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RELIGION IN REVOLUTION

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CLERGY NOTES

CASH, ARTHUR E., has resigned as rector of St. John's Church, Deadwood, S. D., effective August 1st, to take charge of the Madison, Howard, Dell Rapids and Flandreau field.

CROSBY, THOMAS J., chaplain emeritus of St. Luke's Hospital and former assistant rector of St. Paul's Chapel, Trinity Parish, New York City, died July 14th in the hospital. He was seventy years of age.

DONNELLY, WILLIAM F., was ordained deacon by Bishop Roberts of South Dakota on June 29th in St. Mary's Church, Mitchell, S. Dak. Mr. Donnelly will be engaged in missionary work in the District of South Dakota.

HAYES, RICHARD A., was ordained to the diaconate by Bishop McElwain of Minnesota recently at St. Matthew's Church, Chatfield, Minn. Mr. Hayes will be in charge of St. Matthew's, Chatfield; Emmanuel, Rushford; and Trinity, St. Charles, in the diocese of Minnesota.

HASELMAYER, LOUIS A., JR., was ordained to the diaconate recently by Bishop Manning of New York, acting for Bishop McElwain of Minnesota, in the Cathedral of St. John the Divine, New York City.

JOHNSTON, HENRY, JR., was married to Miss Elizabeth P. Hutcherson on June 14th in St. John's Church, Roanoke, Va. Bishop Phillips of Southwestern Virginia performed the ceremony.

LINDQUIST, LOREN M., was ordained to the diaconate by Bishop McElwain of Minnesota recently at St. John's Church, Minneapolis, Minn. He will be assistant at St. Mark's, Minneapolis.

MACON, CLIFTON, has completed a six months' engagement as locum tenens in Louisiana and has returned to his residence at 90 Morningside Drive, New York City.

MacCLINTOCK, GEORGE R., was ordained deacon by Bishop Phillips of Southwestern Virginia in St. Peter's Church, Altavista, on July 13th. He is minister-in-charge of St. Peter's.

PRIMO, QUINTON EBENEZER, JR., was ordained to the diaconate in St. Agnes' Church, Miami, Fla., on July 13th by Bishop (Continued on page 15)

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A National Paper of the Episcopal Church

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Vol. XXV. No. 18.

JULY 24, 1941

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

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

RELIGION IN REVOLUTION

By

W. LYNDON SMITH

Priest and Lecturer at Trinity College, Toronto, Canada

IT IS unfortunate that those who study the nature of revolutions should nearly always be those who hope to gain something by revolutions. Those who are convinced that they have more to lose than to gain seldom study revolutions—they begin rather by striking an attitude of loathing and contempt, and end by getting hysterical with anger and fear.

That mistake has been made more than once by the Church. The Christian peoples, like the democratic peoples, have tended to underestimate the powers of evil, and to shrink from the task of hard thinking and strong action—until it is too late. Whatever may be thought of the Resolutions and the speeches at the Malvern Conference, it is a wholesome sign that at least the Church in England does not propose to be trapped by complacency and delay now that the world is faced again with disaster. If it is true that in time of peace we should prepare for war, it is also true that in time of war we should prepare for peace—if we want to keep the peace.

The Archbishop's reasoning is perfectly clear. The war is not an isolated disaster; it is simply the natural product of moral and mental anarchy in world-society, the climax of a long and terrible process. That anarchy is due to the fact that men have lost a real understanding of the nature and purpose of God, and with it all understanding of the nature and destiny of man. It is the right and the duty of the Church to re-assert the fundamental doctrines of the Christian Faith by teaching them without fear or favour, and to apply those doctrines both inside and outside the Church, both in the lives of individual Christians and in the life of society as a whole. It is a call to the Church to offer its faith to the world as

the only firm foundation upon which the work of positive re-construction can be carried on.

It was the lack of a positive faith, the lack of any great constructive plan, that opened the way for the fearful adventure of Brown Bolshevism. Hitler was not afraid of fanaticism—he gloried in it. While in the western world youth was being coaxed half-heartedly and scolded mildly, in the eastern world youth was being offered a cause for which to fight, an authority to be obeyed, and a goal to be attained. We may all agree that the cause was an evil one, that the authority was that of a half-crazed tyrant, that the goal looked rather like the mouth of hell than the gates of Paradise. But what was the alternative? Surely it cannot be pretended that the youth of Europe, or of the world, was ever seriously offered Christianity for a cause, Christ for a leader, and the kingdom of God for a goal. A mighty fanaticism can only be met and beaten by a great faith—and there was no such faith. The good people hesitated, compromised, and deplored—the bad people neither hesitated nor compromised, and did not waste valuable time in deploring.

Either the Christian faith is the most important of all truths, or else it is the most dangerous of all falsehoods. The Nazis decided it was false, and acted accordingly—the democracies did not dare to deny that it was true, but refused to act as though it was true. Often they sought escape by a compromise,—Christian idealism for private life, and pagan realism for public life. Society might be dominated by principles which Christianity said were false and could be fatal. The principles were left untouched, but individuals or groups tried to ease the strain by the practice of Christian charity. But health could not be restored

to society by treating the symptoms instead of the disease. When the remedies of the Good Physician were refused—with or without thanks—there were plenty of quacks ready with their panaceas, and they found a ready audience to receive them.

It is often said that the Church does not possess the expert knowledge necessary for any opinion except on questions of theology or private morality. But one does not need to be an expert mechanic in order to see when a car is being driven on the wrong side of the road. If it is true that we are now engaged in a life and death struggle in order to preserve Christian civilization, it might not be a bad idea to see to it that our civilization is Christian. That is why we are called upon to study it, and to criticize it, and if need be to change it. We are called upon to do that as Christians: every man in his own vocation, but every man as a Christian. It is the sacred privilege of the Church to know the way of life: it remains a sacred duty to point out that way to the world, in the name of God, and in the name of man.

The Malvern Manifesto may be secured from THE WITNESS, 135 Liberty Street, New York City, at 5c for single copies and \$1 for 100 copies.

Talking It Over

By

WILLIAM B. SPOFFORD

SHOULD PARSONS tell white lies? Here's the letter I received; "Mr. B. B. Blank has applied for a position with us. He states in his application that you have known him personally for some years and that he is a member of your church. Will you give us your opinion of his character, habits, honesty and personality? Your frank expression of opinion will be of material assistance to us in deciding whether to employ him." If the opinion had been frank it would have been: "Mr. Blank is a member of the parish—at least he was confirmed by the Bishop eight years ago when he made certain pledges at the altar. His church attendance was first limited to Easter and Christmas and then stopped entirely. He explained, when I called, that Saturday is a holiday where he is at present employed, that he generally spends the day at the club—the day and most of the night apparently—with the result that he is too exhausted on Sunday to bother with church. But you don't have to worry about his personality, he has a swell one." Maybe Blank's personality is the reason I didn't write that kind of a letter. I wrote something quite different, and sent him a carbon copy. That was a month ago but he hasn't yet

called up to say "much obliged," let alone come to church, though I know he landed the new job. Every parson is called upon time and again to write letters of reference. So I have made a new rule for myself: when I can honestly write something good about a person I will. When honesty on my part would work a hardship on the person involved I shall ignore the request. Fair enough . . . or can you suggest a better solution?

THE GENIAL chairman of the local committee to collect aluminum pots and pans to further national defense called this morning. But her timing was bad. I had just read in the morning paper that the Aluminum Corporation had made profits out of defense orders running as high as 169 per cent. . . . Democracy continues to be extended in China while she fights to hold off the aggressor. In the northern province of Fukien an entire town is being built and run on cooperative principles. With peasants and artisans gathered from neighboring districts to construct the town, plans are being carried out for the cooperative ownership and administration of all the town's activities. The coops now have their own school, nursery and clinic, as well as work shops and farms. Since 1937, when Japan invaded China, the number of cooperative societies have grown from 2,508 to 4,686. So in the war-torn world remember "There is also China" and aid as much as you can. The CLID (155 Washington Street, New York), seeks funds for two Chinese enterprises; the Cooperatives and the relief work for Chinese children directed by the Rev. Kimber Den. . . . The war has its effect on parish technique. At the Ascension, St. Paul, Minnesota, they now have a "Black-Out Service." First a supper, then a service with only the altar lights burning, with a talk on some interesting topic by an outsider—recently it was a German refugee who told of his experiences. Since the evening is largely for young people they end with games and a dance.

I HAD a visit last week with Harry Bridges, west coast labor leader who is considered by some to be so dangerous that they seek to have him deported. He struck me as a genial gentleman who is terribly in earnest about helping the disinherited of this earth. Here's a quote: "That millions of the people of our country are denied the common necessities of life, that approximately one-third of our population is below the poverty level, that there is wide-spread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems. If our present civilization produced these ills then obviously it has departed from the right principles enunciated by Christ. No mere estab-

ishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain." Harry Bridges did not say that, but he subscribed to it whole heartedly when I read it to him the other day. And he nearly fell out of his chair when I told him that it was a pronouncement of the House of Bishops of the Episcopal Church made in 1933. If you care to know what Bridges has done to make the Bishops' words effective I suggest that you send ten cents to The League of American Writers, 581 Fourth Avenue, New York, for a copy of the pamphlet about him written by Dalton Trumbo. You will get a thrilling story and more than your ten cents worth of tip-top writing.

Why I Believe

By

BISHOP JOHNSON

THE skeptical intellectual seems to indulge in strange contradiction. On one hand he asserts that man is so insignificant that God could not be interested in his destiny and on the other hand he feels that man is so important that he has no need of a Heavenly Father. On the one hand he believes in an ordered universe, governed by exact laws but on the other hand he asserts that these laws emerged from chaos in the self-productive activity of non-intelligent neurons. On the one hand he looks for exact reactions as the result of his own intelligence but on the other hand denies the necessity of intelligence as the source of the orderly processes in the larger laboratory of nature.

Furthermore he finds an adequate purpose in the several departments of nature but rejects the assumption that the whole factory also has an adequate purpose. He believes that there will come a time when man is extinct in which there will be no mind to perceive the grandeur of the universe. From such a premise the creation of man was a meaningless tragedy and his hunger for God a pitiful delusion. It would seem more reasonable to believe that a Creator who never has deceived man's intelligence, also has never betrayed his highest aspirations. I do not believe that the successive processes of creation will end in chaos, but in a new life after this present one.

The real miracle is not a future life but the one which we now enjoy and in which we have cer-

tain aspirations for the true, the beautiful and the good. I believe this not only because it is reasonable, but also because I believe in the intelligence and integrity of the Christ.

HE GIVES us the reasons for such a faith. First He refers us to the analogy of the natural world where if a corn of wheat fall upon the ground and die it brings forth much fruit, thus asserting that death is not a finality in nature but the preface to a larger life. Next he tells us that if we ask for bread, God will not give us a stone, indicating that He who created hunger also gave that which satisfies such a need. In short it is a coordinated creation in which the possession of an aspiration is the guarantee of its satisfaction. "Like as the hart desireth the water brooks, so longeth my soul after thee, O God."

He also teaches us that there is a resurrection of the just and that while evil must needs be, yet it can and will be overcome with good. In short that the brutality and hypocrisy of our present dictators is not the last work in man's destiny.

This is illustrated by His own resurrection following the malice of the crucifixion. When He promised the penitent thief that he would go from his suffering to be with Him in Paradise, He was not the victim of a delusion but the interpreter of a super-human wisdom in response to human need and also the revealer of divine law. Either Christ proclaimed a profound truth or the creation is a meaningless mess. Either Christ spoke the truth or there is no ultimate justice in man's pilgrimage. The rejection of His gospel has resulted in chaos and misery.

It would be a strange God who could be great in mathematics and indifferent to morals. If He has given us laws in nature which may not be broken with impunity, it is reasonable to suppose that He is the author of moral laws which are also inexorable.

God has not exhausted His powers in creating man but will justify such creation by an adequate conclusion to it all. "I believe" because primitive scientists believed and discovered the hidden treasures of the universe. "I believe" because when men reject faith in God, they revert to barbaric habits. "I believe" because it is the great adventure in life for man to seek the Kingdom of God and His righteousness. "I believe" because I find in Christ the only satisfactory solution of the problems that confront us. "I believe" because he that believeth hath the witness in himself.

The satisfaction of the scientist and the artist comes from within. In the same way Christ bids us to come and see—because it is in the experience that we will find our justification.

START WITH YOURSELF

By

JOSEPH G. MOORE

Rector at Evansville, Indiana

"PRODUCTION for consumption." "Building a New Order." "Ownership of the great resources of the community by the community and not by private individuals." "The Christian revolution against Capitalism." All of these interesting headings make good reading in our present day church papers, but from a solid realistic viewpoint, just what does it mean?

These are words from the lips of Bishops, priests and laymen. They are sincere men, undoubtedly, but I wonder how far the implications of these statements din into their consciousness, and how far they themselves are trying, or are ready to live these principles in which they say they believe. We can rant and rave at capitalism and we can point to the failure of our present system to produce an enduring civilization. Nevertheless, our churches are heated by this money, and our stomachs filled by apostles of this pagan system.

At the onset of any new plan or new order, we must consider the fact that under another system we of the Church might be accorded far less tolerance. We Christians must give this devil his due. Up to the moment at least, he has been a fairly good devil, rather tolerant and patient as far as the organized Church is concerned. He gives us a great cathedral and out of his bounty comes a book like *The Soviet Power* by the Dean of Canterbury. He endows a chair in a seminary only to have the professor preach Christian Revolution.

The evasion of course that we can preach about a new order quite apart from materialistic economics, or social and political programs, is not satisfying either. Even the term New Order is dangerous unless we back it up with clear objective reason, and complete devotion towards action in its name.

Perhaps it is mundane to think in terms of money and salaries, but what else buys food in our present world? What else pays for fine parish houses? How do we settle our bills at the end of the month, if we do? Certainly not with buttons. It is hard cash that does the business. As we bite the hand that feeds us, we must consider carefully what to do when that hand is gone. And while we work with organized labor, and other economic or racial groups, do we realize that our

Church and, in fact, most Christian churches have very little following among the great masses? Most of them do not come to church. Most of them do not pledge to our funds or help us in our church organizations. It is one thing to preach sympathy for the workers in a general sort of a way, but quite another thing to visit them in their halls, or on the picket line; quite another thing indeed to work with them as they carry on their struggle against a group that is the Church's main support.

Do we realize that when they win supremacy, they may not be as tolerant of the easy pace within church life as its present supporters have been? One thing is certain, in this New Order there will be no \$6,000 . . . \$8,000 . . . \$10,000 jobs for the clergy. And since Church people and clergy must live, what are we going to do?

NOW all this may be treason, but I think it must be considered before we in the Church use too lightly the phrases that, today, seem to be in order. The honest truth is that while many people have been doing very poorly in our present order, the organized Church has not fared badly. Even missionaries in foreign fields have been fairly adequately supported when their condition is compared to that of millions of men and women they serve.

I have no case at all against the sincere men and women of the Church who preach a convinced gospel. But this whole process is not an easy supplanting of one system for another. We do no good by blindly moving from the one without first trying to live the other. We err completely if, as we proceed, we do not maintain balanced reason. Just as we have been used in the past as tools for one order, we can again be used by another and discarded or subsidized as suits the new leadership, unless we are the leadership.

It is time in our Church and probably in all churches to admit some very deflating facts. First of all, we must admit, whether we like it or not, that most of us are capitalists at the moment. Next, that if this system is wrong, we must begin by moving as individual capitalists working together for the common good of the whole. This is a first step toward the concept of the brotherhood of all men—only the first step, but it must

be taken. The transition outward from our present base will be slow, tortuous, and a soul searching business. Many people will be hurt, but in the end, developing this way, we shall then deliver to the world something better than just another system that spends men's energies, only to break down later and leave them again lost on the sands of time. Its going to take faith in God, and painstaking service to our fellowmen, but moving in this manner we cannot fail.

To appeal to the masses as possible world leaders we must open our eyes at all times to the real problems about us. Pious prattle and parlor-pink philosophy will not appeal to, or change the essential nature of men today. Union leadership will be no better unless Christians become leaders or the leaders Christian. Capitalists will not forego their money and power unless they can be shown through the lives of some of their brothers, and the quality of the labor ranks working with them, these truths we believe to be self evident.

As in the past, there is real danger today that the slow, hard, right will be circumvented by the faster, easier wrong. It is certain that Christ's order cannot be built without struggle, but at the heart of that struggle is the struggle of each individual with himself, and must be won before next steps can be taken. The danger as I see it for Christians today is in the fact that it is easy to see the faults of our present order, and to point them out to the world. The correction of these faults however is a hard and complex business, and can not be made by changing the system alone. We must change the motivation behind the system, and nothing less than that will do. Actually, the job today is much greater than howling out the sins of our present order. As parts of Christ's body, we are charged with building a new life which must be built in cooperation with our brothers, step by step until we finally find our way home.

In the midst of our confusion today it is easy to dream of Communism or Fascism as being a new order that will solve our difficulties. Some of these difficulties they might well solve for the moment. A look at Russia or Germany, and individual man's plight there, ought to give all of us our answer when tempted though. "Man does not live by bread alone." He never has, and he never will. Christian realism cannot be satisfied by these idealistic phantasies or waves of the future. People's lives are in the balance, and it is high time that Christians themselves try to determine the standards of the new order, and not be content merely to dry up the bitter tears.

WHEN Malvern speaks of congregational meetings, Christian cells, and parish study groups on the Christian way of life, I think the Church of the twentieth century has finally been given the medium that can be directed towards the accomplishment of this task. For here at long last is Christ's method repeating itself in action. Particularly is this true of the central unit, The Cell, if by the Cell we mean men and women called to Christian discipleship, no longer bound by the fears and prejudices of the rest of the world. Here is something that can permeate every walk of life within its area. Here is an organism that can grow and develop without the constant use of artificial respiration. Here is a body that can be broken and rebroken in Eucharistic worship of the Father, which indeed will serve the whole brotherhood of man. Here is a life that will transcend the politics, or the economics of the area in which it happens to reside. In America, it will be made up of people who for the moment must live under capitalism; in Russia, Communism; in Germany, Fascism. But by living in Christ, they can transcend their own particular environment, bound by that which is deeper and more complete than anything the world has ever known.

That any honest person need fear the kind of citizens that the Christian Cell members will make is foolish. Where they can, they will try to vote intelligently, pay taxes, help to work for better government, be honest, sober and vigilant. They will not be against individuals, but rather will be giving their lives that man may live. They may be persecuted, though in this country, when they are properly understood, it will not prove a popular thing to do. They may lose money, but they will earn enough to live. And when the world is finally tired of its shams and shibboleths, the masses will turn to them for leadership, and service. This time please God, not as the Romans did after Constantine, to patch up a worn out system, or to re-interpret and revitalize outworn philosophies, but to lead on into the accomplishment of a real order with real purpose where God will be all in all.

Incompatibility

ED WELDON was always a dead-on-his feet Episcopalian but, when he went over to the Baptists, he woke up and put in a lot of good work. Old Dicky Morris, who likes to read about the divorce cases, says that it is a clear case of "denominational incompatibility."

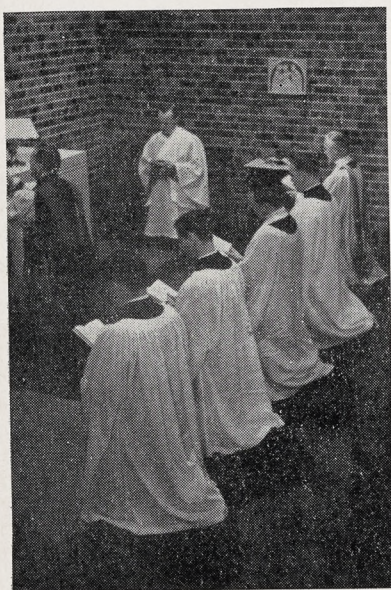
THE CHURCHMOUSE.

DIVINITY SCHOOL OF THE PACIFIC MEETS REAL NEED

In these days when the Church is facing new social, political, and religious situations, the leadership must be trained according to the present and expected future needs of its people. This means that the schools for the training of the clergy must be constantly on the alert, alive to the present and future needs, and constantly growing. It is a problem of finding effective ways of making the eternal Gospel of Jesus Christ relevant to the situations in which men find themselves.

The Church Divinity School of the Pacific, which is the only divinity school in the west, has been serving the Church for forty-seven years, and in the last six years has taken rapid strides toward becoming one of the most strategic institutions in the Church. The Presiding Bishop has said that the entire Church should be concerned with its welfare and its growth, and General Convention has cited its importance.

The school has grown in number and quality of students. While its student body is recruited primarily from the west, there have been men in residence from Mexico, Puerto Rico, Japan, and several Mid-Western and Eastern dioceses. The traditions and morale of the school are still growing, and in recent years the student body has created a spirit of loyalty and cohesion which mark the graduates of this school. The missionary endeavors, student publications, spontaneous chapel services,



BISHOP DAGWELL OF OREGON
Ordains three Pacific Seniors. Dean
Henry H. Shires is kneeling at the
extreme right.



STUDENTS FROM THE DIOCESE OF LOS ANGELES AT THE CHURCH DIVINITY SCHOOL OF THE PACIFIC.

and quality of scholarship are results of this spirit.

A second mark of growth is the physical plant. In the last few years the deanery, chapel, and library have been constructed, and even the main dormitory is only ten years old. There is more building to be done, but because of the recent physical growth the students have the advantage of modern, convenient, and efficient buildings for all their work.

A fine, well-educated faculty has been obtained. The men are young, wide-awake, scholarly, and aware of the practical problems of the ministry. Their articles appear with regularity in the Church publications. Bishop Parsons is now chairman of the department of theology, and other men on the staff include Dean Henry H. Shires, the Rev. Randolph Miller, the Rev. Everett Bosshard, the Rev. George W. Morrell, and others who give part of their time.

The school is a member of the American Association of Theological Schools, and is taking advantage of the latest developments in educational method and theory. Because it is a growing institution, it is able to adapt the curriculum to the real needs of the Church. A comparison of standards indicates that this school is far up on the list in its scholarship requirements.

A recent trend in theological education is toward great educational centers. Boston, New York, Chicago, and Berkeley are the four outstanding centers in the United States, where many theological schools are located in close proximity. The Church Divinity School of the Pacific

is located near the University of California, and therefore it breathes the air of a great university without being associated with it. It cooperates closely with the inter-denominational Pacific School of Religion, and with our own School for Social Service (St. Margaret's House), and there are three other schools in the vicinity.

Another reason for the growth of the school is its unique geographical situation. It has a different environment from any other Episcopal school, without being isolated. It serves the west primarily, but draws its students from the whole Church, and it looks out toward the Orient. Being the official school of the Province, it can serve the Church as a depository of historical documents of the Church in the west.

A school that is growing looks toward the future rather than the past. The opportunities which face the school are more thrilling than its recent rapid growth. There are more vacancies through the death and retirement of clergy than can be met by the school, which means there must be an expansion of the student body and therefore more dormitories. There is no summer school for clergy in the west, and the climate in Berkeley makes this an ideal project. The faculty should be increased to meet these needs.

The final test of the importance of a divinity school is its impact on the life of the Church. In this the Church Divinity School has grown tremendously. It is turning out more men, better prepared for the ministry.

(Continued on page 15)

MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by W. B. SPOFFORD, JR.

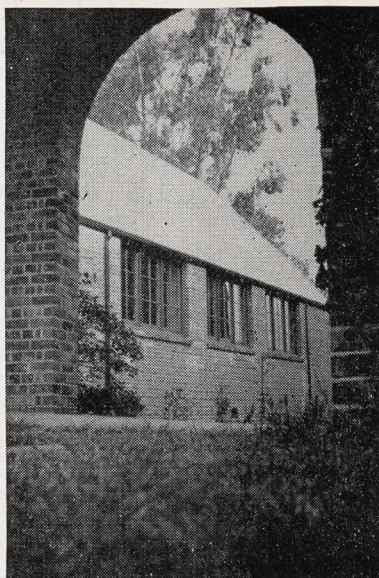
A recent statement issued by the Rev. Willard Uphaus, executive secretary of the National Religion and Labor Foundation, expressed opposition to anti-labor legislation, charged management with much of the responsibility for production delay, and pointed out the joint responsibility of organized religion and organized labor to stand for justice. The statement says in part: "As representatives of organized religion and organized labor we consider it our duty to call attention again and again to the necessity of making our America a demonstration of justice, civil liberty and democracy. A by-product of production for defense should be the conquering of poverty, unemployment, disease and special privilege. We urge ministers, laymen, workers and organizers to resist all the tyrannical forces that would repress criticism and interfere with the fulfillment of the original American ideal of freedom and equality of opportunity for all. This means: 1—the defeat of all legislation intended to destroy the free exercise of labor to maintain unions to safeguard and improve standards of living; 2—the defense of labor's sole weapon with which to secure economical needs and defend freedom and civil liberty—the right to strike; 3—the careful examination of generalities about democracy, freedom and social security to see exactly what they mean in terms of the franchise, annual incomes, health, race relations, treatment of minority groups, and ownership of the land; and 4—constant and vigorous thought about war aims and the post-war world to see whether it is new imperialisms the people are sacrificing for, or a world without class distinctions and special privileges, in which social-economic planning, democratically controlled, will meet the needs of all."

* * *

German Bishops Issue

A Protest

A bitter pastoral letter denouncing Nazi steps against the Roman Catholic Church and condemning anti-religious tendencies of the present German government was issued July 6th by the Catholic bishops of the Reich. The pastoral appealed to Catholics to stand fast in their faith at a time when "existence or non-existence of Christianity" in Germany is at stake and outlined recent "limitations" put on the Church and emphasized dangers which it said the Church was facing. "We have lost our schools," the letter said, "and now our infant schools (kindergartens) must be closed." The bishops said they had



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At the School of the Pacific

protested most sharply against this step and other anti-religious acts, such as confiscation of cloisters and other Catholic institutions for secular purposes. As an example of recent widespread "influences at work against religion," the letter cited a book, without giving the title, in which, it said, readers were told Germany faced a choice between "Christ and the fatherland." To combat such measures, the bishops urged that Catholics cherish and nourish their faith and symbolically make each Catholic home "a house of God." The letter caused quite a stir in Catholic circles in the United States. One prelate viewed it as reflecting a stiffening in defense of the Church, probably dictated by harsher restrictive measures imposed recently. Indications of a new militancy by German Catholics were seen by another Church authority in the circumstances that many of the restrictions against which the letter protested were not new. Whatever implications may be obtained from the letter, one is self-evident: the spirit of revolt against the Nazi regime is smoldering within the Third Reich. Just how strong it is, no one would dare venture to guess, since so far it has been only possible for relatively strong institutions such as the Church to protest, but that the will to overthrow the fascist regime is there at all is a comforting thought and one which must and will play a big part in the days ahead.

* * *

Young Unitarians Pass Resolutions

Six resolutions on pertinent social questions were passed overwhelmingly by the mid-west conference of the Unitarian Young People's Religious Union, which met at Lake Geneva,

Wis., recently. Over 100 delegates, representing many youth groups in the Unitarian Church, voted on resolutions which condemned the proposed conscription of women; urged action to safeguard the welfare of conscripts; favored an embargo on war materials to Japan; favored the Marcantonio Anti-Discrimination Bill and the Geyer Anti-Poll Tax bill; favored academic freedom and the American Youth Act; and supported labor's right to strike, the use of collective bargaining, restrictions on war profits and rigid enforcement of the Wagner Act.

* * *

Resolution on Race Discrimination

The executive committee of the Federal Council of Churches recently adopted a resolution from its department of race relations calling the churches to action to see that complete equality of opportunity is granted to all persons in the present defense effort. The resolution in full says: "The executive committee of the Federal Council of Churches has great concern about the grievous discrimination shown in the exclusion of Negro workers and other minority groups from defense industries (with a few creditable exceptions) and from opportunities and facilities for training for employment in such industries. These industries are operating on federal funds drawn from taxation both direct and indirect of all citizens. We are aware that this is a reflection of caste and other prejudices which weigh all the relations of these groups with their neighbors in our country and bring disunity among our people. This is a supreme test of our democracy and our Christian ideals. The churches have a major responsibility which they have been slowly struggling to meet. We note with approval the measures taken by the department of race relations both with government officials, in cooperation with church agencies and leaders in industrial cities where conditions are acute, and the general educational work through the churches. The executive committee considers this question of such paramount importance that we ask for the largest and fullest cooperation on the part of the churches in order that we may prevent the continuance of this injustice against Negroes and other minority groups in defense industries and that the relations of these workers and employers may be improved."

* * *

Presbyterians Ban War Participation

After the warmest debate of the 153rd general assembly of the Presbyterian Church, held in St. Louis recently, delegates voted to support a resolution for peace and condemning entry of the United States into the

present conflict. Debate on the question was headed by Henry Sloane Coffin and John A. Mackay for the negative side and William L. Young, Julian P. Love and Floyd V. Filson for the positive side.

* * *

Church Peace Union Adopts Report on War

The Church Peace Union, meeting in Atlantic City recently, adopted a report prepared under the leadership of Bishop Francis J. McConnell which read in part: "The present conflict presents an issue between organization by conquest and organization by consent. We are not and cannot be neutral in such a conflict but are pledged to organization by consent and the defeat of organization by conquest." In commenting upon the report Henry A. Atkinson, general secretary, said, "The union did not believe it was the place of churches to tell the nation to go to war, but did advocate whatever was necessary to defeat aggression."

* * *

More Refugees Coming Says Clarence Pickett

The American Committee for Christian Refugees held an open meeting in New York recently at which Clarence Pickett of the Friend Service Committee told of the probable increasing flow of refugees to America within the next few months. In speaking of the situation in France, Mr. Pickett said: "France has been forced into Germany's arms because we did not feed them."

* * *

Notre Dame Students Oppose War Entry

More than 1,000 Notre Dame students have petitioned President Roosevelt to keep this country out of the European war, holding that the "interests of humanity" demand it and that the "defense of America and of democracy" will not be served by intervention.

* * *

Southern Presbyterians Rejoin Federal Council

An overwhelming vote in favor of re-entering the Federal Council of Churches was obtained at the 81st annual assembly of the Southern Presbyterian Church which met at Montreat, N. C., recently. The group had resigned from the Council ten years ago.

* * *

Religion and Health Conference

A five-day conference on how religion, psychology and medicine can cooperate to serve personality was held recently at the University of Southern California by its graduate school of religion. The church federation of Los Angeles and the Federal Council of Churches, through its committee on religion and health, co-

operated. Seward Hiltner, executive secretary of the committee on religion and health of the Federal Council, chaired the discussions and summarized findings. "The newer interest in religion and health is centered in the ways in which the minister helps individuals," he said, "but it extends also to ways in which the pulpit, ministry and other ministries of the church can be used to meet such frequent human difficulties as gross feelings of inferiority and inadequacy. There is no essential conflict between the religious and the health approaches to these problems."

* * *

Presbyterians Refuse to Enroll Objectors

Members of the 83rd General Assembly of the United Presbyterian Church, meeting in Indianapolis recently, rejected a request by several delegates that it enroll conscientious objectors as an aid to determining their sincerity. Instead it was agreed that "the United States government rather fully covers the field of discovering the sincerity of the conscientious objector." Authority was voted for appointing a committee to cooperate with the Federal Council of Churches in regard to conscientious objectors.

* * *

Kirby Page Sees Pacifism Growing

Kirby Page, speaking at an all-day meeting of ministers and wives in La Habra, Cal., stated that pacifistic ideals and beliefs were spreading at an unprecedented rate among the people of the United States. He said that a recent trip through 25 states had brought him to this conclusion: "The Christian pacifist movement has never been so strong as it is now, nor has it been larger, better informed or more resolute. This feeling seems to be shared by practically every pacifist across the country. Especially among the younger people there is an unexpected strength of religious pacifism. It is estimated that the first year of the draft will produce from 20,000 to 25,000 conscientious objectors."

* * *

International Congress Held in Mexico

A large meeting of the International Congress on Christian Education was held in Mexico City, July 16-20. Never before, in the history of the churches in Mexico, has there been seen together upon Mexican soil such outstanding personalities of international Protestantism as those who attended. Among the delegates were Chester S. Miao of China, Hachiro Yuasa of Japan, Saya U Ba Ohn of Burma, Miss Zakiya Esa of Egypt, Pedro Guansing of the Philippines, Walter M. Montano of Bolivia and Peru, Oscar Rodriguez of Porto

Rico, Miss Maria Aguirre of Chile, E. Stanley Jones, Luther A. Weigle, E. G. Homrighausen, Paul H. Vieth and other prominent leaders of the United States and Canada.

* * *

Cooperatives Distribute Malvern Manifesto

The Midland Wholesale Cooperatives, with headquarters in Minneapolis, has printed and distributed several thousand copies of the resolutions adopted by the recent Malvern conference in England.

* * *

New York Lutherans Leave War Question to Conscience

The United Lutheran Synod of New York left the subject of participation in war to the individual conscience and urged practice of the "way of peace," when they met early in June in Buffalo. An approved declaration emphasized the "right and duty of the individual to act in accordance with his own conscience" in respect to bearing arms and participation in war, and suggested that Christian individuals and groups should "seek out every possible opportunity for practicing the way of peace and love in a world of war and hate." It also recommended to the executive board of the church the laying of plans for the post-war period, "to the end of helping our people and other peoples to face realistically the task of social, economic and spiritual reconstruction of life upon a Christian basis."

* * *

Bombs and British Churches

Nazi bombers have damaged 2,659 English churches of all denominations since the start of the war, according to the British Press Service. Among the famed landmarks either destroyed or "very seriously" damaged are the cathedrals of Llandaff and at Coventry; St. Paul's, London; and City Temple, London. Churches less seriously damaged include Westminster Abbey, Westminster Cathedral, and the Deanery at Canterbury Cathedral. In addition, 108 vicarages, 304 church halls, 236 church schools, and 36 convents have been wrecked.

* * *

Economic Changes Urged by Catholics

A thoroughgoing revision of the American economic system, to set up "industrial democracy," in which workers would have a share not only in the profits but also in the management of business, was outlined and demanded on June 24th at sessions of the ninth National Eucharistic Congress, the greatest assemblage of American Roman Catholic laity and bishops in three years. Bishop Karl J. Alter of Toledo sounded the keynote by outlining a concrete program which he called "the only way" the

desired industrial democracy could be achieved. He said there would have to be joint organizations of employers and employees of the different occupations. These, he said, would have to be autonomous bodies endowed with freedom of assembly and vote and "charged by the state with responsibilities to bring order into economic life so that there may be an equitable distribution of the goods of production." Specifically condemning the system of large monopolistic corporations whose very size frees them from "social responsibility," he said that "this condition must be corrected by a reconsideration of the laws governing corporations so that responsibility will in the future attach not only to management but also to all stockholders who are in truth the owners and are liable in conscience for the kind of wages, hours and working conditions which obtain in any industry."

* * *

New Missionary Centers Seen

Moscow and Berlin have become "the greatest fountainheads of missionary activity," according to Dr. Herbert Gezork, former general secretary of the Baptist Youth Union in Germany, who spoke before the biennial convention of the International Christian Endeavor Society in Atlantic City on July 10th. "We may call men and women Fifth Columnists," he said, "or subversive agents when they go out from these cities to win adherents to their faith and pave the way for victory of their cause, but they think of themselves as missionaries of a faith which is destined to win the world. The world was always moved by those people who believed in something. If the youth of America is primarily interested in having a good time and permeated with the spirit of sophisticated cynicism, then there is a danger that some evil, destructive faith might conquer, as it has conquered in Germany." Daniel A. Poling of Philadelphia was re-elected president of the society at the convention, a post he has held since 1925.

* * *

Adventists Are Conscientious Cooperators

Refusing to be called conscientious objectors, Seventh Day Adventists desire to be known as conscientious cooperators. They are willing to provide stretcher bearers and medical men for army service, but they plead that they may be free from all combatant service.

* * *

Friends Again Work in Mexico

Forty young men under the American Friends Service Committee have gone down to Tuxpan, Mexico, to carry on rehabilitation work in the earthquake area. Thirty more have returned to the Laguna area where

the Quakers have been helping the Mexicans for two previous summers. The Tuxpan assignment is an emergency expedition. In a town of 7,000 population, which had 1,716 houses before the earthquake, only 90 houses are still habitable. Nearly a thousand were completely destroyed and the rest are in various stages of collapse. One of the first tasks of the volunteers has been to erect temporary shelters before the rainy season.

* * *

Seminole Ignore the Question

The draft boards in Southern Florida are having trouble with the Seminole Indians. These Indians have disregarded all government calls, declaring that they are not citizens and that the medicine men have answered, "No, No," to all inquiries. This has caused a great problem in that state for the young men of draft age seem to ignore the whole question.

* * *

Laymen Should Shape Peace Says Kagawa

Asserting that laymen with a knowledge of economic problems must take the leadership in establishing an enduring world peace, Toyohiko Kagawa, noted Japanese Christian leader, told a group of Harrisburg churchmen recently that "we must have an economic as well as political league of nations in the future." He declared that post-war reconstruction must be handled in the full consciousness of Christian principles, with universal solidarity as the basis of all negotiations along with a spirit of redemptive love.

* * *

Church Cooperation Urged by Peace Union

A call to the church to transcend sectarianism and share in the development of a "supra-national, supra-racial and supra-class community of faith," was issued by the board of trustees of the Church Peace Union, which met in Atlantic City recently. Development of a community of faith along the lines of the ecumenical movement is one

of the objects for the church to concentrate upon in considering the issues of peace, the statement said. Other objectives outlined were to strengthen faith in human nature; prepare people for social responsibilities in a just world order; and plan and share in the relief and ministry for those who are suffering from the burdens of war.

* * *

New England Methodists Support Labor

The New England Methodist conference met recently in Cambridge, Massachusetts, and issued a general statement regarding the rights of labor in this country. It went "on record against every movement to interfere with the right of labor to strike or with the operation of collective bargaining; and in protest against any government policy which would curb the rights of political minorities."

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EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Withdrawal of American women from Shanghai and the occupied areas of China, which has taken place in recent months at the request of the state department, has so hampered the work of St. John's University, Shanghai, and other institutions that the Rev. Francis A. Cox, chancellor of the university, is urging the state department and the Church's foreign missions department to permit the return of single women and women without young children. The extremely steep rise in the cost of living adds to the difficulty of work in China at this time, he said, but it is the opinion not only of missionaries but of Chinese and foreigners outside mission circles that the Church has never before faced such great opportunities for advance. China's position in regard to the war is probably stronger today than ever before, Mr. Cox states. He believes that the present military occupation by Japan may give way before long to some trade arrangements beneficial to both countries.

* * *

Meredith Wood Chosen At School

The Rev. Meredith B. Wood has been appointed rector of Hoosac School, Hoosick, N. Y., it was recently announced by the trustees of the school. Mr. Wood, who has been teaching sacred studies and science at St. Paul's School, Concord, N. H., will take up his new duties at once. He succeeds the Rev. James L. Whitcomb who resigned the headmastership of Hoosac to become the rector of St. Barnabas' Church, Troy, N. Y.

* * *

Leaders For Conference Announced

The official program for the southern conference on mental hygiene and religion to be held at Sewanee, Tennessee, July 28-30, was released recently by the headquarters of the National Parent Teacher Fellowship, under whose auspices the conference is to be held. Speakers for the session will be the Rev. Otis R. Rice, rector and psychiatrist at St. Luke's Hospital, New York City; Col. H. O. Murfee, educator and specialist in organization for mental hygiene; Miss Annie Morton Stout, religious educator and specialist in work with col-

lege age problems; the Rev. Leon C. Palmer, rector of Grace Church, Birmingham, Ala.; and Mrs. Lala C. Palmer.

* * *

They Learn Of Us: We Learn Of Them

A subscriber to this paper who lives in a midwestern city believes so thoroughly in the value of this Once-a-Month-Number that carries "A Review of the News of All the Churches" that he has subscribed for all the Protestant ministers in his city, and for a considerable number in other cities. In these days of interdenominationalism and unity there is, certainly, value in having them learn of us and for us to learn of them. These once-a-month numbers will be mailed to any address for but 50c for a year. How about following the example of our friend and sending us your list?

* * *

Melish Pleas for Release for Bridges

A letter to members of the clergy from John Howard Melish, rector of Holy Trinity Church in Brooklyn, on behalf of Harry Bridges, coast labor leader faced with deportation charges, has recently been issued by the Citizens Committee for Harry Bridges. The letter says in part: "As ministers, pastors, priests and rabbis you are deeply concerned with the ordinary people of this country. So is Harry Bridges. It is because he is—because he made it his business to help them demand and get a better life, more security, conditions which increased their self-respect and the dignity which you believe is every man's heritage—that he is called 'dangerous' by established forces of greed and repression. As clergymen

our interests lie in keeping our democratic institutions intact, and you will doubtless be called upon as never before to lend leadership to the struggle to preserve them. 'Freedom of Worship' cannot be divorced from other rights. It cannot survive as an abstraction alone. It cannot flourish in an atmosphere of fear and repres-

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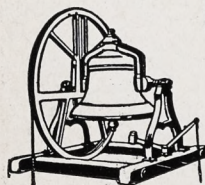


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sion. A people cannot have a free and purposeful life if the very right of a fair trial is denied. If we allow our forms of justice to become instruments of tyranny and repression we cannot truly and effectively oppose fascism abroad. We have a great responsibility as clergymen in meeting, according to our convictions, all the issues of today, and helping others understand them. Is it not true that rather than the alien, Harry Bridges, it is the forces behind his prosecution which are actually hurtful to American life? The decision of the Department of Justice is expected in the autumn. Will you meanwhile write the Attorney General of the United States and tell him what you think of this second trial of a successful labor leader?" We would back up that plea to the hilt. Write the Attorney General at once and throw your weight in back of the democratic processes which demand fair trials for all men.

* * *

Church Leaders At Conference

Bishop Appleton Lawrence of Western Massachusetts is to lead a discussion on "The Church and Peace" at a conference sponsored by the Fellowship of Reconciliation, which is to meet at Lakeside, Ohio, September 5-7. Others to appear on the program are A. J. Muste, formerly the head of the Labor Temple, Presbyterian institution in New York; Muriel Lester of England, at present touring South American countries; Norman Thomas; Missionary E. Stanley Jones, Methodist; James Myers, industrial secretary of the Federal Council of Churches; the Rev. John Nevin Sayre, Episcopalian and director of the F.O.R. Lakeside is a Methodist conference center located on Lake Erie between Toledo and Sandusky.

* * *

Ministers Pledge Not To Aid In War

Nineteen hundred Protestant ministers have signed a pledge not to aid in war, according to the Rev. Allan Knight Chalmers, pastor of the Broadway Tabernacle, New York, who sponsored the gathering of the signatures. The pledge reads: "As a Christian, I see no possibility of reconciliation between the central teachings of Jesus and the necessary operations of war; as a loyal citizen, devoted to the cause of liberty and democracy, I am unalterably opposed to the present threatened belliger-

ency of this country. Both as a citizen and as a Christian, therefore, I must in loyalty of conscience affirm my pledge not to use my ministry to bless, sanction or support war." Among Episcopalians to sign the statement are Bishop Mitchell of Arizona; Bishop Lawrence of Western Massachusetts; Bishop Paul Jones of Yellow Springs, Ohio; Dean Paul Roberts of Denver; Dean Douglas Matthews of New Mexico; Rev. Elmore McKee, rector of St. George's, New York; Rev. William Marmion of Birmingham, Ala.; the Rev. Eric Tasman of East Orange, N. J. and the Rev. Luke White of Montclair, New Jersey.

* * *

Requiem Held for Berkeley Dean

Connecticut clergy, faculty, alumni, trustees and students of Berkeley Divinity School, relatives and friends of William P. Ladd, dean of the school until his death July 1, attended a requiem in the seminary chapel July 3rd. Bishop Budlong, of Connecticut and ex-officio president of the school and the board of trustees, celebrated the communion service, assisted by the Rev. Kilmer Myers, instructor in church history at the seminary. Funeral services were held at the dean's birthplace in Lancaster, N. H., on July 4th.

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behalf of the student body, by the Rev. John G. Dahl, who was the president of the Berkeley student body last year:

"There is a saying among Berkeley men that Mr. Ladd was Berkeley. No one knows the truth of this statement quite so well as we who have lived and studied with him in the intimate contacts of the Berkeley family life. Fortunate indeed are those priests of God who have gone forth into the ministry carrying with them the indelible marks of this man's spiritual and scholastic genius. Mr. Ladd instilled in his boys an intelligent respect for the past, a vital faith in the present, and an undying hope for the future. We whose lives touched his cannot but have absorbed into ourselves some portion of that beauty and strength of character. We pray God that we may perpetuate some measure of the meaning of Christian suffering and courage which his life exemplified."

Church Values Theme of Conference

The program of the Church in "town and country" fields at the National Episcopal Conference on Rural Church Work centered largely this year upon the values and interpretations which the Church should be supplying in American life. The conference met for the 20th time in con-

nection with the Town and Country Leadership Training school sponsored by the University of Wisconsin, College of Agriculture, at Madison, Wis., June 30 to July 11. The findings of the conference emphasized the value of special training for rural work, and of research into the need of Christian education in the rural field.

John W. Norris To Head School

Appointment of the Rev. John W. Norris, rector of St. Luke's Church, Bustleton, Philadelphia, as superintendent of Lawrence Hall School for Boys, Chicago, was made recently. The new superintendent was for some years supervisor of religious education and recreational activities at St. Peter's choir school in Philadelphia and he is secretary of the New Hymnal Commission of the Church. He succeeds Raymond H. Barrows, who has been superintendent at Lawrence Hall for the past several years.

Speakers for Convention Announced

The speakers and discussion leaders for the national convention of the Brotherhood of St. Andrew, which will be held at Braddock Heights, Md., from August 26 to 31, were announced recently. Special speakers will be Bishop Lawrence of

Western Massachusetts, Bishop Wyatt-Brown of Harrisburg and Bishop Ward of Erie. The classes and discussion groups will be led by the Rev. S. Tagart Steele, Jr., rector of the Chapel of the Intercession, New York City; the Rev. Charles T. Warner, rector of St. Alban's in Washington; the Rev. Churchill J. Gibson, rector of St. James' Church, Richmond; the Rev. H. R. Montgomery, rector of Memorial Church of the Good Shepherd in Philadelphia; the Rev. Allan L. Ramsay, rector of St. Mary's Church, Detroit; the Rev. Edmund L. Gettier, rector of St. John's Church in Baltimore and the Rev. Alexander R. McKechnie, rector of All Saints', Great Neck, L.I.

Army Chaplain Speaks on Camp Religion

Parents of young men in training camps were assured of the effectiveness of efforts being made by the government to safeguard the well-being of trainees, by Lieut-Col. (Chaplain) Frederick P. Houghton of the 28th Division, stationed at Indiantown Gap, Pa., in a statement issued through the Episcopal Church of the Air, July 6. "Many parents and clergymen write to chaplains," he said, "asking them to see to it that so and so does not lose the faith of his fathers. I hope you will do something for him, they say. All too

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BALANCE SHEET AS OF DECEMBER 31, 1940

ASSETS		LIABILITIES	
Mortgage Loans	\$ 25,000.00	Policyholders' Reserve	\$5,067,534.00
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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often we find that the faith of his fathers is rather a vague thing in the mind of the soldier. How many times since my service in the last war have I been told by people that their son lost his religion in the war. As a matter of fact he had very little before the war started. I am afraid the Church back home is asking the chaplain to succeed where it has failed. If in his home life the soldier has learned the meaning of the Christian teaching about love, honor, respect, obedience, and he is your son, you need not worry about him. He will come through all right. But if he has not learned those things at home you must not blame either the war or the army for his future failures."

* * *

Woodpeckers Like
the Church

Woodpeckers have recently done considerable damage to the Chapel of the Resurrection, Leatherwood, near Anniston, Alabama. A number of rather large holes have been cut through the outer and inner walls, and much of the wood work on the outside presents a rather chewed up appearance. Twice, dead birds have been found in the building. Presumably they had come in through the holes they had cut and had killed themselves against the windows, trying to get out. At other times, the chapel has been invaded by bees, wasps and snakes, much to the consternation of the congregation. The vestry is at a loss as to how to stop nature's blitzkrieg and would welcome any suggestions from amateur zoologists.

DIVINITY SCHOOL OF THE
PACIFIC MEETS REAL NEED

(Continued from page 8)

than ever before. It is becoming a more important center of scholarship and research. It is providing help for the clergy already in the field. It informs laymen through the many articles and reviews written by the faculty. Faculty members are speakers at many conferences and supply pulpits in many places.

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CLERGY NOTES

(Continued from page 2)

Wing of South Florida. Mr. Primo will serve as curate at St. Agnes'.

SALTER, JOSEPH B., was ordained to the diaconate by Bishop McElwain of Minnesota recently at St. John's Church, Minneapolis, Minn. He will be assistant at St. Paul's in Minneapolis.

WIGGINTON, FREDERICK J., was ordained to the diaconate by Bishop McElwain of Minnesota recently at St. John the Evangelist's, St. Paul, Minn. He will be in charge of St. Peter's, New Ulm, and Calvary Church, St. James, in the diocese of Minnesota.

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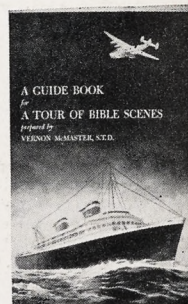
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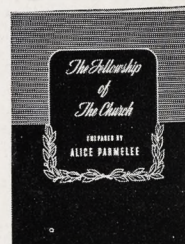


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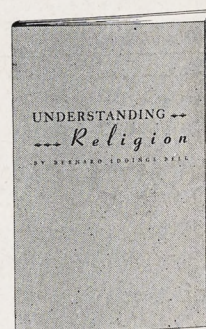


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