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CLERGY NOTES

BROWN, E. CHARLES, assistant at St. John's, Detroit, has accepted the rectorship of All Saints', Windsor, Ontario, effective September first.

CAMPBELL, DONALD J., rector of the Redeemer, Providence, has received an eight weeks' scholarship at the College of Preachers, Washington.

DAHL, JOHN G., is to be ordained deacon on June 28 at Christ Church, Cranbrook, Michigan, by Bishop Creighton. He is to serve as an assistant at St. Andrew's, Ann Arbor.

diPRESTORO, J. A., was ordained deacon on June 2 by Bishop Stires at the Cathedral, Garden City. He is doing mission work in Suffolk.

DORST, F. W., in charge of St. Stephen's, South Ozone Park, N. Y., was ordained priest on June 2 by Bishop Stires at the Cathedral, Garden City.

DURANDO, H. A., was ordained deacon on June 2 by Bishop Stires at the Cathedral, Garden City. He is in charge of Trinity, Northport, N. Y.

FRASER, T. A., JR., was ordained deacon on June 2 by Bishop Stires at the Cathedral, Garden City. He is in charge of St. Andrew's, Ozone Park, and St. Andrew's, Belle Harbor, N. Y.

GAGE, NELSON MILES, was ordained priest on June 4 at the Advent, Birmingham, by Bishop Carpenter.

GREEN, EDWARD R. A., formerly rector of St. Peter's Tecumseh, Michigan, has accepted the rectorship of St. James', Sault Sainte Marie, Michigan.

HANN, GEORGE H., has resigned from Holy Innocents, Beach Haven, N. J., to become the vicar of St. Mark's Chapel, Basking Ridge, N. J., effective July 1st.

OLSEN, TORBEN R., formerly in charge of the Salmon field, District of Idaho, is now in charge at Fort Hall, Idaho, with work in the Indian field.

PARSHLEY, A. R., rector of St. Michael's, Bristol, R. I., has been appointed chairman of the civil service commission of Rhode Island by the governor.

PENNY, WILFRED F., was ordained deacon on June 2 by Bishop Stires at the Cathedral, Garden City. He is in charge of St. James, Franklin Square, N. Y.

POLLOCK, WILLIAM D., formerly rector of Nelson Parish, diocese of Southwestern Virginia, has accepted the rectorship of St. John's, Glasgow, Va., and Christ Church, Buena Vista, Va., with residence at Glasgow.

ROGERS, EDGAR M., rector of Trinity, Everett, Washington, died on May 21 of a heart attack, age 67.

SIMMONS, BERTRAM, is now in charge of the Salmon field, District of Idaho, with residence at Salmon.

STEPHENSON, ROYSTER, formerly of St. Stephen's, Indianola, Mississippi, has accepted the rectorship of St. Peter's, Gulfport, Mississippi, effective July 1st.

TAYLOR, CHARLES W., was ordained deacon on June 2 by Bishop Stires at the Cathedral, Garden City. He is in charge of Holy Trinity, Hicksville, N. Y.

Material on Malvern

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A PRONOUNCEMENT ON MALVERN

CLERGYMEN of the west coast concluded last week a School of the Prophets, meeting at Grace Cathedral, San Francisco. The Malvern Manifesto was considered at the School, and at the last session, led by Mr. Spencer Miller Jr., consultant on industry of the National Council, the following conclusions were unanimously agreed upon:

We believe that the Malvern Manifesto is the most important and far-reaching statement that has come out of the present international situation, and that it has struck a responsive chord in the Christian consciousness of this country.

We believe that it challenges us to re-examine our own national and Church life, in the light of the Christian ethic. This challenge can only be met by the cooperative action of the various branches of the Christian Church, and in this the Episcopal Church should accept its full responsibility and offer its services, calling for the enlistment of clergy, laity of all walks of life, and, especially, of youth.

We believe that a primary requirement is a Christian world order which will overcome the evils of magnified nationalism, racial antagonism, economic imperialism, and the distrust and intolerance to which minority groups are subject.

We believe that the promise of the establishment of this Christian world order is seen in the growth of the Oecumenical Church into which the Holy Spirit is calling men of every race and nationality as into a true fellowship in which the ideals of cooperation and equal partnership are living facts. For this reason we believe that the missionary enterprise of the Church is the greatest witness to Christ in the world today, the very fulfilment of the declared will of God, and that therefore it should be brought before Christians with ever-increasing emphasis as an essential part of the responsibility of each individual member of the Church.

We believe that the missionary task should be interpreted both as the presentation of the Gospel of Christ to non-Christians and also as the promotion of every means of bringing together peoples of differing nationalities and cultures in such ways as will lead to a wider appreciation of the contribution each has to make to the building up of the Kingdom of God. This will include the fostering of international conferences, student exchanges, visiting lectureships, goodwill tours, and the general promotion of all means for the deepening of the appreciation of the various cultural and spiritual values. In short, the vision of the Oecumenical Church presented by Edinburgh, Oxford, Madras and Amsterdam must be made a living force and an effective inspiration to the Church life of our country. This will necessitate the awakening of the Christian public to a greater sense of responsibility towards visitors of other nationalities, in particular where differences of color are involved, that the welcome with which they are received may be the expression of a true spirit of Christian fellowship.

We believe that there should be built up a spirit of understanding and cooperation between the United States and the Latin American Republics through an intelligent use of the agency of newspaper exchanges, radio programs, and motion pictures, and the study of the mother tongue of each other's country.

We believe that it is the duty of the Church to work to secure a more just economic order for the accomplishment of which the community must accept the corporate obligation to provide such conditions of life and work as are conducive to living a full Christian life. We believe this includes the assurance of a reasonable security for each individual member of society, safeguarded by:—

(a) the recognition of the right to work.

(b) the guaranteeing of a fair compensation

commensurate with the reasonable need of the individual.

- (c) the recognition of the right of *all* forms of labor to collective negotiation.
- (d) the protection of adolescents who are gainfully employed, with special reference to those engaged in domestic and farm labor, stores, and street trades.
- (e) the placing of the agricultural community on a basis comparable with urban and industrial interests.
- (f) a sufficient provision for unemployment and accident protection, old age benefits, medical care, and hospitalization.
- (g) the extension of education, recreational and cultural privileges to all, filling up the gaps now existing in the equality of educational opportunity, and making provision for the development of adult education in rural as well as urban districts.

We believe that the dispersion and concentration of population to meet the needs of seasonal employment and the requirements of defence industries and military training cantonments create an emergency requiring the extended spiritual and social ministrations of the Church and the community.

We believe that the reconstruction of society more in conformity with the mind of Christ will entail a parallel reconstruction of the educational system to make it fully effective. Such reconstruction of education must aim at the preparation of the youth of the country to take an effective part in society both as workers and as citizens. There should be a closer cooperation between schools and industrial life through democratically established advisory committees jointly representative of both employers and workers, to ensure the systematic training of artisans and the planned induction of the new worker into industry.

WE BELIEVE that as such a new social order can only be realized on a Christian basis, and as religious teaching is an integral part of education, these two principles should be put into practice, for instance, as a first and interim step, by the provision of religious instruction through released time from public schools and the availability of courses in the Christian religion in institutions of higher education.

We believe that the family is fundamental to the whole social structure and we would insist upon its recognition as an essential unity whose sanctity must be properly safeguarded, and whose functions must be extended.

As "the earth is the Lord's and the fulness

thereof," we believe that in any reconstruction of society natural resources should be developed in a spirit of stewardship of God's bounty, not as absolute possessions subject to unplanned and selfish exploitation. We believe that control of such resources should be recognized as primarily a community obligation, and where vested in private individuals such control should be of a contractual nature entailing definite obligations to the community for conservation and proper husbanding.

We believe that as a means to achieving these ends the group-cell system, as described in the Malvern Manifesto, formed upon the basis of common prayer, study and service, should be utilized to teach the techniques of Christian cooperation and social action. We recommend that the members of these cells take an active part in such local problems as housing, industrial relationships, care of the sick, child-welfare, delinquency, gambling and liquor control, protection of minority groups, and race relationships, and also in training men and women to participate in local political action and other community services.

WE BELIEVE that more stress must be laid upon that aspect of the missionary work of the Church which lies at our immediate door—the proclamation of the Gospel by word and deed in our relations with the unchurched population of this country.

We believe that as our Lord can alone transform life, it is essential both to proclaim Him who demonstrated His victory over life as well as over death, and also to show and teach the techniques of mediating His power to transform the world.

Christ reigns: and in His Church we see the fulfilment of God's will for man. We thank God for His blessings to this country in the preservation of spiritual and political liberties and in the provision of material riches. We acknowledge with humility our failure in stewardship of these blessings in that they have not been extended equally to all members of the commonwealth. Yet as Christians we believe in His power to redeem the folly of man and to turn our failures to His ultimate triumph.

Christ reigns: and above and through this present tragedy and chaos He goes forward to His victory. Let us work with Him for the realization of His reign on earth—the gathering of all peoples into the fellowship of His Church, the redemption of man, body, soul and spirit, through the crucified, risen and ascended Christ the King.

The school was attended by seventeen clergy-

men: Bishop Karl Morgan Block; Dean Thomas Henry Wright; the Rev. Messrs. Herbert O. Aanestad; Harold S. Brewster; Charles E. Fritz; Oscar F. Green; Seth Hawley; Eric Jackson; Paul Little; Lindley H. Miller; Mark Rifembark; Henry M. Shires; Russell B. Staines; Paul W. Wheeler; Arthur W. Farlander; Thomas H. Pate-man; and William C. Pearson.

Malvern Questions

By

JOSEPH F. FLETCHER

Question: "Why doesn't Malvern mention the Kingdom of God?"—A college teacher.

Answer: An interesting point. The original Manifesto adopted at the conference *didn't* mention the Kingdom. (The Acland Amendment did). The latest version of findings as revised by the Archbishop does, however, refer to the Kingdom, only to say "there is no structural organization of society which can bring 'it about' " since it is "a gift of God and since all system can be perverted by the selfishness of man." Older members of the conference, whose thought was largely shaped in the optimistic atmosphere of the prosperous past, wanted to use the Kingdom-idea as their main social concept. But the younger theologians present, like Father McKimmon and others who have been influenced by the transcendental ideas of the semi-Barthian "protest" viewpoint, objected. Shocked by the collapse of the liberal world, its expanding economy and its optimistic assumptions of progress, these younger men are cautious about any ultimate claims for social reconstruction. Perhaps the Kingdom-idea should be left to eschatology and pulled out of sociology. If so, it will mean a re-adjustment for groups like the League for the Kingdom of God which contributed so much to Malvern.

Question: "What does Malvern mean by "resources of the community?"—A Connecticut layman.

Answer: This question was raised at New Haven. It was explained there that Malvern means by "resources" the whole basis and structure of material assets the community employs in its social economy. It means not only natural resources (raw materials) but also capital resources (plant, machinery, tools). The Manifesto accepts the Aristotelian view that private ownership of wealth "contributes to moral independence and spiritual freedom" but insists that where "the general social welfare" is endangered by private property rights they should be modi-

fied or abolished. Remember that in the law "property" is a "bundle of rights" and not a thing. In discussing this question we should remember two things: (1) mass production affects all business with the public interest as was not the case in local and small-scale enterprise in the past, and (2) there is a difference socially between common goods and producer goods (wealth for enjoyment and wealth for production of more wealth). In the former the owner can exploit and control only by himself. In the latter he can manipulate others. Then, the Soviet Union permits private ownership of consumer goods but forbids all private ownership of capital goods. Our problem is: How much private ownership of capital can we allow? Malvern urged us to "face this question with open minds and alert consciences."

Questions relative to the Malvern Manifesto will be answered regularly in this column. Address questions to THE WITNESS, 135 Liberty Street, New York City. Copies of the Malvern Manifesto may be secured at the same address at 5c for single copies; \$1 for 100 copies.

The Test

By

BISHOP JOHNSON

THE conditions which confronted Christ in Palestine were very much like those that face the Church in Europe today. If we substitute Hitler for Herod and Germany for the Roman Empire we find the same unhappy conditions both then and now. The Jews were the unwilling victims of a harsh tyranny which they bitterly resented but were powerless to alter. They were divided into political groups which were hostile to one another. There were the Herodians who toadied to their rulers and there were the Zealots who fomented hopeless revolutions which were ruthlessly suppressed. Moreover the Jews were like Modern Christians in that they were separated into sects. There were the Pharisees who were traditionalists and the Sadducees who constituted the liberals of that day. It was not an easy task to preach a new gospel in such an atmosphere of dissension.

Christ identified Himself with no party and fearlessly attacked their inveterate prejudices and encountered their violent opposition. He seemed to court the unpopularity with which His gospel was received. He began His ministry in His home town of Nazareth by asserting that the Jews were not the sole recipients of God's mercy for in the days of Elijah it was Naaman the Syrian who was the only one whom God cleansed of leprosy.

This offended all parties and main street asserted itself by expelling Him from their midst. From Nazareth He moved on to Capernaum where he performed many miracles and preached to large congregations. When He fed the five thousand they were amazed but when He claimed to be the bread of life they departed from Him. They said that while He was wonderful He was beside Himself.

Again in the same vicinity He healed the man sick of the palsy but aroused the opposition of the Jews by claiming to forgive the sins of the man who had been healed. He avoided the popularity which otherwise His deeds would have secured. He further alienated the orthodox by eating and drinking with publicans and sinners and by being kind to the heretical Samaritans with whom the Jews had no dealings.

He violated the ceremonial law by healing on the Sabbath day. He refused to gain a following by accommodating Himself to the prejudices of His hearers, or by any other appeal than that of devotion to His person. "Will you also leave me?" was the query that He gave to His disciples. But he aroused the most violent opposition when He claimed to be the Son of God and to have been a witness of Abraham's experiences. He alienated the Sadducees by proclaiming a future life and the Pharisees by violating their ceremonial laws. He was accepted by neither the Herodians nor the Zealots.

The wonder is that there should have been five hundred who were privileged to witness His risen body and that there should have been one hundred and twenty present at His ascension.

SINCE human nature has not changed and the conditions in which Christ labored are similar today we need not expect that the various religious, political and economic groups will accept His gospel.

One thing is certain and that is, Christ did not seek to attach disciples to Himself by an emotional appeal nor by an intellectual philosophy. Quantitative results were not what He sought, but rather a personal devotion of those who obeyed His commandments because they loved Him.

God reveals Himself in Christ and the test of our loyalty is to be found in our appreciation of the qualities which satisfy those who seek the Kingdom of God and His love. As St. John puts it, "That which was from the beginning, that which we have seen and heard declare we unto you."

The test of our discipleship is not to be found

in His agreement with our obsessions but in our devotion to His person. It may be that history will repeat itself and the time may come when the Church will have to meet in upper rooms and encounter the opposition of those who hate that for which Christ stands but there will always be a devoted remnant who will be faithful to their Master in spite of the powers that be.

Christ said that the prince of this world would come and have nothing of Him, "Yet be of good cheer, in the world ye shall have tribulations but I will overcome the world." In all the suffering and misery that exists in the world today, we have Christ's promise that those who are faithful shall have peace at the last. Crucifixion is not the last word but rather the Risen Lord. Out of the chaos God will create a new heaven and a new earth and we shall be with Him in His Father's House.

Let's Know

By

BISHOP WILSON

ST. GEORGE

ST. GEORGE is the patron saint of England. Who was he and what do we know about him? The fact is that we have remarkably little real information. Most of what we say about him comes out of legends which grew up long after his time. However the stories are so strong and so persistent that there can be little doubt as to the historical fact that there was a St. George who left a vivid impression on the Christian world.

He was a Christian who died as a martyr at or near Lydda, in Palestine, shortly before the time of Constantine. Of that much we can be sure. The stories go on to say that he belonged to a noble Cappadocian family, that his father was an imperial officer who died when George was a boy. He became a soldier under the emperor Diocletian and was promoted to be a tribune in the imperial guard. His duties as a soldier carried him into Persia where churches were later dedicated to him and it is also said that he visited England during this period of his life.

When Diocletian ordered the persecution of the Christians, George resigned from the army and determined to go straight to the emperor and plead for his Christian friends. On his way he came to Beirut where a great dragon lived in a nearby swamp (a river near this city was later known as "the water of the crocodile"). In order to keep the creature pacified it was the custom

to provide two sheep every day for his food. In the event of a shortage of sheep, a human being had to be substituted. So a law was made that lots should be drawn among the boys and girls of the city and on whatever child the lot fell, he or she must be delivered over to the dragon. One day the lot fell on the king's daughter and no exemption was allowed for her. She was dressed as though for her wedding and taken to the place where the dragon lived. It was just at that time that George came riding on his way to the emperor and found the hapless maiden waiting to be devoured. When the dragon appeared George rushed upon him and wounded him with his spear. Then he took the maiden's girdle, wound it around the dragon's neck and told her to lead the creature into the city where he cut off its head with his sword. The king and all the people were baptized and became Christians. George continued his journey to the emperor where his appeal was disregarded and he himself was charged with being a Christian. This he readily admitted and consequently lost his head.

In the east he was regarded as the greatest of all martyrs. His fame spread far and wide and churches were dedicated to him in many lands. He became especially popular in England during the crusades. The "arms of St. George" were introduced about the time of Richard the Lionheart and are now part of the English flag. When Edward III founded the Order of the Garter about 1347 St. George was made the principal patron. The chapel of St. George in Windsor Castle was built as the special sanctuary of the Order and part of the insignia is a jewel bearing a representation of St. George slaying the dragon. His day in the Church calendar is April 23rd.

Certainly he is a person worth remembering. The legendary tales may be fanciful but they provide an interesting setting for those virtues of devotion and courage which any modern Christian might emulate.

A Litany for Today

LORD JESUS, the prince of peace and friend of man

Forgive us who confess our weakness and our sin.

Forgive us, Lord.

We have professed to follow Thee, and have not had Thy Spirit

Forgive us, Lord.

We have known Thee in part, and have not striven to know Thee better

Forgive us, Lord.

We have read Thy sayings and have not been challenged by them

Forgive us, Lord.

We have prayed for the coming of Thy kingdom and have not lived as a colony of Heaven

Forgive us, Lord.

We have honored justice with our lips, and have been unfair in our dealings with others

Forgive us, Lord.

We have worshipped the God of truth, and deceived our brothers

Forgive us, Lord.

We have prayed for forgiveness, and have not forgiven others.

Forgive us, Lord.

We have admired noble leaders, and followed easy paths

Forgive us, Lord.

We have talked of progress, and have not worked for a better world

Forgive us, Lord.

We have claimed equality with the great, and have denied it to the humble and obscure

Forgive us, Lord.

We have sought satisfying work for ourselves and have not made opportunities for others

Forgive us, Lord.

We desire financial security, and have not cared that many live in fear

Forgive us, Lord.

We beautify our homes, and those who labor for us live in squalor

Forgive us, Lord.

We claim the best for our children, and do not heed the cry of children starving and forlorn

Forgive us, Lord.

Jesus, Master, we have denied Thee and crucified Thee afresh

Forgive us, Lord.

Hymns We Love

IT IS a warm June morning and you sing this hymn to the Trinity. Perhaps you are unconscious of what comes to you in its words of majesty. Here is the rapt vision of Isaiah and the song of the angelic choir in Revelation. Here is the Sanctus, called by Tennyson the greatest words in the language. Here is the idealistic poet and missionary, making the Trinity intelligible in words that sing.

Holy, Holy, Holy! Lord God Almighty,

Early in the morning our song shall rise to Thee:

Holy, Holy, Holy, merciful and mighty,

God in Three persons, blessed Trinity.

—CHARLES GRANVILLE HAMILTON

F. HASTINGS SMYTH WRITES EXCELLENT BOOK ON THEOLOGY

Reviewed by VIDA D. SCUDDER

It has been said that the supreme intellectual achievement of the middle ages was the absorption of Aristotelian philosophy into the Catholic faith. An audacious idea has been heard lately, to the effect that a parallel achievement for the twentieth century would be the assimilation by that faith of much in Marxism. Already, one can note tentative thinking in that direction proceeding on high Christian levels, sometimes from writers saturated with elements of truth in a system they have outgrown; the books of Berdiaev are perhaps the most striking example. Among works reflecting this tendency, none is more interesting than *Mandhood into God* (Round Table Press, \$3.50) Father Smyth takes title and motto from the Athanasian creed; his book is concerned to demonstrate, with rich illustrations from art and science, that the Christian faith at its most definite and complete best reveals its harmony with the facts of nature, and of human history from the creation of man to the World War, when viewed from the Marxist angle. "Karl Marx seems to have given an astonishingly satisfying description of man as a rational being developing historically within a fallen creation." The book however faces relentlessly the desperate and tragic futility of communism unless faith beholds a further vision, and lays hold on Power, flowing into life from those secret regions where ultimate reality abides. The salvation of the world can not be wrought by the Marxist; he "oversimplifies the problem." But the Christian must agree that the most immediate step toward such salvation may be found in the communist program; if so, this program should be "the most immediate objective of Catholics," the vexed question of the cooperation of Christians with people like communists, who deny and sometimes persecute the Christian religion, is acutely though incidentally handled.

Developing its theme, the book passes Christian doctrine and Church history in review. It opens with comprehensive survey of the creeds, drawing suggestive analogies between the spiritual experience these creeds connote, and the arts, it goes on, till it reaches the Church, which is "the social organism of the Incarnation." The opposition of the world to the essential realities of Christian faith, in clever variety of tactics both practical and intellectual, is followed through Church history, to our own time. Part II of the book soars into the high air of Catholic sacramental-



WILLIAM E. PATTERSON
The End of a Fruitful Ministry

ism, and the treatment becomes charged with mystical and devotional fervor which increases to the end. Part III, The Incarnation and the Social Order, discusses pretty nearly every modern problem. Announcement that our old civilization is doomed, is well on the way to becoming a tedious commonplace, but the author has plenty of searching things to say about the consequent dilemmas, and opportunities, of the Christian. Father Smyth is a Christian revolutionist of the most advanced pattern; his conceptions emerge clear cut and definite, from our foggy and thunderous atmosphere.

The central chapters, on the supreme mystery of the Eucharist, are perhaps the most striking in the book. A sacramental universe, in which "the Incarnate Life-Process" is increasingly manifest,—such to the author's thought is the universe to which the inadequate but useful Marxist diagnosis points us. The Church is witness to the truth and is its appointed instrument, for social as for individual salvation. Father Smyth is sadly aware that she has been enfeebled since the time of Constantine by commitments to the status quo; he can even say that the institutional Church has often been "glaringly ugly." None the less, despite her seemingly hopeless acquiescence in evasions, he regards her, with superb courage, as humanity's best hope in this hour of our near-despair. To the majority of readers, a view of the Church Visible as a continuing entity with sharply limited boundaries, will seem strained and unreal, to a minority, it may prove sustaining and comforting. This book is the work of a modern and

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

EDITED BY WILLIAM B. SPOFFORD

Representatives of Anglican, Eastern Orthodox and Protestant Churches of the western hemisphere met for an Ecumenical Conference the first week in June in Toronto. Dr. John R. Mott as chairman stressed the spreading in recent years of the unity movement, while Secretary Sam Cavert of the Federal Council of Churches presented concrete evidences by telling of the enthusiasm shown in all the churches for the World Council of Churches. Presbyterian John A. Mackay of Princeton praised the Malvern Manifesto and declared that the churches must work for the end of exploitation of men and resources. The war naturally came into the conference, in spite of the efforts to keep it out by the leaders, with sharp divisions manifesting themselves between pacifists, isolationists and interventionists, but even the interventionists, led by the Rev. Reinhold Niebuhr, declared that "it is horrible for us in the United States to slip into war without a clear definition of war aims." The conference closed with a service attended by about 1,500 persons, where prayers were offered in various languages to bring out the ecumenical character of the service.

* * *

Urges Seminaries For Rural Pastors

National Council's secretary for domestic missions, the Rev. George A. Wieland (picture on cover), thinks we ought to have a seminary, or a group of seminaries, to train men for effective leadership in rural areas. He declares that the seminaries today are training men only for city work and says that "We must face the fact that there is considerable difference in perspective, and should be in training, between the man who seeks a city curacy and the man who has a vocation for rural work."

"Our seminary courses are concerned primarily with the requirements for ordination, and this is as it should be. But along with this process, or through supplementary training, men must be given a clear vision of rural needs and expert instruction in approved methods of approach to rural problems."

* * *

W. E. Patterson of Bar Harbor Dies

The Rev. William E. Patterson, rector of St. Saviour's, Bar Harbor, Maine, died suddenly on June 1st, after a ministry of forty years which was marked by unusual influence with young men. From his parishes has flowed a steady stream of men into the ministry. He began his

ministry at Milford, N. H., coming to the states from the diocese of Montreal almost immediately after his graduation from Bishop's College University, Lennoxville. He then had a long ministry at Trinity Church, Claremont, N. H. (1903-1917) and I can testify to his influence there since he was my rector during that entire period. The big brick rectory beside the church was open day and night, with a bed for anyone wanting one, and an ice box filled for the evening snack. He never went to visit a mission without taking along a high-school boy or two, and during the summer he ran a camp at Lake Sunapee where forty or fifty lads had the time of their lives at little or no cost. He left Claremont in 1917 to accept the rectorship at Bar Harbor. He was a delegate to ten General Conventions, including the one last year in Kansas City, and was otherwise prominent in the affairs of the diocese. His picture appeared on the cover of the May 22 issue of THE WITNESS, seated, as the president of the standing committee of Maine, beside the new bishop, the Rt. Rev. Oliver L. Loring.



FREDERICK H. SILL
Receives a Great Many Letters

delivered the commencement address. Honorary doctorates were conferred upon Bishop Craighill of China; Bishop Gray of Connecticut; Dean Goodwin of the Bishop Payne Divinity School; the Rev. A. B. Kinsolving of Baltimore and Dean Fleming James of the Divinity School of the University of the South.

Richmond Parish Has Anniversary

St. John's, Richmond, Va., where Patrick Henry delivered his "Give me liberty or give me death" oration, celebrated its bi-centennial last week, with services at which Bishop Tucker, Lord Halifax and the Rev. George M. Brydon, historiographer of the diocese, were the speakers. A highlight of the week of celebration was "a meeting of the House of Burgesses" at which Patrick Henry's speech was delivered in full.

Magna Carta Day At New York Cathedral

Magna Carta day was celebrated at the Cathedral of St. John the Divine, New York, last Sunday, June 15th. In the afternoon the service was in observance of "Baltic States Day" with the sermon preached by Dean DeWolfe.

John W. Suter Jr. To Teach At Columbia

The Rev. John W. Suter Jr., rector of the Epiphany, New York, is to teach a course in religious education next year at Teachers College, Columbia University.

A School For Women Graduate Students

Preliminary steps have been taken by the trustees of Windham House, Auxiliary center in New York toward the establishment of a two-year course of study for women graduate students preparing for Church work. The plan provides for a Windham House diploma on completion of the

course. Miss Mary Ladd is the head of Windham House.

General Seminary Receives Fine Offering

Dean Fosbroke of the General Seminary reports that the Seminary received \$8,617 from 238 parishes in 49 dioceses as a result of the offering on Theological Seminary Sunday.

Fire Damages Connecticut Church

A fire caused by a bolt of lightning damaged St. John's, Washington, Connecticut to the extent of \$10,000 on May 28th. The entire chancel of the \$150,000 church was ruined, including the organ and a valuable mural painting.

Virginia Votes to Study Malvern

The council of the diocese of Virginia passed a resolution calling upon all the people of the diocese to study the Malvern Manifesto. From THE WITNESS at 5c a copy; \$1 for 100.

Collection Ahead of Previous Years

Lewis B. Franklin, National Council treasurer, reports on June 5 that collections are ahead of the last two years. He also reports that \$113,882 has been received from the dioceses from the Lenten Offering.

John Foster Returns to China

John Foster sails for China today, June 19, after a year of study at the School of Applied Religion, Cincinnati. He returns as a missionary of the National Council and has been loaned for work with the Chinese Industrial Cooperatives, and is to be under Bishop Andrew Yu-Yue Tsu, the Bishop of the Yunnan-Kweichow district. Foster, only 27, is known to THE WITNESS readers for his articles on China that appeared in these pages during Lent. He has previously spent five years and three months in that country, partly on the faculty of Central China College, and part of the time as a missionary with the Eighth Route Army. He will be the only Episcopal missionary working with the cooperatives, which prompts this comment from Bishop Tsu: "At this juncture in the development of the cooperative movement in China, the Christian Church has an opportunity and a duty to help in laying a spiritual foundation which will have a lasting effect upon the future of the cooperative movement and its service to the needy people of China." Bishop R. O. Hall of Hongkong also expresses his satisfaction: "The cooperative movement is perhaps the best expression in economic life of a belief in the Incarnation. 'The Word made Flesh' has often been used to express what people mean by work-

Kent School Head Receives Some Letters

The Rev. Frederick H. Sill, founder and head of Kent School since 1906, retires this month and has already received 1,600 letters of felicitation. Most of them were from the humble folks of this world that he has influenced during his long ministry, but there were also letters from the great, including one from President Roosevelt; twenty-six from college presidents and seventy-five from headmasters of schools both here and in England.

Gift to Churches Of Netherlands Indies

The Woman's Auxiliary has given \$25,000 to the Churches of the Netherlands Indies, through the International Missionary Council. There are thirteen missions there, with their resources and expense coordinated as a result of the war. Operating on a greatly reduced budget, the gift from the Auxiliary will keep the missions going for two months.

Accepts as Bishop of Maryland

Announcement is made in Washington and Baltimore that Dean Noble Powell has accepted election as Bishop Coadjutor of Maryland.

Large Class Graduated From Virginia Seminary

A class of 27 men was graduated from the Virginia Seminary on June 5th. Bishop Spencer of Missouri was the preacher at the annual missionary service and the Rev. Henry Sloane Coffin, president of Union Seminary,

ing their utmost to establish cooperative economic life for the people of China."

It is a great satisfaction for THE WITNESS to announce that Jack Foster, described by Dean Fletcher of the Graduate School as "a young man with a real genius for Christian statesmanship," is to serve as our correspondent in China, writing a monthly newsletter commencing in September.

* * *

Colored Church Workers Meet in Conference

One hundred delegates, representing ten states and fourteen diocese, met June 2-6 for the 32nd annual conference for Colored Church workers. It was held as usual at St. Augustine's College, Raleigh, N. C. Among the leaders were the Rev. Arthur Sherman of the Forward Movement staff; Archdeacon Harris of Southern Virginia; President Loder of Gailor School, Mason, Tenn.; Mrs. Fannie P. Gross, field secretary of the national Woman's Auxiliary.

* * *

Men to Study Social Problems

Men of St. Mark's, Evanston, Illinois, recently organized to discuss religious attitudes toward national and social problems under the leadership of Rector Harold L. Bowen.

* * *

A Big Day for the Lawrences

Charles Kane Cobb Lawrence was ordained deacon on June 14th at St. Peter's, Cambridge. He was ordained by his father, Bishop W. Appleton Lawrence of Western Massachusetts. He was presented by his uncle, the Rev. Frederick C. Lawrence, rector of St. Peter's. The sermon was preached by Bishop William Lawrence, retired Bishop of Massachusetts, his grandfather. Young Lawrence, unlike the rest of the Lawrences all of whom went to the Cambridge Seminary, is a graduate of the Virginia Seminary. He is to be an assistant at Calvary Church, Tarboro, North Carolina.

* * *

New Organist for Trinity Church

George Mead Jr. is to succeed Dr. Channing Lefebvre as organist of Trinity Church, New York, when the latter leaves in September to be the organist at St. Paul's School. Mr. Mead, formerly an assistant organist at Trinity, is at present the organist at the Church of the Saviour, Brooklyn.

* * *

Commencement At Seabury Western

Eleven men received their degrees at the commencement of the Seabury-Western Theological Seminary on June 5th, with an honorary doctorate going to Dean Austin Pardue

CHAPLAINS FUND

A BUNDLE of copies of THE WITNESS is being sent each week to Episcopal chaplains serving with the armed forces. The sum of \$1,500 is required to cover the printing costs for these papers for one year. Donations will be gratefully received.

Previously acknowledged...\$82.50
Miss Lucy Downton..... 1.00
Mr. George A. Abbott..... 10.00
Miss Mary Sherwood..... 5.00

Total\$98.50

of Buffalo. Preaching at the commencement service was Bishop Conkling of Chicago, while the speakers at the alumni banquet were Bishop McElwain, dean of the seminary; Bishop Keeper of Minnesota; Bishop Conkling and Dean Pardue.

* * *

Windows in Honor of Former Rector

Two stained glass windows were dedicated on June 15th at St. James', Lancaster, Pa., in honor of the Rev. Clifford G. Twombly, rector of the parish from 1907 to 1939 when he retired from the active ministry.

* * *

More Chaplains Needed for the Army

Dean Henry B. Washburn, secretary of the army and navy commission of our Church, reports that the chief of chaplains of the army is asking for more reserve chaplains. Physically sound and not over forty-two are the requirements—also four years of college, three years of seminary training and at least three years' experience in the ministry. Applications should be made to the chief of chaplains office, war department, Washington, and to our own commission, 1 Joy Street, Boston, Mass., for the necessary ecclesiastical endorsement.

* * *

Stanley Jones Leads Conference in Washington

E. Stanley Jones, Methodist missionary, led a conference for a day with the clergy of Washington, D.C., held at the College of Preachers. The discussion was on problems growing out of war.

* * *

Refugee Parson Arrives in United States

The Rev. Eduard Hofmann of Germany arrived in New York last week on the SS. Argentina, on his way to Cincinnati where he will work with the Rev. E. L. Souder, rector of St. Michael and All Angels, Cincinnati. He left Switzerland in April and took ship for Rio de Janeiro, thence by the Argentina to New York. There was danger of his being taken from

the ship en route to New York and interned by the British, but he came through safely.

* * *

Bishop Wilson Reported to Be Better

Bishop-Editor Frank E. Wilson, ill for several months following a heart attack, is reported to be on his way to recovery. He writes: "Slowly I am regaining strength and am able to take a short walk each day when the weather is good. It looks as though the corner has been turned. For a time I must still move with caution but the prospects are encouraging."

* * *

Negroes Appointed to Diocesan Offices

For the first time in the history of the diocese, Negroes have been appointed to diocesan committees in Ohio. Mr. L. H. Kimbrough of Toledo has been appointed to the department of missions; Mrs. Byron L. Douglas of Cleveland to the department of education; Mrs. Clarence Parham and Mrs. C. L. Robinson, both of Youngstown, to the department of social service.

* * *

Another Degree for Arthur B. Kinsolving

The venerable rector of St. Paul's, Baltimore, the Rev. Arthur B. Kinsolving, was given a doctorate at the commencement of the Virginia Seminary on June 5th. His 80th birthday fell on the day of the special diocesan convention, May 28th, when he received the following tribute from Bishop Helfenstein: "For many years in General Convention we sat side by side and we have worked together on committees, Council, and Boards of Trustees and I am daily amazed at his virility and strength. I court his advice and admire the depth of his intellect and the saneness of his judgment, and prize his friendship. In Church and State he is easily facile princeps in the esteem of all and I gladly give you the opportunity to stand with me and congratulate him on his 80th birthday and assure him of our continued trust and confidence and prayer. A true Christian gentleman and an honored and well-beloved Priest of the Holy Catholic Church."

* * *

Education at St. Paul's Flint, Michigan

Church School at St. Paul's, Flint, Michigan, was not growing. So Rector Otis Jackson appointed a committee last summer, composed of teachers, to find out why. The entire curriculum was rebuilt. They studied the parish lists and found over 100 children not attending school. Visits were made not only to these families but to other families where there were children connected with no church school. A 30% increase in enrollment resulted. Then Rector Jackson instituted a family worship service at

9:30 on the conviction that families should worship together. One of the results of this was an adult Bible class with an enrollment of sixty-five—about half of them parents who come with their children. Next week they start a summer session of six weeks to discuss "Religion in the home." Another group of 35 adults held three two-hour sessions to discuss the fundamentals of religion; ten nurses have been meeting and plan to organize a guild; twelve men who work in factories at night have been meeting to discuss the application of Christian principles to daily life; several teachers in the congregation are also planning a guild to meet regularly to discuss how best to apply Christian principles to their vocation. All of these groups have made a careful study of the Malvern Manifesto and consider their guilds to be the cells suggested by Archbishop Temple.

* * *

Wants Union of Anglicans and Orthodox

A service for "catholicity and unity" was held on June 1st at Calvary Church, Philadelphia, in which a large number of Orthodox priests of various National Churches participated. The sermon was by the Rev. Vasile Hategan, Rumanian Orthodox, who said that the day is not far distant when there will be one American

Orthodox Church, and ultimately full reunion between Anglicans and Orthodox. One of the features of the service was the singing of the Gospel in the following languages: Russian, Greek, Rumanian, Syrian, Albanian, Ukranian, Swedish, German, Spanish, Coptic and Italian—and presumably in English also, though our correspondent does not say so.

* * *

Wants Lay Employees Under Security Act

The convention of the diocese of Long Island passed a resolution, introduced by the Rev. Joseph Titus of Jamaica, favoring the inclusion of lay employees of the Church in the federal Social Security Act.

* * *

Becomes Chairman of Peace Group

The Rev. Frederic Hastings Smyth, whose book is reviewed this week by Vida D. Scudder, recently accepted the chairmanship of the national religious committee of the American Peace Mobilization. He was educated at Hamilton College and the Massachusetts Institute of Technology, receiving his doctorate from the latter institution. For three years he taught at M.I.T. in the department of chemistry. During World War 1 he served as a captain in the chemical warfare division of the U.S. army, and following the war was engaged in

chemical and geophysical research for the Carnegie Institute. He went abroad for an extended residence in 1924, and began studying for Holy Orders. He was ordained deacon in 1931 by the Bishop of Gibraltar and priest a year later by the Bishop of Chichester. At present he is the superior of the Catholic Commonwealth, a religious order with headquarters at Cambridge, Massachusetts.

* * *

Church Consecrated in West Texas

St. James' Church, Fort McKavett, Texas, was consecrated on June 1st by Bishop Capers—an attractive Gothic church of stone. It is located in a large ranch area and is the only church edifice within it, and is served by the Rev. James T. McCaa who assisted in the service. Fort McKavett is an old fort which was in use when General Robert E. Lee was in command of the western forces of the United States Army.

* * *

GFS Holds a Week-End Conference

With the Rev. Karl Tiedemann of the Order of the Holy Cross as chaplain, 135 members of the Girls Friendly Society held a week-end conference at Silver Bay, N. Y., May 30-June 1. Chaplain Tiedemann gave three addresses on "The ABC of

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ASSETS		LIABILITIES	
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Policy Loans	118,970.90	Policyholders' Funds	89,146.24
Bonds	4,954,387.81	Policy Claims	11,364.30
Preferred Stocks	695,680.00	Refunds to Policyholders	13,888.48
Cash in Banks	257,232.87	Miscellaneous Liabilities	3,369.96
Accrued Interest Receivable	43,356.62	Contingency Reserves	22,483.00
Net deferred and uncollected premiums ..	130,550.52	Total Liabilities	\$5,207,785.98
Due from Reinsurance Company	181.89	Capital	\$100,000.00
Total Assets	\$6,225,360.61	Surplus	917,574.63
		Total	\$6,225,360.61

All bonds held at December 31, 1940 are carried at amortized values as provided by law. Actually their total market value exceeds their amortized value. All stocks are carried at values prescribed by The National Association of Insurance Commissioners, which, in cases where there were market quotations, are substantially actual market values.

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Christian Living"; the Rev. John T. Sanborn of Rochester spoke on the youth movement; Miss Hattie Williams of Kyoto, Japan, spoke on the work of the church in Japan, and there were discussion groups led by various experts.

* * *

Medals Given to Three Bishops

Medals, designed by the Rev. F. D. Tyner of Minneapolis, were presented to Presiding Bishop Tucker and to Bishop McElwain and Bishop Keeler last week. They bear the seal of the diocese of Minnesota; the cross, a broken tomahawk and an Indian peace pipe.

* * *

Youth Is Studying Marriage

Young people of Christ Church, Short Hills, N. J., have been meeting with Rector H. H. Cooper to study marriage, its ideals and complexities. There have been discussions of how to pick a life partner, and an expert has met with them to discuss that vital matter, the family budget.

* * *

Church Workers At University of Oregon

Miss Caroline Hines, for the past three years working with Episcopal students at Winthrop College, Rock Hill, S. C., has accepted appointment for similar work at the University of Oregon, Eugene.

* * *

Young People Meet in Kansas

Young people of the diocese of Kansas held a conference at Emporia College, June 1-6, with the Rev. William P. Barnds of Independence as dean, assisted by a large number of the clergy of the diocese.

* * *

Charles B. Hedrick in Charge At Berkeley

Due to the critical illness of Dean William P. Ladd, the trustees at a meeting on June 4th, appointed Professor Charles B. Hedrick in charge at the Berkeley Divinity School. Incidentally the possibility of merging the Berkeley Divinity School with the

Divinity School of the Pacific, located at Berkeley, California, is being discussed by the alumni of the two institutions. There is a widespread feeling throughout the Church that there are too many seminaries, particularly in these days of easy travel and low incomes.

* * *

Weekday Religious Education Spreads in North Carolina

Twenty-three towns and cities in North Carolina are already making some provision for weekday religious instruction, and 11 others are now planning something of the sort. The state department of education is assisting the movement in two ways. In its teacher training program provision is made for certifying of an accredited college with credit for at least two full year courses in Bible. In the public schools Bible courses can be offered as graduation or college entrance credits. Financing such courses in the schools is done by local groups, ordinarily councils of churches.

* * *

Rector Longley Writes of Roll Call

"We have just completed the roll call with almost 100 per cent of our 800 members called upon by Messengers," writes the Rev. Harry Longley, St. John's Church, Charlestown, W. Va., to the Presiding Bishop. "Yesterday a church packed to the doors with people standing and seated on the steps outside testified to the loyalty of the people and their readiness to follow your leadership Forward in Service. This roll call has been the most refreshing and whole-

some experience that I as rector of a parish have had in the eighteen years of my ministry." At St. John's, there

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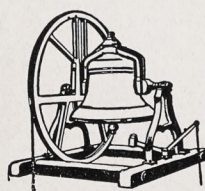
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"We had a candle for every confirmed person on our roll," writes the Rev. Harvey A. Cox, Church of the Messiah, Mayodan, N. C., "and as the roll was called the person, if present, would have his candle lighted. It was gratifying to see not many candles in darkness. About 80 per cent of our congregation were present and rededicated themselves to God and to His Church by signing the cards and having them presented at the altar. Our goal is 100 per cent membership active."

* * *

Fifty Dollars For London Parish

A check for \$50 is on its way to St. John's Church, Battersea, London, as a memorial gift from a group of laymen of St. Paul's Church, Newark, N. J., in honor of the late James Kidd, who many years ago was a communicant of the Battersea parish. The Rev. A. Stewart Hogenauer, rector of St. Paul's, explains that Mr. Kidd died about 25 years ago. A memorial service was held recently "to remember the devoted services of this man who had given much of his time and attention to youth, in his weekday vocation as a probation officer of the County authorities, and voluntarily in parish organizations in St. Paul's Church in his free time. So effective had been his witness that a hundred people met to do his memory honor. Many of them had been children in the choir or Church school when Mr. Kidd was alive. At the memorial service, Mr. Arthur E. Barlow, chairman of the committee in charge of the service, proposed that the offering be sent to the beleaguered London Church, St. John's, Battersea, from which Mr. Kidd had come."

* * *

Southern Methodists Are Training Leaders

The Southern Methodists leaders are promoting the most ambitious church educational program yet undertaken by any American Protestant denomination. Regional conferences are being held, teacher training schools are being conducted in all community centers, ministerial institutes are organized for every conference, several score of teams-of-five "caravanners" are being trained to go from church to church to stimulate

youth in church service. Teams of two likewise will go out to hold vacation schools and to help the rural and smaller churches share the benefits of the church's educational program.

* * *

A Refreshing Letter From a Reader

The Rev. H. F. Softley, who lives out in California, sent in his check for the renewal of his WITNESS subscription the other day, and with it came a letter, both unusual and refreshing. He started right off with: "I send in my renewal because I do not like your paper and one needs the stimulus of opposition to one's own thought processes on general subjects." After giving a pat on the back to Bishop Johnson and Bishop Wilson — and tearing into me a bit — Preacher Softley presents his idea of what a Church paper should be:

"Those of us who live in the small places, who do not seek offices, who are the silent ones in meetings, nevertheless think. My varied experiences both as a layman and as a minister or clergyman have led me to appreciate such men and their opinions as of more value many times than those who seek to lead. Mr. Average Man with his radio, forums, clubs, movies, magazines and digests has a far clearer opinion than those who seek to persuade him to their viewpoint on any subject. It would be a fascinating experiment if some church paper could find some angel to finance an

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attempt for a few months at least of running one weekly issue written solely by average and unknown laymen, the next week by the unknown clergy, the following week by the usual writers and leaders, the fourth week for the church paper's own affairs entirely. In other words work from the reader up to the writer, making the paper more personalized. I do not mean the average rambling personal letter that writers to papers send in such as this missive. I mean the average layman who will not take a church paper for its too dull, too academic, written in a different language to his own, does not represent the average man's viewpoint for he lives in a world the church paper writers know little or nothing about."

* * *

Texas Students Belong to Churches

Church membership is held by nearly nine tenths of the University of Texas student body, a current registrar's report shows. Out of the 11,078 students enrolled last year, 9,610 were members of some church, while 1,252 others indicated a preference among the 29 denominations represented. More students belong to the Methodist church than to any other, 2,909. Following in order are Baptists, 1,955; Presbyterians, 1,221; Catholics, 857; Episcopalian, 812.

* * *

Realistic Teaching in Virginia

When they teach missions to the youngsters at St. John's, Wytheville, Va., they really teach 'em, so I am informed by Layman T. A. Scott. He tells me that Rector D. L. Gwathmey as well as a former president of the diocesan Auxiliary who is a member of the parish, vouch for this story. The Auxiliary recently had a weekly mission study class.

Opinion tests, maps drawn by a member of the group, a notebook of newspaper and magazine clippings arranged by another, and a beautiful exhibit of articles from China owned by people in the community made the class one of unusual interest. Then at the weekly children's service, the rector told a continued story about a Chinese family. The children were given a definite assignment each week and made up an attractive scrapbook from the prayers, drawings, pictures etc. The smallest primary children talked about the ways the money in their mite boxes would help the children in China.

A week or so after Easter Mrs. B. asked her nine-year-old son Johnny if he had heard about the new baby at Cousin Margaret's. "No," said Johnny, "How many does that make over there?" "This is the fourth," his mother replied. Johnny was immediately interested. "Is it Chinese?" he asked. "No. Why did you think

of that?", said mother. "Well," said Johnny, "something's wrong, because Dr. Gwathmey certainly told us that every fourth baby born in the world is a Chinese baby." And he promptly lost interest in the baby and, one fears, in China missions.

* * *

Karl Barth Writes To French Protestants

The famed theologian, Karl Barth, has addressed a letter to French Protestants dealing with the issues of war and peace. He writes: "Need I remind you that a whole ocean of actual events, of enemy success and of our own failure, does not necessarily contain for us as Christians a

single drop of truth. If I have been well informed and understand the matter rightly, there is much talk in Christian circles in the France of today about the humility with which one ought to acknowledge and accept the total defeat as a divine judgment . . . I understand all this, and I am doing my best to understand it with sympathy and trust. For I am a little disturbed by the fact that I seem to have heard all this before; that is to say, in the Germany after 1933, when she was overrun by National Socialism. At that time and in Germany, it implied a retreat of Christianity from responsibility in ecclesiastical and political spheres to the inner sphere

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; Service and Sermon at 11; Evening Service and Sermon, 8.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York
Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:00 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

St. Bartholomew's Church Park Avenue and 51st Street New York City

Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer.

St. James Church
Madison Avenue at 71st Street
New York City
The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Thursdays 12 noon—Holy Communion.

St. Paul's Chapel
Trinity Parish
Broadway and Vesey Street
New York
Sundays: 9:45
Weekdays: 8, 12 and 3

St. Thomas Church
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 & 11 A.M. & 4 P.M.
Daily Services,
8:30 A.M. Holy Communion
12:10 P.M. Noonday Service (except Saturdays)
Thursdays, 11 A.M. Holy Communion

Trinity Church
Broadway and Wall Street
New York
Rev. Frederic S. Fleming, D.D., Rector
Sundays: 8, 9, 11 A.M., 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral
Shelton Square
Buffalo, New York
The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M. and 5:00 P.M.
Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services, 8:00, 9:30, 10:05, 11 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.
12:35 p.m. Noonday Service.

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.

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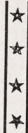
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of a religious attitude which, in order to maintain itself, no longer concerned itself with, or at least was not willing to fight and suffer for, the right form of the church, let alone that of the state . . . Let us only be sure that, if we preach about humility, it is a humility before God of which we are speaking, and not a humility before facts and circumstances, before powers and dominions, before men and human authorities. Humility before God can have nothing to do with resignation, nor with a stunned petrification before a destiny which we must recognize, at any rate for the time being, to be in a certain sense unalterable. If we were to give way to this, we should have surrendered our faith and the enemy would already have triumphed over us."

* * *

Roman Catholics Report Large Gains

Catholics in the United States, Alaska and the Hawaiian Islands now number 22,293,101, according to the Official Directory for 1941, just issued. With all of the archdioceses and dioceses this year showing substantial gains, this figure represents an increase of 889,965 over last year.

F. HASTINGS SMYTH WRITES BOOK ON THEOLOGY

(Continued from page 8)

flexible mind which has succeeded in entrenching itself with no loss of its quality, within the rigid palisades surrounding Anglo-Catholicism. The keener the reader's intellectual detachment, the more it will be savored; and we are safe in saying that the person to enjoy it most will be one who relishes apparent paradox, and finds peculiar satisfaction in the dialectical reconciliation of opposites.

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