

Preparatory School in Arizona

Bishop Mitchell of Arizona recently announced the establishment of the Prescott Preparatory School for Boys, for which land has been acquired and construction begun. L. M. Dent will be the headmaster of the school, which will take full advantage of the scenic location of Prescott.

* * *

Suggestions On Aids for Refugees Given

Urging dioceses all through the Church to organize for definite co-operation with its general program, the Episcopal Committee on German Refugees is making concrete suggestions as to procedures. This Committee was authorized by the National Council and appointed by the Presiding Bishop, and is anxious to have the Church understand that no additional agency in refugee work is planned, but that it aims to keep the Church informed as to what needs to be done, and how dioceses, parishes, and individuals may participate. The Episcopal committee works closely with the recognized national agencies, especially the American Committee for Christian-German Refugees, and it is receiving contributions for proper distribution to the various agencies.

The committee, of which the Presiding Bishop is honorary chairman has asked the bishops to appoint diocesan committees. The officers of

diocesan Woman's Auxiliaries have been asked to cooperate with the diocesan committees. The Girls' Friendly Society and the National Youth Commission are including this project in their programs. The committee suggests that diocesan committees can help in nine specific ways:

1. Develop their own clear-cut convictions about the present refugee problem.
2. Study the various aspects of the problem at home and abroad and be prepared to give expert advice to parishes and individuals.
3. Act as corresponding and cooperating units between dioceses and the national Episcopal committee.
4. Aid promotion, especially distribution of the pamphlet "German Refugees Need Your Help."
5. Supply leadership to parishes in organizing local groups for study and service.
6. Plan to have the subject presented at summer conferences and the meetings of any diocesan groups.
7. Cooperation with other religious or non-sectarian groups who are working with this problem on a state or regional basis.
8. Encourage leaders of all diocesan groups to include some action about refugees in their programs.
9. Organize diocesan and regional conferences or benefits at which the subject can be presented.
10. Report interesting activities and programs to the national committee.

The Rev. Almon R. Pepper, of the National Council's department of Christian social relations, is the coordinating officer of the committee, of which the chairman is Bishop Paul

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Jones, Yellow Springs, Ohio, and the vice-chairman, Mrs. Guy Emery Shipler, of the diocese of Newark. Other members of the committee are Bishop Stevens of Los Angeles; the Rev. W. Russell Bowie, the Rev. Anson P. Stokes, Spencer Miller, Jr., Mrs. Kendall Emerson, Elizabeth Matthews, Mary Van Kleeck, and Harriett A. Dunn.

* * *

Church Mission to Make Study

The future development and program of the Church Mission of Help will be determined as a result of a nation-wide study of its field work to be made by Francis McLean of the Family Welfare Association of America. Announcement of the plans was made by Mrs. Theodore W. Case of New York, the national president.

* * *

Western Missionary Visits

Interest aroused by an exchange of letters led to a trip by the Rev. Milo B. Goodall of Oconomowoc, Wis., and his family, to the Church of the Holy Communion, South Orange, N. J. The people of the New Jersey parish made the trip possible to become better acquainted with the missionary and his work.

* * *

Laymen Speak On Church

More than a hundred laymen were given two minutes each to tell what the Episcopal Church means to them at a dinner held recently at the Church of the Epiphany, Providence, R. I. The men of Epiphany had invited ten laymen from each of 9 other parishes to be their guests. Charles Leffingwell of Epiphany presided over the affair.

* * *

Cathedral Has Special Summer Services

In the summer the afternoon heat in the San Joaquin valley of California rises to heights exceeded only by the magnificent Sierras on the eastern rim of the valley. Dean James M. Malloch of St. James' Cathedral, Fresno, has made provision for this by holding the main service on Sunday mornings at 9:30. From June 11 to September 10 he is delivering

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* * *

Many Churchmen to Be At Amsterdam

More than 50 young people and their advisers have registered for the World Conference of Christian Youth which is to be held at Amsterdam July 26 to August 3. Of these Episcopalians 10 are delegates to the conference from the Episcopal Church. They will sail from New York on July 18. About 1500 young men and women will attend the conference, including 500 from the United States.

* * *

Cranbrook Conference Has Wide Program

The Cranbrook Summer Conference of the diocese of Michigan will be held at Bloomfield Hills from June 25 to July 1, with a large range of courses and activities. The Rev. Clarence W. Brickman of Lansing will be chairman and Bishop Page and Bishop Creighton will give courses. "Living Together" is the theme of the 1939 conference.

* * *

Regional Young People's Conference Held

Evelyn Buchanan, secretary for religious education of the diocese of Pittsburgh, made the principal address at a regional conference held recently for young people at Christ Church, Oil City, Penna. Forum discussions were held with the Rev. Thomas L. Small, rector of the parish, and the Rev. E. Pinckney Wroth

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of Trinity Church, Warren, Penna., as leaders.

* * *

Chinese Opposition Approved by Roman Bishop

Even though war in general is wrong, China is right in fighting for self-preservation and for the maintenance of peace by resisting the aggressor, Bishop Paul Yu-Pin, Roman vicar apostolic of Nanking, said at a luncheon in New York recently.

* * *

Guild Noted for Educational Work

St. Michael and All Angels Guild of Eureka, Montana, is noted in the diocese for its outstanding educational program. It meets for study twice a month. Mrs. W. S. Gibbons, the secretary, reports that THE WITNESS is used for material more than any other source.

* * *

Church Service Follows Bloody Battle

A Sunday school and a confirmation service held in a room with a floor blood-stained from a knife battle the preceding night, provide reasons for a new church at LaBarge, Wyoming, an oil town. The Rev. Dudley McNeil, at the request of people of the town and surrounding country, began work there last Christmastide. Bishop Ziegler explains that "the only place available for church school, church service and other activities was a dance hall, a

part of a saloon building." There, from the beginning, gather about eighty children for church school instruction, and church services on weekdays gather about the same number of adults. "We have been,"

says Bishop Ziegler, "in a place not decent enough to hold a decent dance, gathering children for Sunday school in a place of evil repute." The people are working and raising money for a log church and parish hall. On

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. Tagart 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 Church

Park Avenue and 51st Street

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

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

The Church is open daily for prayer.

St. James Church, New York

Madison Avenue and 71st Street

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

8 and 9:30 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
Holy Communion 8 A.M. Wednesday, 12 noon Thursday and Saints' Days.

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.

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

St. Michael and All Angels

Baltimore, Maryland

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.

Sunday Services: Mid-June to Mid-Sept.

8:00 A.M., Holy Communion

10:30 A.M., Morning Service and Sermon

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

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a Saturday night recently, there was a dance, winding up with a fight in which four men were badly slashed with knives. Eighty-two children attended church school in the same place next morning, and there was blood on the floor. The next evening Bishop Ziegler confirmed eight in the same room, with the stains still visible. Later, 28 persons were baptized.

* * *

German Immigration Lower Since Hitler

The belief held in some quarters that refugees from Nazi Germany are pouring into the United States in large numbers is contradicted by statistics checked by the immigration and naturalization service of the United States Department of Labor. These statistics reveal that the annual immigration from Greater Germany during the six and one-half years of the Hitler government has been less than one-fourth the annual immigration from Germany to the United States in the years preceding Hitler's rise to power.

* * *

Brooks Institute Planned

Plans have been made for the Brooks Institute to be held at Brooks School, North Andover, Mass., September 8 to 12. It is arranged for college students, young business men, and older preparatory school boys and designated to examine the bases of Christianity. Courses will be given by Rev. A. Grant Noble, chaplain of Williams College; the Rev. John Crocker, chaplain to Episcopal students at Princeton; the Rev. Eugene Blake, Minister of the First Presbyterian Church, Albany, N. Y., and the Rev. C. L. Glenn and the Rev. F. B. Kellogg of Christ Church, Cambridge, Mass.

* * *

Material on Bishop Paddock Sought

The Rev. L. Bradford Young of New York has made a request to friends and acquaintances of the late Bishop Robert L. Paddock for letters, anecdotes, or comments on his work, that he may use in writing a biography. Letters of Bishop Paddock will be especially appreciated. All material, with indication as to whether or not it is to be returned, may be sent to Mr. Young at 157 Montague St., Brooklyn, N. Y.

* * *

Reports Given on Conferences

At the invitation of President F. C. M. Sills representatives of various denominations in Maine gathered at Bowdoin College recently to hear reports from four recent world conferences by persons who took part in them. President Sills spoke on the

Edinburgh conference, the Rev. Franklin P. Cole on Oxford, Mrs. Henry H. Pierce on Utrecht, and the Rev. H. L. Ives on Madras.

* * *

Estate Left to Charities

Leaving most of his estate to charities, the late Dr. Richard C. Cabot prefaced his will as follows: "Realizing that God has allowed me a life of almost unbroken happiness, in no way due to any merit of mine but permitted me in spite of grievous sins and shortcomings, I do now make this will."

* * *

Lay Conference Planned

The Rev. Charles W. Sheerin, vice president of the National Council, and Clifford P. Morehouse, editor of *The Living Church*, will lead a conference for the laymen of the diocese of Harrisburg September 8 to 10. It is to be held at Eagles Mere, Penna.

* * *

Rotating Clergy Plan Pressed

The diocese of North Carolina at its recent annual convention came close to adopting a rotating system of clergy for its missions and aided parishes. The committee on canons reported that it had considered an amendment under which such missions and aided parishes would be required to apply to the bishop every four years requesting the reappointment of the minister. The committee however could not agree on a

definition of "aided parish", since 78% of the parishes and missions receive some measure of assistance. The hope has been expressed in the diocese that the proposal will be adopted, with the provision that the appointments be made by the executive council or some other representative board, with the advice of the bishop.

CLERGY NOTES

(Continued from page 2)

MAYNARD, ERVILLE B., has resigned the rectorship of Grace Church, Manchester, N. H., to become rector of St. Peter's Church, Albany, N. Y.

McCUTCHEON, CAMERON, was ordained deacon by Bishop Mann of Pittsburgh in Trinity Cathedral, Pittsburgh, on June 4, and is in charge of St. Thomas' Church Canonsburg, Pa.

MINCHEN, GERALD R., formerly vicar of St. John's, Gibbsboro, N. J., is to be rector of St. James' Church, Trenton, N. J.

MYLL, WILFRED B., formerly rector of Christ Church, Kent, Ohio, is rector of Trinity, Owensboro, Ky.

ROGERS, WILLIAM B., has resigned as rector of St. James' Church, Trenton, N. J., to retire from the active ministry.

SAYLOR, F. A., has left St. Andrew's Mission, Mayaguez, Puerto Rico, after 22 years, because of ill health, and is at Bat Cave, N. C.

SMITH C. ERNEST, retired, for 33 years rector of St. Thomas', Washington, D. C., until 1936, died on June 2.

SMITH, JOHN W., formerly rector of Grace Church, Huron, S. D., is rector of St. Luke's, Willmar, Minn.

WATKINS, JOHN K., was ordained deacon by Bishop Sterrett of Bethlehem in Trinity Church, Lansford, Pa., on May 23, and is on the staff of All Saints Cathedral, Albany, N. Y.

WILKINSON HOWARD S., rector of St. Thomas', Washington, D. C., was awarded the honorary degree of doctor of divinity by Dickinson College on June 5.

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Will you not help as a Churchman? If a rector, will you not have a special offering or send something from your discretionary fund? Make checks payable to the CLID please.

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