

June 26, 1941

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THE WITNESS



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NEWARK DIOCESAN HOUSE
A View of the Beautiful Entrance

AN ARTICLE BY BISHOP LUDLOW

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CLERGY NOTES

ECKEL, MALCOLM W., was ordained deacon on June 11th at St. Paul's, Albany, by Bishop Oldham.

ENGLE, KLINE, formerly rector of St. Mark's, Northumberland, Pa., has accepted appointment as chaplain with the Civilian Conservation Corps. He has been assigned to a camp at Fort Benjamin Harrison, Ind.

FERNE, P. MALCOLM, rector of St. James, Baltimore, Md., has resigned to accept the rectorship of the Good Samaritan, San Francisco, California, effective August 1st.

GRAZIER, HARVEY W., was ordained deacon on June 6th in the chapel of the Virginia Seminary by Bishop Darst of East Carolina. He is in charge of the Good Shepherd, Wilmington, N. C.

JAMES, CHARLES P., graduate of the General Seminary, was ordained deacon on June 11th at St. John's, Lancaster, Pa., by Bishop Wyatt-Brown. He is to be a curate at St. Paul's, Columbia, Pa.

KELLETT, NORMAN L., was ordained priest on June 8 at St. Anne's, Lowell, Mass., by Bishop Heron. He is an assistant at St. Anne's.

LANG, IRA DAY, retired, formerly rector of St. George's, New Orleans, La., is to be addressed at 3512 St. Charles Avenue, New Orleans.

LONG, GEORGE E., rector at Beattyville, Ky., is to become the Archdeacon of the Mountain Missions (Diocese of Lexington) on July 1st, adding that to his other duties as rector.

LOWELL, HOWARD M., formerly rector of the Good Shepherd, East Dedham, Mass., is now the rector of Grace Church, New Bedford, Mass. He is to assume charge August 15th.

MARSHALL, JAMES T., JR., formerly of Syracuse, N. Y., is now the rector of the Good Shepherd, Norwood, Cincinnati, Ohio.

OWINGS, HARRY EVAN, JR., graduate of the Cambridge Seminary, has accepted appointment as curate at All Saints', Brookline, Mass. Address: 1789 Beacon Street.

SHERWOOD, WILLIAM T., formerly rector of Trinity, Tyrone, Pa., is now the rector of the Advent, Brownsville, Texas.

SHIRES, HENRY, is to be married June 29th to Miss Loie Judkins at Christ Church, Alameda, California.

STOCKLEY, W. ERNEST, rector of St. Mark's, Fort Dodge, Iowa, for 27 years, has resigned to retire from the active ministry.

THOMAS, ROBERT, was ordained deacon by Bishop Wyatt-Brown on June 11th at St. John's, Lancaster, Pa. A recent graduate of the Philadelphia Divinity School he is to receive an assignment from the Bishop for work in the diocese of Harrisburg.

Material on Malvern

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THE WITNESS

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THE ISSUE BEFORE US

By

THEODORE R. LUDLOW

The Suffragan Bishop of Newark

NO ONE can prove that World War II would not have happened if the United States had taken its place in the League of Nations, but as Christians we can say it would have been less likely to happen because the League attempted a way of living together and that is more nearly in accord with God's purpose for His children. We have neglected that purpose of His and have sought individual and national salvation rather than collective salvation. Now we are faced with the same kind of a world crisis that we faced twenty-five years ago,—the competitive effort to secure individual and national safety by disregarding responsibility for the rest of mankind. The great error of the last peace settlement was that it encouraged particularism in national life at a time in the world's history when nearly every other form of human activity was tending toward integration in a world that had become physically a neighborhood.

Today we are paying the price of our error while two philosophies of life are struggling for the mastery. One holds that human good lies in a dominating uniformity of idea and of action. The other holds that God has made us of different races that each may bring its unique contribution to the enrichment of the whole. The doctrine of uniformity relies upon force alone. The doctrine of cooperative contribution relies upon common ideals and loyalties which are large enough to allow for diversity of expression within their scope. This is where the present struggle presents a moral issue to which Christian men and women cannot be indifferent. The question before each one of us is: Do I believe in a permanent moral order based upon the creative purpose of God in which each has a part, or do I believe in

a mechanistic universe in which power belongs to him who takes it for such purposes as he will?

I speak only for myself when I say that if I as a Christian believe in a permanent moral order ordained of God, then I have a Christian responsibility for seeing to it that that order is not impaired by any man made order. I cannot relieve myself of this responsibility by saying that I believe that God will work His own purpose out in His own way. To me the Incarnation teaches that God has chosen to work out His purpose through human cooperation and, if that is so, I must share in the efforts and in the sacrifices necessary to the achieving of that purpose. God has made of one blood all nations of men for to dwell upon the face of the whole earth and the Christian's task is to work and to sacrifice for a world order which embodies and expresses that family relationship.

HITLER'S success has been due to his insight into the diversities and the dissatisfactions of men and he has exploited them to the limit of his own purposes. The basis of his ultimate defeat lies in his attempt to create a worldwide Germanic domination by exploiting the dissatisfactions and diversities of non-Germanic men against one another. A house divided against itself cannot stand. He is going to accomplish something far different from what he intends. History shows us that Napoleon's invasion of Germany and of Italy, unified those peoples and made them nations. History will some day point to Hitler as the man who unified Europe not through his imposed uniformity but by so exploiting the differences of men that he forced people to think of their common humanity and their

responsibility for one another. Japan is having this same unifying influence on the Chinese who prior to the suffering of this war were divided among themselves. The great danger to the United States is not in Hitler's aeroplanes and the damage they may do, but in our own attitude toward the world around us. Like the priest and the Levite of old we can pass by on the other side of bleeding humanity on the theory that we have a precious deposit of democracy to preserve. If we do so, I believe that we will die of dry rot just as did that older Judaism and we will lose our democracy anyhow. Real democracy is a faith and not a formula, and being a faith it must be exercised on behalf of humanity to be preserved.

The alternative to passing by on the other side, is to recognize our responsibility for the world and to state the kind of a world we believe we should live in and then prepare ourselves to die for it if necessary. This does not mean that I am advocating convoys or expeditionary forces. I will leave those responsibilities in the hands where they belong. My plea is that we look at the picture as a whole and not merely at the military aspect of it. I believe that we Christian people of the United States should set forth the kind of a world that we believe is worth living in and then make every sacrifice to see that that kind of a world is established and maintained. One of the great weaknesses of the democratic side in this struggle is that no one of the democracies has so far allowed its statement of purpose to extend beyond the defense of its own interests. A war won on that basis would not be a victory but a pause.

This is not just an international military war, but a war of inarticulate peoples groping for a new social and economic order in the world. Hitler's constant reference to the pluto-democracies is an effort to exploit the injustices and the impoverishment caused by our present economic and social orders. He has been able to fasten the blame for them upon democracy because we in the democracies have been too prone to think of democracy solely in terms of the right to vote. We have forgotten that real democracy includes the right to become one's best self, to work and to live in cooperation with others and not merely for others.

Hitler came to power on the backs of 7,000,000 unemployed. He then put them to work getting ready for war. The workers in more than one country are learning that war means jobs. That is a dangerous idea for any country to permit to continue. The alternative is to provide jobs in peace time at the same sacrificial cost that is

entailed by actual war. That does not mean simply pouring out tax money on behalf of production so as to give labor employment. It means first a calm look at the whole economic picture.

THE consumer is the forgotten man in the present economic order. He has been a football between academic economists and the practical politicians. We have struggled with productive power and paid too little attention to our consuming power. The base of consumer purchasing power will remain inadequate to support our industry until we learn that the first charge upon the income from industry is neither profit nor wage but provision for decent housing, food, clothing and recreation for all,—employers, workers and consumers alike. Bolstering one group at the expense of another will not solve our problem. All groups must share in responsibilities as well as benefits.

Our goal in the present world struggle, no matter what weapons we may think best to use, must be to build a new world of economic justice for all and not merely to restore captive rights and privileges. Hitler will continue to win until we offer to the world a new social and economic order which places human values above profit or state; and when we make the offer we must support it with sacrifice and service to the peoples of the world,—including the people of Germany.

An expressed readiness to help in the building of such a world and to pay the cost of it is a weapon of construction, and not of destruction, which for some strange reason has not yet been tried by any nation. If we of the United States are to be called upon now to make sacrifices, let us be told what those sacrifices will create in the way of a better world. We are not interested in a world which is merely restored to the status quo. Let it be proclaimed clearly just what the new world order is to be and let it be not merely an American order for the world, but an economic and social order based upon the Christian principle of the value of man as a child of God. Such a proclamation would send a thrill of hope and new purpose through the oppressed of all nations and would rob Hitler of his ability to conquer by dividing. If the national administration would cease vacillating between a quarrelsome quarantine attitude and a querulous quietism and would take the leadership in offering to the world its cooperation in establishing such a world order based on the value of man, this sickening blood bath might be brought to a speedier conclusion than now seems possible. If the United States fails to take this opportunity or shrinks from the price involved, there will be just one

winner in this present world struggle and that will be Soviet Russia. Whether we like it or not or whether we think it workable or not, Russia has a plan which promises security for at least a part of the population in every country in the world. Unless we can produce and offer to the world a better, a more inclusive plan, Russia will win the war.

Why Believe?

By

BISHOP JOHNSON

WE ARE bidden to give a reason for the faith that is in us. This is not because our faith is based upon logic but rather because it is confirmed by reason. We seek the Kingdom of God and His righteousness from the same motive which causes men to search for scientific knowledge or artistic beauty.

Fundamentally I believe in God because it requires more credulity to believe that something came from nothing than it does to attribute creation to an intelligent being. When the atheist ceases to attack religion and falls back upon the defense of his theory his position is quite untenable. To hold that certain neurons having assembled themselves together in a non-intelligent fashion, finally succeeded in creating the mind of man, which in turn assumes to analyze the non-intelligent forces which created it is, as Lord Balfour indicates, rather absurd.

Certainly if we attribute intelligence to the Creator we should not assert that while He has the mind of a mechanic or a mathematician, yet He lacks the ability to be benevolent or just. The first reason for belief in a heavenly Father is that the alternative is so futile. There is however no attempt in the Bible to prove the existence of God. It sums up the matter by saying, "the foolish body has said in his heart, there is no God." It is interesting to note what the Master has to say on the subject. First of all he asserts that "God is not a God of the dead but of the living."

The whole creation has for its purpose the development of life for which the material universe seems to exist. It is inconceivable that there should come a time when there could be no eye to see or no mind to appreciate the glories of the universe. It is absurd to imagine that the end of creation should be an ashpit. One cannot visualize a supreme intelligence whose labors could end in a cemetery.

But some one will claim that death is the end of life. To this objection Christ asserts that we

have analogy in nature which contradicts such a theory. "Except a corn of wheat fall onto the ground and die, it abideth alone but if it die, it bringeth forth much fruit." Certainly the assertion that death is the end is not consistent with the processes of nature, in which life is constantly rising from the dead.

BUT it is one thing to believe in God as the maker of Heaven and earth, yet is He the Father of us all? To this question Christ replies, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him." "What man is there of you whom if his son ask bread will he give him a stone?" In other words there is an intimate connection between hunger and food.

The same God who gave man his appetites, created that which could supply his need. It is a coordinated world in which the need guarantees the satisfaction of the need. If we seek truth or beauty or righteousness there is the assurance that we shall find our objective. God does not mock us. His intelligence is not diabolical. God is not a fakir. Let Him be true and every man a liar.

When men reject God, society turns to chaos and man reverts to his animal nature. God is like the air we breathe. It is necessary to man's life but man becomes conscious of its value when once he is deprived of its presence. The Master said that we cannot serve God and mammon, and if we love the one we will hate the other.

If we have no higher motive than political and economic security, we will become the victims of our own limitations. Seek ye first the Kingdom of God and His righteousness, if all the things that we crave are to be added unto us.

The essential factor in belief is in the heart rather than in the mind. The foolish body has said in his heart, "There is no God." St. Paul exhorts his readers that Christ may dwell in their hearts by faith and that unless we are rooted and grounded in love we will not be able to comprehend the dimensions of the Christian life. Religion is like music in that one's love for it is the essential thing. You do not have to prove that it is a desirable thing. He that believeth hath the witness in himself. Our reason approves that which logic cannot prove. To a man who has no ear for music, the opera is as boring as religion to the man whose heart is cold.

The vital question in our lives is "What seek ye?" Life is so constituted that we must develop the capacity if we are going to appreciate and appropriate God's gifts.

Talking It Over

By

WILLIAM B. SPOFFORD

RICHARD O. BOYER is a noted correspondent who is now an associate editor of *U. S. Week*, a new magazine which is something in the nature of a memorial to former Ambassador Dodd, United States Ambassador to Germany. In a recent number Mr. Boyer tells of meeting a Nazi official in the foreign office, a few days before he left Germany. The German was taunting the American about the war. "There is only one way to beat us," he said, "and it is beyond the power of your so-called democracies to do it. You would have to extend democracy to an extent that it is impossible to do with your plutocrats. You would have to make it clear that the people in a democracy get more than the people in Germany. We're poor, but what we have is equitably distributed even thou you don't think so. You can't win. Look at France. Her rich men were afraid to win, afraid to fight because they feared the people. They fought the people not us. They broke unions, they imprisoned radicals, reduced the standard of living, concentrated on profits. It will be the same in all countries. You'd have to make democracy work to fight us effectively and your wealthy men are more afraid of the people than of us."

MR. BOYER then tells of a conversation with a ruddy-faced Englishman as they sat in a trans-Atlantic plane, bound to New York from Lisbon. "There's only one way to beat Hitler. You've got to extend democracy, not limit it. You've got to extend free speech, collective bargaining, and all those things that show the people they've got something to fight for. You can't beat Hitler by getting like Hitler." And then he flashes back to Europe and reports a conversation that he had with a French Count, now attached to the Vichy foreign office. Said this former French Royalist: "I was against the Loyalists in Spain, and I was mad, crazy to be so. Here Germany conquered Europe. She used Spain as a gigantic laboratory to perfect the weapons with which she crushed France and is now using against Great Britain. But here, above all, Germany learned that the democracies hated the democratic spirit so much—hated the people so much—that they preferred great peril to themselves rather than have the people win."

PRESIDENT ROOSEVELT is in a good position to wield the blow that can beat Hitler, says Mr. Boyer. "The people of Europe are

listening to him; the people of Britain depend on him." So Editor Boyer urges Mr. Roosevelt to say this to the people of Europe and England and the world: "My friends, there is only one way to beat Hitler. And that is with Democracy. In order to prove to you that I really mean to beat Hitler, I have requested Lord Halifax to leave for England immediately, bearing an urgent request to Prime Minister Churchill that he communicate with me at once, and in detail, the aims for which Britain is fighting in this war. I have also asked Mr. Churchill, as proof that we are fighting for and with Democracy, at once to, 1) grant independence to India; 2) turn over Northern Ireland to Eire; 3) dismiss all appeasers and imperialists from the cabinet; 4) end all war profiteering. And applying Democracy at home we are to, 1) stop all aid to Japan; 2) offer immediately the hospitality of the United States to any man or woman who has previously fought against Hitler in the Spanish Civil War; 3) extend social security and the Wagner labor act to cover all wage earners in the United States."

"The President could say all this if he wanted to", concludes Mr. Boyer, "and he could make it stick. Millions in Europe, Asia, and America, would back him, because that is the one way to beat Hitler."

Malvern Questions

By

JOSEPH F. FLETCHER

Question: "Do you really think the Church gains anything by those social manifestoes?"—*Rector of a big parish.*

Answer: Not necessarily. And certainly not just through words! But there may yet be time for the Church to demonstrate that it can and will have a hand in mid-wifing the new order. There are plenty in the Church who don't want it, and the opposition outside is fierce too. Just recently the "1941 Committee" of progressives like the novelist Priestly and H. G. Wells flared out at the Malvern Manifesto and like utterances as "belated realization by the Christian churches of the profound revolutionary quality of the teachings of Jesus of Nazareth." They oppose returning education (see Manifesto) to religious bodies of any kind. Also, the progressive social goals of both Malvern and its secular critics are being denounced with anger by the embattled upper classes, both here and in England. Sir Ronald Matthews of the British Chamber of Commerce recently warned the government not to "attempt to foster any form of socialism upon the country". Inside or out, as far as progressive social lead-

ership goes the Church is damned if it does, damned if it doesn't. Only kindergarten disciples imagine anything else is possible. Prophetic religion boldly faces crisis, and crisis means *decision*. Incidentally, if reports reaching me are accurate, and I believe them to be, it will be but a short time before powerful organized groups in the United States attack Malvern and the Malvern Movement here.

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 Manifesto may be secured at the same address for 5c for single copies; \$1 for 100 copies.

Let's Know

By

BISHOP WILSON

Iraq

THAT section of country between the Tigris and Euphrates Rivers in central Asia has been called Mesopotamia for thousands of years. The name means "the land between the rivers." Three to four thousand years ago the control of it fluctuated between Babylonians, Medians, and Assyrians.

About 1100 B. C. the Assyrian king Tiglath-pileser I gained virtual control over Babylonia and the beginning of a new empire was touched off. The imperial capital was established at Nineveh which became the center of a series of exceptionally brutal conquests running over several centuries and extending as far as Egypt. Subjugated peoples were kept in submission by powerful Assyrian armies led by a succession of able monarchs. In the eighth century before Christ this growing empire reached into Palestine and the northern kingdom of Israel fell before the invaders. The kingdom of Judah became a vassal and an expedition into Egypt was temporarily successful in wringing tribute from that ancient land. This marked the zenith of Assyrian power. A little later, in 607 B. C., a combination of the Babylonians with the Scythians conquered Nineveh and the empire went into a rapid decline.

Assyria drifted into obscurity during the rise and fall of the succeeding empires of Babylonia, Persia, Greece, and Rome. When the Mohammedan conquests swept out of Arabia in the seventh century A. D. this old Mesopotamian country was speedily overrun and ended up as part of the sprawling Turkish empire where it remained until the end of the first World War. At that time, some twenty years ago, the Turkish empire was dismembered and Mesopotamia was erected into a new kingdom under the name of Iraq with its

own king but under British mandate. In 1932 the mandate was relinquished and Iraq became an independent kingdom. It covers an area of some 116,000 square miles, somewhat less than the area of the two states of Wisconsin and Minnesota, inhabited by a scattered population of less than three million people. The capital is Bagdad, a city built by the Moslems in the eighth century and made famous by Harun-al-Rashid who expanded and beautified it.

Iraq is counted as a Moslem country but there is still a considerable remnant of the ancient Assyrian Christian Church. Christianity entered the country very early but was more or less cut off from western Christendom in the troubles following the Council of Chalcedon in the fifth century. These Christians had a hard time of it under the Turkish rule and were all but exterminated during the first World War. Indeed it is not too much to say that they might have disappeared entirely if it had not been for the help which our own Episcopal Church was able to give them fifteen to twenty years ago.

Now the diplomatic war-time intrigues of European nations have precipitated another conflict in this distant land. At the time of this writing British, Germans, Russians and Iraqi are killing each other in the same places where Shalmanezzer, Sargon and Sennacherib fought their battles in Old Testament times. Where is it to end and what will be left?

Hymns We Love

A SLAVE trader suffering under a brutal slave dealer tossed between life and death of fever, cared for by the crew of a slave ship. Recovering, he found on the ship a copy of "The Imitation of Christ" and it recalled to him the teachings of prayer and Bible he had received as a boy from his devout and intelligent mother. "O God, the God of my mother, have mercy upon me", was his prayer. He abandoned his profession, studied for several years, and followed a call to the ministry. As curate of Olney he wrote 288 hymns and, with the poet Cowper, to whom he was a haven of friendship, produced the Olney Hymn Book. St. Bernard of Clairveaux echoes in this exemplar of the social gospel.

*How sweet the Name of Jesus sounds
In a believer's ear!*

*It soothes our sorrows, heals our wounds
And drives away our fear.*

—CHARLES GRANVILLE HAMILTON

NEWARK DIOCESE HAS VERY BEAUTIFUL NEW HEADQUARTERS

The Diocese of Newark recently moved its administrative offices into fine new quarters half a block from Trinity Cathedral. Of English collegiate architecture the building is of special face brick with carved limestone panels and trim. A visitor entering the arched doorway sees before him a well proportioned chapel, seating eighty-five persons, with polychromed beams and ceiling. A service of Holy Communion is held weekly and a service of Intercession daily. On this floor there is also an auditorium which with its balcony seats over six hundred persons. Adjoining it is a well appointed kitchen with facilities for serving large dinners. Offices of the Dean of the Cathedral and his staff on the second floor. Here also is an attractive library furnished with easy chairs. On the first and second floors are ten rooms, between some of which are movable partitions, for the use of the Church School of Trinity Cathedral and other organizations.

On the third floor are the offices of the Bishop, the Suffragan Bishop, and others of the diocesan staff, together with a board room for the use of diocesan boards and committee meetings. The ground floor contains for the use of Trinity Cathedral a gymnasium with shower room, a choir room, the choirmaster's office and club rooms for boys. A penthouse apartment containing living room, bedroom, kitchen and bath are provided for the superintendent.

Besides its provision for Cathedral and Diocesan activities the house has been placed at the disposal of various community interests including the neighboring University of Newark. The Red Cross has given instruction in first aid to a group of girls from a large industrial plant. On Saturday evenings the Community Club, a social organization of this city, has used the auditorium, showing its appreciation by providing continuously flowers for the chapel altar and by trimming the foyer with Christmas greens. The Girls' Friendly Society holds frequent dances, their guests coming from the Casey Jones School of Aeronautics.

The architects of the building were John H. and Wilson C. Ely of Newark. The contractor was The Walter Kidde Company of New York, the president of which, Mr. Walter Kidde, is warden of St. Luke's Church, Montclair, and a former member of the National Council.

Newark has not only a new Diocesan House, but also a new Dean, The Very Reverend Arthur C. Lichtenberger, who came June first from St. Paul's Church, Brookline, Massachusetts. Few Cathedral Churches in America, however, are as old as



DEAN JOHN W. DAY
President of Cambridge Alumni

Trinity in Newark. In 1733 Col. Josiah Osgood, a Presbyterian, worshipping in the only other Church in Newark, was disciplined by the Session for harvesting his wheat crop on a Sunday morning in the face of an approaching thunderstorm. He soon withdrew from the Presbyterian Church and was active in founding Trinity parish partly through the proceeds of a lottery. The square brown-stone tower of the present Cathedral Church, still crowned by its white steeple was built in 1743, the remainder having been rebuilt after a disastrous fire in 1810, partly from the original stone. In 1746 it received its charter from King George II, a parchment yellow with age, still in its archives. During the Revolutionary War it served as a hospital for wounded soldiers warring against his successor, George III. Throughout its history it has been hospitable to all whom it might welcome. Early in the nineteenth century the Roman Catholic of Newark, a small and feeble group, desired to raise money to build their first Church. The prejudice against them was so strong that they could not even hire a public hall. Trinity opened her doors to them. Forty years ago a congregation of Eastern Orthodox, used its Chapel for a year for the services of their elaborate rite. It was in 1918 that Bishop Lines designated Trinity as the Cathedral of the diocese.

YOUNG PEOPLE OF LEXINGTON HOLD A RETREAT

A retreat for the young people of the diocese of Lexington was held at Margaret Hall, Versailles, June 12-15, conducted by the Rev. William S. Chalmers of the Order of the Holy Cross.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

EDITED BY WILLIAM B. SPOFFORD

More needs to be said about that ecumenical conference held earlier this month in Toronto than we gave you last week. Weeks before the meeting we were assured by the big-wigs running the affair that social and economic questions were not to be discussed and that there would be no place on the program for a discussion of the Malvern Manifesto. Faith and unity were to be the sole topics under consideration. But Malvern has so captured the imagination of the people of the churches that it is simply impossible to keep it out of the discussions whenever they gather. So it was at Toronto, with the able and genial reporter for *Time* summing up the conference as follows: "Its consensus: 1. Hitler is fighting the war with an idea; 2. Christianity, to survive, must show the world it has a better idea; 3. This will require a drastically different social order in the post-war world; 4. The Church must offer some leadership toward a more constructive and more lasting peace than Versailles. The Church's idea, of course, is Christ, but beyond that it seems, as interpreted, to have some resemblance to the doctrines of Karl Marx—some sort of new Christian materialism for the underdog".

The top man at Toronto turned out to be Layman John Foster Dulles, Presbyterian and corporation attorney of New York, who is the chairman of the Federal Council's committee on a Just and Durable Peace. Wall Street lawyers are not supposed to talk much about a new social order, but then these are days that do strange things to minds so it was not too surprising to have Mr. Dulles say: "This system of dividing the surface of the earth among sixty nations and allowing each to do what it pleases has become as obsolete as the unregulated public utility. The sovereignty system is no longer consonant either with peace or justice. It is imperative that there be transition to a new order for the present system is rapidly encompassing its own destruction. The real problem is not whether there will be transition, but whether transition can occur without violence and unnecessary destruction of moral and political conceptions evolved under the guiding influence of Christianity."

The conference, split on the war issue between pacifists, isolationists and interventionists, nevertheless was pretty well united on the conviction that capitalism is all through, seeking to save itself as European nations did before us, by trying to

solve its unemployment and other domestic problems by building armaments on borrowed money. So the boys and girls went down the line with Malvern, declaring that "We can well say, with our fellow Christians in England (Malvern), 'The system under which we have lived has been a predisposing cause of war even though those who direct and profit by it have desired peace'."

* * *

Pamphlet Issued On Federal Council

Bishop Sterrett of Bethlehem, chairman of the Episcopal delegation in the Federal Council of Churches, has issued an attractive pamphlet "United in Christian Witness and Service" which ably interprets the Council for people of our Church. With it is a little tract on the relationship of the Episcopal Church and the Council and another that presents the constitution of the Council. All and any of these documents may be had free by writing either the Federal Council of Churches, 297 Fourth Avenue, New York, or to Bishop Frank W. Sterrett, Bethlehem, Pa.

* * *

Massachusetts Rector Has An Anniversary

The 50th anniversary of the rectorship of the Rev. Edward T. Sullivan of Trinity, Newton Center, Mass., was celebrated on June 10th with practically the entire town turning out for it. Next Sunday he begins his 30th year as summer dean at the Cathedral Church of St. Paul, Boston, where his unique sermons have won him fame.

* * *

Sixteen Men Graduate From Cambridge Seminary

Sixteen men received their degrees from the Episcopal Theological School, Cambridge, on June 12 at a service at which Bishop William Lawrence, Bishop Henry K. Sherrill, Bishop Oldham of Albany and Dean Angus Dun officiated. Bishop W. Appleton Lawrence of Western Massachusetts was the preacher at an alumni service, and Dean John W. Day of Topeka, Kansas, president of the alumni association, was the chairman at the alumni dinner. Twelve men were ordained on the 11th, with Bishop Sherrill ordaining ten for Massachusetts and Bishop Hobson ordaining two for Southern Ohio. The men and their assignments: Robert Bohaker, assistant at the Advent, Cincinnati; Fredrick M. Brooks, assistant at St. Stephen's, Lynn; Sydney J. Browne to South Dakota; Norman D. Goehring, former Lutheran minister, assistant at St. John's, Washington; Edward G. Harris, to study at Union Seminary and aid at the Ascension, New York; Edward O. Miller, curate at Christ Church, Cincinnati; Harry E.



Photo provided by Walter Kidde, Constructors

ALL SAINTS' CHAPEL In the Newark Diocesan House

Owings, assistant at All Saints', Brookline; Hadley W. Williams, assistant at Trinity Church, New Haven; Gibson Winter, assistant at St. John's, Waterbury, Connecticut. Daniel Boone and Richard Riebs were ordained for the diocese of Southern Ohio but no record is given of their assignments. Garden Johnson was also ordained by Bishop Sherrill but again no information is given about his future work.

* * *

A Large Good Friday Offering

The Good Friday Offering for 1941 has exceeded the previous year by \$4,297.14 to date, the Finance Department of the National Council announces. Total amount received thus far is \$25,221.61.

* * *

Honorary Degrees From Trinity

President Grace of the Bethlehem Steel Corporation and General Marshall, chief of staff of the army, were given honorary degrees at the commencement of Trinity College. Others to receive honorary degrees

were Bishop Gray, suffragan of Connecticut and the Rev. B. R. Hubbard of Alaska.

* * *

Diocese of Chicago After Money

Representatives of nearly 100 parishes and missions of the Diocese of Chicago meeting in a special convention at St. James Church, Wabash and Huron streets, on June 11 accepted a plan to raise a half-million dollars in the next two years for a debt-retirement and refinancing program. The plan as adopted calls for the raising of approximately half of this amount by special gifts and a similar amount in small subscriptions spread over the entire diocese.

* * *

Top G Man Speaker at Sewanee

J. Edgar Hoover, Director of the Federal Bureau of Investigation, addressing the graduating class of the University of the South at the seventy-third annual commencement exercises on June 9, said that "one of the principal reasons for the demoralizing and shocking increase of

crime in the past two decades has been the ineffectiveness of religious and moral influences in our individual communities."

* * *

Semi-Monthly During July and August

Nobody, I presume, reads mastheads, but if you will turn to page three you will find "and semi-monthly during July and August". Reason: so we can do a bit of lying in the sun, though I rather think from what is in the cards for this summer, that any tan that I acquire will have to come from a sun-lamp. Anyhow, expect to receive THE WITNESS every other week from now until the first of September. The next issue will be July 10.

* * *

Thousand Ministers

Oppose Entrance Into War

Over 1,000 ministers issued a statement on June 16 declaring themselves to be "unalterably opposed to America's present threatened belligerency" and they pledged not to use their office "to bless, sanction or support war". Episcopalians to sign the statement were the Rev. Elmore McKee, rector of St. George's, New York; the Rev. William H. Marmion of Birmingham, Alabama; Bishop Walter Mitchell of Arizona; Bishop W. Appleton Lawrence of Western Massachusetts; the Rev. John Nevin Sayre of New York; Dean John W. Day of Topeka, Kansas; Dean Elwood L. Haines of Louisville, Kentucky; the Rev. Percy M. Gilfillan of Detroit; the Rev. Eric Easman of South Orange, New Jersey; the Rev. Luke M. White of Montclair, New Jersey and the Rev. A. L. Byron-Curtis of Utica, New York.

* * *

Who Wants a Job In Alaska?

Bishop Bentley is appealing for clergymen for the Alaska field—strengthening his case by imposing a map of Alaska over that of the States and thus showing that it is about one-quarter the size, making a lot of territory that has to be covered. There is a vacancy at Fort Yukon, the oldest English speaking settlement in Alaska, located just above the Arctic Circle. There are about 30 white people there and 300 Indians, with an equal number living in villages within a radius of 100 miles. The Hudson Stuck hospital is there and a new church is under construction. Says the Bishop; "The work is alive, vital—a challenge to any man of energy and courage".

* * *

Nebraska Cathedral Free of Debt

St. Mark's Pro-Cathedral, Hastings, district of Western Nebraska, free of debt, is to be consecrated in the late fall, according to an an-

nouncement by Bishop Beecher. The convocation of the district met at St. Mark's, with Bishop Beecher stressing the need of better home life in these days of "world confusion". Others to address the convocation were Mrs. David West of Minneapolis, provincial president of the Auxiliary, and Miss Edna Beardsley of the Auxiliary's national office.

* * *

Service for Those Recently Confirmed

At St. Paul's, Norwalk, Conn., Rector Sewall Emerson has an annual corporate communion and breakfast for those who have been confirmed since he became rector some years ago.

* * *

Archdeacon Hastings Is Honored

Archdeacon A. Abbott Hastings of Albany received an honorary doctorate at the recent commencement at Union College, Schenectady.

* * *

Churches Cooperate in Southern Ohio

Presbyterians and Episcopalians are again cooperating in the diocese of Southern Ohio. Using the Wayside Cathedral (a truck equipped as a chapel) a staff of men from both churches are visiting mining camps for house to house calling, recreation for children, services and where possible, study groups.

* * *

Woman's Auxiliary Doing All Right

Old Crow may mean something quite different in the United States but in the Canadian diocese of Yukon it is a place. The Indian priest in charge there, the Rev. Julius Kendi, writes of taking a trip of 200 miles along wilderness trails to visit men of the tribe in their hunting camps. He also has things to say about the Auxiliary of the mission: "The Auxiliary is looking after the Church good. They supply gasoline and also help with the wood, and beadworks for the Church. They are looking after the old people good. The Woman's Auxiliary are the ones that's keeping the place up good." Brother Kendi's English may not be so good but at that he gets across what he wants to say—the women are doing good.

* * *

Family Communion At Topeka

In recent years one of the most popular services in England has been a Family Communion at nine, followed by a breakfast. The Rev. Horace Fort, rector of St. Mary's at Bedford, told me not so long ago that he started the service as an experiment but that it soon was so popular that hardly anyone now comes to the eleven o'clock service. A celebration, a five or six minute address

on the Gospel or Epistle, a breakfast together where parishioners learn of each other's problems and joys. A similar service is now being held at Grace Cathedral, Topeka, Kansas, where Dean John W. Day heads up a lively work. Dean Day, incidentally, preached the baccalaureate sermon at the Topeka high school graduation the other day and a few days later did the same thing at Municipal University, Wichita. Meanwhile Bishop Goodrich Fenner preached the baccalaureate at Haskell Institute.

* * *

Ordinations At Virginia Seminary

Five men were ordained deacon by Bishop Henry St. George Tucker at the commencement of the Virginia Seminary. Here is the list, and their assignments: Stephen R. Davenport to St. Paul's, University, Virginia; William B. Lee Hutcheson, St. Anne's parish, Essex County; Sydney C. Swann, St. Paul's, Hanover, Va.; Llon Lyon-Vaiden of North Carolina, a missionary to China; Jack W. Rennie to the diocese of Pennsylvania. Bishop Goodwin has also ordained several men to the priesthood: John N. Peabody on June 17 at Trinity, Arlington; Julien Gunn Jr., on June 11 at Grace Church, Casanova, Va.; Edward J. Clary on June 14 at St. Andrew's, Richmond and James Oliver West Jr. on June 24 at St. Philip's, Richmond.

* * *

East Carolina Young People Meet

Young people of East Carolina, about eighty of them, held a conference at Camp Leach, near Washington, N. C., June 6-8, with the Rev. Rufus J. Womble of Roxboro, N. C., the speaker at the banquet

* * *

New Trustees for Berkeley

The annual meeting of the trustees of the Berkeley Divinity School was held this month in New Haven and the following new trustees elected: the Hon. Oliver R. Beckwith, chancellor of the diocese of Connecticut; the Rev. William A. Beardsley, rector emeritus of St. Thomas' Church, New Haven, and the Rev. Clyde D. Wilson, rector of Holy Trinity, Middletown, Connecticut.

* * *

St. Barnabas Home Has Anniversary

The 41st anniversary of the founding of St. Barnabas Free Home, Gibsonia, Pa., was observed on June 8th with hundreds of visitors coming from near-by Pittsburgh and towns and cities roundabout. Some years ago one of the small boys in the neighborhood who visited the Brothers frequently, returned to his home with a fine story to tell of what he had done that afternoon. His father, a Quaker, listened earnestly to his story of the

splendid procession at the service at the Home, of all the Choirs and clergy in their vestments. But what was most exciting was the fact that he had had a part in this procession. When asked what he had done he told them that the Brother had dressed him up in a red suit and he held up the King's pants. (The beautiful new cope, worn by the Bishop that afternoon was a heavy one.) Bishop Mann confirmed this young man on St. Barnabas Day this year.

Large Class at Calvary, Pittsburgh

The Rev. Arthur B. Kinsolving 2nd presented a class of 80 to Bishop Mann the other day at Calvary Church, Pittsburgh. It is one of the largest classes to be presented at Calvary in recent years.

Bishop Huston Talks To Washington Graduates

On Trinity Sunday the Canterbury clubs of the University of Washington held an annual corporate communion especially for the graduates. It was held at Christ Church, with a breakfast following the service at which Bishop Huston was the speaker.

Who Has a Summer Supply to Offer?

An attractive and able rector from a mid-west city is anxious to do supply work in the east during the months of July and August. I know the man and can assure you that any congregation securing him will be pleased. If you are interested drop a note to THE WITNESS office in New York.

Boston Parish Has An Anniversary

St. Matthew's, South Boston, the third oldest parish in the city, observed its 125th anniversary on June 15. Bishop Sherrill preached and confirmed a large class that was presented by Rector Frank M. Rathbone, rector since 1918. The only parishes in Boston that are older are Trinity and Christ Church—"The Old North." In the steeple of St. Matthew's hangs the bell fashioned by Paul Revere which originally hung in the tower of old Fanueil Hall. The first rector of the parish was Alexander Viets Griswold who, just to keep busy, was at the same time the Bishop of All New England with the exception of Connecticut. The anniversary ended on June 20th when Bishop Heron was the preacher.

A Subscriber Who Really Likes Us

Out in Illinois there is a Churchman who thinks so much of THE WITNESS that he has subscribed for five years. "In our uncertain foundations of every day life," he

writes, "I feel that this subscription is taken care of for some years to come, so if developments occur I shall be able to use any extra funds for other work." To which I might add that this man has been a generous contributor to the work of Kimber Den in China; the Chinese Industrial Cooperatives and the work among the sharecroppers of the south.

Montana Parish Does a Good Job

When the depression was at its worst St. John's Church, Butte, Mont., was faced with two alternative courses: economize by cutting down on the work; or expand the work to meet the overwhelming need. The parish and the rector, the Rev. Thomas Ashworth, chose the latter course, and they now see the results in remarkable growth as well as in service. St. John's, located on the west side of the Butte business district, has a church, a rectory, and a parish house with auditorium and gymnasium. Over on the east side of town is St. Paul's Church and rectory, which for several years before 1932 was used as an undenominational neighborhood house.

The neighborhood house closed its doors in 1932, at the same time that St. John's Church was facing a 30

per cent reduction in subscriptions. Instead of curtailing activities, St. John's decided to develop a social service program at St. Paul's. Mrs. Bertha N. Johnston, a registered nurse and Churchwoman, was employed to do parish visiting during the week and conduct Church school on Sunday. A Church School of 65 pupils and a systematic house-to-house visitation got under way at once. Thousands of gallons of milk, supplied by the Junior League, was given away at St. Paul's. Extensive repairs were made.

When the WPA and other governmental aids began to meet the material needs of the people the scene at St. Paul's changed. The work is now being carried on by Mr. and Mrs. Thomas D. Walters, lay members. They have various organizations. The rector holds a service of Holy Communion there once a month. The vestrymen of St. John's take turns acting as host to the St. Paul's young people for breakfast after the service. Milk for the children, organizations and Church services did not complete the picture. The need for recreation for the young people was particularly acute. There was no suitable building in St. Paul's neighborhood, so the gymnasium of St. John's parish house was opened for five days a week,

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from October to April. The boys and girls met for basketball from 2:30 to 11 p.m. Five hundred boys and girls a week were able to enjoy an hour and a half of recreation in this way. Supervised at first by the rector, the program now is directed by NYA leaders who have relieved Mr. Ashworth of a heavy load. Many of the boys and girls use the gymnasium free, but a charge of 50 cents for each game between two teams brings in about \$160 a season. The actual cost for each boy and girl amounts to about six cents a month.

Mr. Ashworth considers this program of social service largely responsible for the growth of the parish. The communicant list has grown from 359 in 1929 to 847 today. St. John's has earned the reputation of being the sort of place to which persons can go in time of need. There are many funerals conducted by the rector for Serbian and Greek residents, as well as other services to persons outside the Church. The church plant has had repairs costing \$25,000. But the debt stands at only \$13,000 and is being reduced at the rate of \$2,000 or \$3,000 a year. In addition there is now an endowment of \$17,000.

* * *

Bishop Binsted Writes From Philippines

In a personal letter to a friend in the United States, Bishop Norman S. Binsted, formerly in Japan, now in charge of work in the Philippines, mentions some of the impressions he has received from his new acquaintance with the work there: "The non-Christian tribes until the Church went amongst them were practically illiterate. It has therefore taken many years to educate them so that we may find men among them academically qualified for the native ministry. Before Bishop Mosher resigned he had done much toward laying the foundations for a sound native ministry. Two of the three native deacons who were trained while he was here will probably receive priest's orders soon. They are excellent men. There are also other candidates who are pre-

paring for the ministry. The Church has made great progress in the Philippines, and in numbers almost equals that of the whole Church in Japan. However, many of the Christians are still young and are in need of much training in the Christian life. We have a splendid staff of missionaries here who are rendering valiant service, but we are still in need of more priests. There are countless opportunities open to us, and both Mrs. Binsted and I find the work very thrilling. I consider it a great privilege to be associated with the staff of the Philippine Islands Mission and am grateful for the fine spirit of co-operation which all the members of the Mission have shown."

* * *

The Church in Countries at War

"Though one spends quite a lot of time out of bed—specially when the moon is full—I can't manage to make it into a time of creative writing—or even reading!" So writes the Rev. Oliver Tomkins, until recently a member of headquarters staff of the Student Christian Movement, now rector of a parish in Sheffield, England. He had agreed to compose an article on "The Faith of the English Church in Action Today" to be issued by the Church Congress this month, but, says he, "I started to collect material, only to find the subject not only big—I knew that—but concerned with a rapidly changing scene at a time when news is hard to come by. Your cable prompted me to new efforts—and there was a lull in the Battle of the Atlantic just then too. But since then one or two incidents, of a kind to which one gets accustomed but not reconciled, have produced pastoral work that must take precedence. . . . A parish priest in a munition-centre ought never to have said 'Yes!'"

Fortunately Dr. Adolf Keller, di-

rector of the central bureau of relief of the Evangelical Churches in Europe, who plans to return shortly to his home in Geneva, graciously con-

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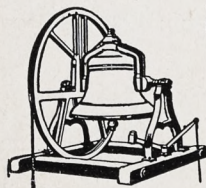
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sented to complete his description of "The Faith of the German Church in Action Today" in time for publication in the July *Anglican Theological Review*. He has, of course, written with the danger of betraying colleagues to the Gestapo always in mind. Meanwhile the Church Congress has invited another English author—one who does not inhabit a munition-centre—to write on England for the October issue. The two papers on Germany and England will be followed in January by one on "The Faith of the Chinese Church in Action Today" by Bishop Andrew Y. Y. Tsu, assistant bishop of Hongkong—assuming that mail from China will continue to arrive. Persons not members of the Church Congress who would like to have these papers and the introductory one, "Our Disintegrating World" by the Rev. Paul Tillich, professor of philosophical theology at Union Theological Seminary, New York, are invited to write the chairman of the Church Congress, the Rev. Donald B. Aldrich, 12 West 11th Street, New York City.

* * *

Churches Carry On in Chungking

News that most of the bombed church and mission buildings in Chungking, China's war-time capital, are being rebuilt as fast as they are destroyed, and that the other bombed missions are carrying on in temporary buildings has been brought back to this country by Mr. Ronald Rees, secretary of the National Christian Council, who stopped over in New York for two weeks en route to his home in England.

Chungking was the last stop made by Mr. Reese in a six-week trip through both occupied and Free China, made partly in the interest of work-relief projects and partly in the interest of the cooperative work of the Christian churches and missions, which are financially supported by American churches through United China Relief.

"Chungking is one of the most bombed cities on earth," said Mr. Rees, "and the enormous destruction visited on the city has taken its toll of church and mission property. However, American and English missionaries and their Chinese colleagues are carrying on in temporary buildings, and at one particular church, rebuilt just outside Chungking, several leading Chinese officials are regular Sunday morning worshippers."

A great deal of the relief work for free China originates from Chungking, according to Mr. Rees, in particular the American Advisory Committee which administers funds sent from America by the Church Committee for China Relief.

A graphic description of Chungking after almost three years of bombing was given by Mr. Reese, who calls Chungking the "safest war-time capital in the world."

Chungking is built on top of a solid sandstone hill, and out of the sides of this hill, Chungking's stone-cutters have blasted 400 cave shelters, which are completely bomb-proof. The recent tragic accident, in which several hundred people were suffocated to death, does not detract from the excellence of the airraid shelter system. If, as Dr. Lin Yutang suggests, dugouts are in future constructed with 12 to 15 entrances, there should be no shortage of air inside the dugouts.

Mr. Rees described the shelters as consisting not of one large room but of as many as eight parallel corridors, each with its separate entrance, connected by short passageways. The largest public shelter accommodates three thousand people.

* * *

Bishop Robin Chen Writes From China

"The war has done us much havoc, but has not and cannot kill our spirit which is both high and growing," writes Bishop Robin T. S. Chen, from

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Wuhu, China, to Dr. A. R. Sherman of the Forward Movement. Bishop Chen continues, "Of course you know that the war has caused great damage to our work, the major part of which was in the penetrated area. Travel has been exceedingly difficult and normal life impossible. However, with work closed down in two large stations and eight outstations, we had 162 confirmations, 2,508 pupils in our diocesan school, of whom 634 were middle school students, in 1940. St. James Hospital and the True Light Dispensary had also 55,054 outpatients and 2,097 in-patients." Stating that new work has recently been opened in two of the most important centers of the free area in the diocese, Bishop Chen says, "We are having a great opportunity to preach the Gospel of Christ and the demand of Christian work throughout the country,—especially in the free area it is challenging. We are launching a definite program with special emphasis upon the training of Church membership and of lay workers and clergy, as well as of future leadership."

* * *

Miners Impressed With Church Work

A small group of men, mine workers, visited the mission at Sagada, Philippine Islands, and were so impressed with the work for orphans that they asked the General Superintendent of the mine to "let us Anglican members work some extra time wherein we can earn a little money so as to help these orphans."

Leader of the group, Lucas Capuyan, explained to the mine superin-

tendent that "we are doing this because help from abroad is cut off due to the very many nations who need help," and an arrangement was made

for some overtime work, the money earned to go to the orphans. The first remittance of 10 pesos has just been received by the Rev. Lee Rose at

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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. Roeliff 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), 8 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.
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Wednesdays and Holy Days: 10:30 A.M.
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Sagada. Magazines are being collected also, to be sold for the benefit of the orphans.

Says Lucas Capuyan: "When we were there during the fiesta we visited the orphanage houses and you cannot imagine how we were touched, when we were met by those children. Well, each of us had to dig our pocket and gave them ten cents each and some five cents, and they became more happier and sat on our laps."

* * *

**What Franco Brought
To Spain**

Henry Smith Leiper, secretary of the World Council of Churches for the United States, declares that all Protestant schools have been closed, all Protestant services forbidden, and Protestant ministers have been classed as political enemies, driven into exile, and face execution should they attempt to return home. The British Foreign Bible Society has protested the seizure by Spanish police of 110,000 Bibles in vain. Percy J. Luffard, representative of the British-Spanish Gospel Mission, reports that two thirds of the Mission's workers have either been executed, exiled, or imprisoned. Many belonging to the Masonic fraternity have been executed or exiled and it is now a criminal offense to be a Mason. Figures published by the Vatican authorities show that more than 500,000 political prisoners languish in prison. Every semblance of liberty—social, political, or religious—is being ruthlessly obliterated. This is the regime the Pope blessed and whose murderous edicts the Vatican has approved. We cannot believe the last chapter of the Spanish Republic's betrayal has been written. God brings nations to judgment as he does men.

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