

December 2, 1937
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THE WITNESS



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CLERGY NOTES

ARNOLD, WILLIAM E., curate at St. Paul's, Brookline, Mass., is now the curate at Grace Church, Lawrence, Mass.

BAKER, RICHARD G., in charge of St. Luke's, Cedar Falls, and St. Matthew's, Iowa Falls, has accepted the rectorship of St. Paul's, Marshalltown, Iowa.

BUTLER, PIERCE, deacon, professor at the University of Chicago, has accepted appointment to the staff of St. Paul's Church, Chicago. He is to continue as professor of bibliographical history at the university.

EMRICH, RICHARD S. M., on the faculty of the Episcopal Theological Seminary, Cambridge, was married on November 24 to Miss Beatrice Anne Littlehales.

ENGLISH, CHARLES, Glendale, Ohio, is now the vicar of the Chapel of St. Michael and All Angels, Philadelphia, Pa.

EUBANKS, HALE, is now in charge of St. John's, Toledo, and St. Stephen's, Newport, Oregon.

GOODWIN, SHIRLEY, assistant at St. Paul's Cathedral, Boston, is now in charge of St. James, New Bedford, Mass.

GUERRY, MOULTRIE, chaplain at the University of the South, Sewanee, Tenn., has accepted the rectorship of Old St. Paul's, Norfolk, Virginia.

HART, JOHN R., locum tenens of St. Stephen's, Philadelphia, is now the rector of George Washington Memorial Chapel, Valley Forge, Pa., with residence at Rose Valley, Pa.

HILTON, JAMES A., formerly rector of St. Andrew's, Valparaiso, Indiana, has joined the staff of St. Paul's, Lansing, Michigan.

JARDINE, CLYDE L., was ordained deacon by Bishop Barnwell of Georgia on November 21st. He has been placed in charge of churches at Pooler, Isle of Hope and Statesboro, Ga.

KELLOGG, FREDERIC B., curate at Christ Church, Cambridge, Mass., was ordained priest November 4th by Bishop Sherrill.

LEWIS, THOMAS DEANE, retired rector of Lexington Parish, Amherst County, Virginia, died on November 14th after an illness of several months.

MacNAMARA, GEORGE B., rector at Corry, Pa., is recovering from severe burns caused by the explosion of gas while lighting the pilot lights of the church furnace.

McGINNIS, O. WENDELL, curate of Trinity Cathedral, Cleveland, has accepted the rectorship of the Incarnation, Cleveland.

MURRAY, NEAL, formerly in charge of churches at Toledo and Newport, Oregon, is now in charge of St. Peter's Church and St. Paul's Church.

QUIMBY, HENRY, has resigned as rector of St. John's, Lowell, Mass., to retire.

SHAW, CHARLES E., has resigned as rector of Christ Church, Covington, La., to retire.

TUCKER, GARDINER L., executive secretary of religious education for the province of Sewanee, has taken a month's leave of absence on advice of his physician.

WRAGG, SAMUEL A., former dean of St. Luke's Cathedral, Panama Canal Zone, is now in charge of St. Paul's, Savannah, Ga.

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A. MANBY LLOYD

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“ . . . AND THE SERVICE WENT ON ”

By

THE REV. HENRY A. McNULTY

Episcopal Missionary and Chairman International Relief Committee

WE HAVE had to date some thirty bombings in Soochow and often a dozen times a day or a night the siren blows, warning all off the streets. Our American Church Mission compounds are in the north-west corner of the city, and north of us, a short distance from the city wall, lie the railway and the railway station, the special objectives of most of the bombing. As we are perhaps a third of a mile in direct line from the station and the railway, the full force of the bombings is felt here constantly, and many of the windows of certain of our buildings have been broken by the impact of the bombs. Bombers, with their very devilish whir, constantly fly directly over our heads; and many a time have we watched and listened as the bombs are dropped; first the noise of the planes; then a hiss as the bombs come nearer the earth; then a terrific explosion, when every building here is rocked. It is not pleasant.

I wish to present three pictures of doings here: It is the day of the opening of our General Convention. Nine of us from our International Relief Committee had chosen this morning to make a complete survey of the forty-odd refugee camps that are situated outside our six main city gates. We had divided into groups of three, and our little group had as its object the camps outside our northwestern gate. Just as we were starting out in our rickshas the siren blew the signal for bombing planes and for keeping off the streets. Then followed the worst bombing the city had had since the war began, and the environs of the station were the aim. One of the bombs struck an ammunition train, and for about two hours after this the “boom, boom,” of exploding shells greeted our ears. By nine o'clock the bombing was over and we started again for our camps.

One of the men with me was the leading silversmith in the city; the other was my associate here in the school work, the Rev. K. T. Mau. We had visited about nine of these camps, and had seen pitiful squalor and hopelessness; in many cases illness; and we had had a chance to talk over with the superintendents of

the camps some of the more vital problems of housing and of bedding and of clothing for the coming cold—almost all of the refugees had absolutely nothing with them but their one suit of summer clothes—and our young guide, a Mr. Kyong, had brought us to camp nearest to the railway of all, when suddenly the siren blew again.

Not far from us was a flimsy bomb-shelter, and we were ushered into this. The bombing planes came nearer and nearer, and as we were not more than a few hundred yards from the station, and much nearer than that to the railway itself, we were all set to take what came. Just then our young guide produced from his pocket an autograph album, for autograph albums are just now a craze among the younger set, and turning to me he said, “Won't you please write your name in my book?” I looked at him in utter astonishment for a moment, and then the tension broke, and with a hearty laugh, in which all in the bomb-shelter joined, I took the album and wrote, “In a bomb-shelter; waiting for the bombs. Your friend—.” It was the coolest proceeding I had ever encountered and I shall recommend that young man as applicant for the chair of psychology in the next college in which I may have any influence!

I might add that the bombers passed over us this time—evidently they were on an inspection tour of the territory which had just been torn to pieces—and we emerged all the happier for the incident. To finish the story, we proceeded to finish our inspection, but were twice more stopped on our way by sirens; so by about four o'clock we reached home again, having seen the inside of three bomb-shelters during the trip.

AS OUR International Relief Committee had now a clear picture of the whole refugee situation in Soochow, we had proceeded to formulate plans to take over from the Red Cross part at least of its heavy refugee burden, and to open for the utterly homeless refugees certain permanent camps, and to start if possible a refugee hospital, where the wounded soldier problem in the many Red Cross or mission hospitals would not swamp these very poor. It was decided to

send a committee from our association to Shanghai, to solicit funds for our projected work, as we then had not more than a little over a thousand dollars, while the problem had to be met by tens of thousands.

Our Chinese chairman is a Mr. Chang I-lin, a charming old gentleman of seventy-three, and the leading man among our Soochow gentry. He is wise and full of fun. Under the old regime he had been minister of education in Peking under the Manchu rulers. He offered to be one of the party, and two other Chinese, with another foreigner and myself were the others. We started in two cars over the new automobile road to Shanghai, and after one of the most interesting journeys of my life, directly through the Chinese lines, and over roads where the mud was a foot deep sometimes for miles at a time, we at last reached the city, passing through the sentry lines that guard the International Settlement, and receiving as we passed through a jolly "good luck!" from the British guards there; in spite of the fact that one of the cars did not even have a Shanghai license. We had had a breakdown on the road that cost us two hours of time; and all along the route we might have met enemy planes; but the old gentleman never wavered. After a Chinese meal our party scattered and prepared for our dinner, to which we were inviting in all some fifty guests.

For two days we made visits and calls upon consuls, Red Cross men, International Relief men, and on the evening of the 14th our dinner came off. We had about forty guests, Chinese and foreigners, all of them prominent in city affairs. Our "Grand Old Man" was of course chairman, and started the discussion of our Soochow refugee problem in Soochow by a rattling good address. This was followed by addresses in Chinese and English, mostly impromptu and by our guests; and before the latter left the Park Hotel that night we had gilt-edged promises from the Chinese present of a contribution to our work of the extraordinary sum of \$145,000 (Chinese currency). Our money was assured, and now it was for our committee to proceed to the real work before us. Since that dinner the China International Famine Relief Commission has made a further pledge of \$10,000, and the American Red Cross, for medical relief work among the civilian refugees in the Soochow area, another pledge of \$15,000 to be distributed among certain specified hospitals.

Our party returned again by car along the same road we had taken in coming; but this time by night, as the region through which we must pass had been for the past two days subjected to terrible bombings by the Japanese. By one a. m. we reached the Soochow city gate, after having seen the thrilling sight of a grand army in its night evolution. Our committee was received quite hilariously; and we have since that day opened our Refugee Hospital, and we have now running four permanent refugee camps, one in our own Soochow Academy here; while we are preparing suits of winter clothes and bedding by the thousands, for the 5,000 or more permanent refugees they tell us we shall have in this city.

The third picture is of our own Grace Church here. We have had to cut out our early Communion service, as raids have grown so common; and at 9:30 we were to have our service, with a short address before the Communion. Just at nine o'clock the siren blew again, long and very impressively; and soon the horrible sound of the planes were heard; nearer and nearer they came, right over our compound, and then attacked once more our railway station, for an hour keeping up an attack that was the fiercest we have had during the war to date. When they withdrew at ten o'clock, and the signal from the siren blew again for "safety"—not the wave of sound that means danger, but the prolonged single note that everybody likes to hear nowadays—the little congregation met in the church and the service began.

Of course we were a half hour late; and of course few had been able to come, as the streets could not be used. I suppose there were about forty in all. We had just finished the Creed when the hateful siren meaning "danger" began again to blow. Our Chinese rector of the parish, the Rev. C. C. Chu, was celebrant; and he turned to the congregation and asked any who wished to leave the church to go at once and seek safety in a bomb-proof shelter that we have made a hundred feet or so from the church. No one stirred, and the service went on.

At first we did not hear the planes. Then louder and louder came the sound, as they approached the city, then receded, and then came back again. The "boom" was the loudest as our Chinese Christians were at the altar rail; yet no one moved or left the church. The planes did not attack us, and as the service ended we heard the sounds receding in the distance. Yet we all had expected a renewed attack, and the nervous strain is quite the same.

Before the people left the church I could not help asking them to stay one moment that I might tell them what their act had meant to me. I could not but feel that it was not only the First Century Christians whose names might be written on a roll of honor; and I cannot now, as I write, but hope that these Chinese men and women, and that priest who never wavered as he completed his service at the altar, may be of some little inspiration to some of us to fight the Good Fight of Faith.

Let's Know

By

BISHOP WILSON

JORDAN RIVER

RIVERS have played an important role in human history. The Euphrates, the Nile, the Danube, the Rhine, the Thames, our own Mississippi—what would history be without them? Just now the newspapers are telling us more interesting things about the Yangtze, in China.

The Jordan River has also gone modern with all the Palestinian troubles that we hear about. It is the boundary line between Palestine proper and Transjordan, finding itself again historic in the British efforts to divide the Holy Land and mitigate the Arab-Jewish friction.

Next Sunday is Bible Sunday (Second Sunday in Advent). One cannot read the Bible without constantly meeting the Jordan River. It is a strange stream—none other quite like it anywhere. The name “Jordan” means the “Downcomer” and it certainly does come down. It is little more than a hundred miles long from the sources to its entrance into the Dead Sea. Mount Hermon and Mount Lebanon mark the beginning of it at a point seventeen hundred feet above sea level. The surface of the Dead Sea is thirteen hundred feet below sea level and its bottom is as much lower. From Mt. Lebanon to the lower end of the Dead Sea is about 150 miles and in that short distance the water of the Jordan descends more than four thousand feet.

Leaving the mountains it rushes into the Sea of Galilee just about at sea level. By that time its current is so strong that it pours thru Galilee without any appreciable mixing with the water of the lake. Then it enters the great trench of the Jordan valley, a deep cleft sixty miles long. The river winds and twists in a torrent, varying from three to fifteen feet in depth. The water has a brownish cast and is broken with many cross currents. It is difficult of passage except at a ford just below the Sea of Galilee and another just above the Dead Sea. In the upper river there is a bridge at a point where an ancient ford provided a way for the famous caravan route which ran up to Damascus.

The winding bed of the Jordan lies in the bottom of the gorge which varies from two to fourteenth miles in width. The upper sides of the gorge used to be fertile when cultivated but for the most part they were left barren. The lower slopes of the gorge are not much more than a tangled jungle infested with malaria and, in the old days, a prowling place for wild beasts. The climate is hot and stifling.

There is nothing beautiful about the Jordan River. No fine cities have ever graced its banks, except Jericho, “the City of Palm Trees,” the site of many tragedies. It has never been extolled in song or poetry. People have not plied its waters either for business or pleasure. Always it has been an obstacle—something in the way—something to be surmounted. A sinister shadow hangs over it. When occasionally it rises to flood stage and overflows its normal banks, it becomes a raging monster. To the people of Israel it was a symbol of death. “Guide me, O Thou great Jehovah” is the hymn we sing asking for God’s direction through the dangers and uncertainties of life. In the last verse we are approaching death and we sing “When I tread the verge of Jordan.” It is quite fitting.

To a Departed Comrade

By

WILLIAM B. SPOFFORD

The Rev. Charles Henry Collett
Late Rector of Christ and St. Michael’s
Germantown, Pennsylvania.

Dear Charlie,

Just a few words to let you know what’s happened since you left. You never thought you were much of a guy while here. With you it was always, “Tomorrow perhaps I can do something to advance Christ’s Kingdom,” which meant that you had already gone for a few first downs for Him without knowing it. Well, you were taken out of the game with the ball on the ten yard line—and boy I only hope you heard the cheers when you walked off the field. I wasn’t in for the first cheer. That was in Dover, N. H., where you learned so much about life as a kid working in the mill. I wanted to be there Charlie. But this is the way it was—I had a date to talk to a bunch of workers in New York on “The Church and Justice” and I knew you would say, “Forget me, go ahead and do your stuff.” But I didn’t do my stuff, Charlie—I did yours. It was a hard-boiled bunch—you know how they are; “Give us something practical and leave out that pious bunk.” So I said, “Listen you guys—I ought not to be here at all. A parson friend of mine just died; they are burying him today and I ought to be there. Instead I am here to tell you what he thought.” And I handed it out to them for forty-five minutes. When I got through they cheered so that I had to get up and make a bow. So I said, “That wasn’t mine, it was Charlie Collett’s, that dead guy,” and they hushed up like a baby does when he finds the nipple. I don’t say that any of that bunch will ever go to church, but they know now that there is something in this Christianity business because they got it straight from you Charlie, through me.

I suppose you think nobody cared much when you were taken out of the game. All of us have to go plugging along, wondering whether what we do counts for anything and some times we get a bit down over it. Well you can forget it. I wasn’t in Dover but I heard about it. Our old boss Sam Drury of St. Paul’s School was there; and another boss of yours, Reinie, Bishop of Rochester; and Rex Snowden drove down from Philadelphia, and Bishop Dallas was there. And they, with all your old boyhood friends, knelt around your casket and said a lot of pretty words which meant, “May we do as much for Christ as Charlie did.” Your mother and father were there, and of course Edith and the kids. The old man had his chin up, Charlie, as though to say, “My boy, he was in there trying all the time,” and your mother seemed to catch the idea too, though, like all mothers, it was hard for her to understand why you were taken out before the final whistle blew.

Then we had a memorial service in your parish church in Germantown. The place was jammed. Your

whole vestry was there, and Lewis Franklin and Bishop Cook, and our old classmates Louis Pitt and Bob Frazier, and Eric Tasman and Percy Houghton and scores and scores of parsons. Bishop Taitt celebrated. And we sang, "Thy Kingdom Come O God," and "Once to Every Man and Nation," and I mean we sang. And everyone could tell from that singing that you had been in the parish long enough to get the idea across. I preached—scared too at first—you know, a lot of big-shots around. But I said, I'll just tell that what Charlie thought—the things you told me so many times as we walked over the hills and sat in front of the fire, about social justice and ending war and bringing in Christ's Kingdom. Then I said, "If you really

loved this fellow go out and stand for the same thing in the few days that remain to you." Okey, Charlie?

So you go cheers—lots of 'em—and they were real; the kind that makes you know the rest of the crowd is going to play a harder game because of you. So you ought to feel pretty good about everything. And don't worry about Edith and the kids. They've got the right spirit—your spirit. Of course your going has been a hard one, right on the chin, but they are smiling through the tears and are going to carry on in real style.

Well, we'll be seeing you—until then know that we are in here trying, aware all the time of the help we are getting from you on your side.

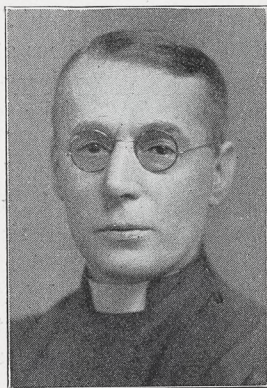
FOR CHRISTIAN ACTION

By

THE REV. W. G. PECK

Director of the Industrial Christian Fellowship

CHRISTIANS are a minority in a pagan world. In some countries the distinction is a clear-cut one, as in India, China or Africa. In countries such as England, which are nominally Christian, the distinction is by no means so obvious. The influence of Christian ethics has spread throughout the community and has left its mark upon the laws and customs of the country.



In such a situation as this it follows that Christians who desire a new social order are led to explore the possibilities of co-operation with non-Christians who are working

for a change in the present system. How far is such co-operation possible, and what form should it take?

It is quite obvious that the Church as a whole cannot, and ought not to, adopt the programme of any particular political party. When it has done this it has invariably failed to convert men to Christ and has instead caused men to turn away from religion. The reason for this is that people do not join the Church because they want to engage in political action. They can do this much more effectively by joining the political party of their choice. They join the Church in answer to the call of God which comes to men regardless of their political views. In any given political situation the Church may support one party or another, but no political party should ever be allowed to feel that it has the support of the Church for the whole of its programme. Christianity is not a doctrinaire solution of all the social and economic problems of the day. "Religion," said J. H. Newman, "has to do with the real and the real is always the particular."

It is in this respect that a religious community differs so fundamentally from a political organization. The Church demands allegiance, not to a set of rules, but to a Person. The Christian faced with a political decision does not ask "On what principles shall I decide in this case?" but "What is God's will expressed in this situation?" It is not unnatural, therefore, that secular reformers who base their decisions on entirely different grounds and do not consider, at any rate, in relation to specific problems, what God's will is, should sometimes complain that they can never be sure in advance whether the Church will back them or not.

The Christian strives to do the will of God and is not concerned with results. For him the motive behind the action is more important than the action itself. To say as some do, "It doesn't matter what we believe so long as we are all doing the same thing," is blasphemy. As T. S. Elliot points out—

"This is the highest treason

To do the right thing for the wrong reason."

The greatest danger that Christians have to face is that in becoming involved in a ceaseless round of activities they may forget the motive which led them into action. If they do this they will no longer be in a position to distinguish means from ends, and may easily become purely humanitarian reformers. If this happens they are bound in the end to become disappointed and disillusioned. The fight is too hard for man's unaided efforts and reforms based on human effort, however noble their original conception, have a marked tendency to rapid deterioration.

THE motivating force in Christian action is love of God and derivative from that love of neighbour. The Christian must insist that man's first need is for the knowledge of God and to be fitted for Eternal life with Him: to this all material considerations are secondary.

Why should the Christian be interested in good houses for the workers? Not because he thinks that the provision of better houses will make them good churchgoers, or better Christians automatically, but because he believes that slums make nonsense of the Christian belief in the Fatherhood of God. The secular housing enthusiast thinks that his task is completed when everyone lives in a good house. The Christian realizes that his real task has only just begun. A new social order is for him an essential part of the Divine Purpose. He is not simply concerned to relieve man of the pressing needs of the body, nor with the seeking of purely temporal goods as a need in themselves. He desires a way of life which shall relieve men's needs and open to them new possibilities for the fulfilling of the real purpose of life—the development of their personalities in the divine image.

And so with the vexed question of peace-making. The Christian can co-operate with those who believe in the futility of war on purely rational grounds in working for peace, but he will look upon this as only part of his task. He will realize that no mere change in the economic system will ensure lasting peace, it will only provide an environment in which the maintenance of peace may be more easily achieved. It is not because he is horrified at the suffering caused by war that the Christian is a peace-maker, and this argument should not be used to convince Christians of the evil of war. He strives for peace because he believes that war, as well as many other evils in the world, is a violation of the law of love, and lets loose all the animal passions in man. The humanitarian aims at removing suffering as such, the Christian believes that suffering accepted in the spirit of Christ is one of the ways in which God redeems the world.

Sometimes people who do the same thing from different motives may be able to use the same method, but this is not always so. The Christian cannot use a wrong method to achieve what may be a good end. He can never argue that the end justifies the means. Ardent reformers are often tempted to use short cuts, and short cuts inevitably lead to coercive measures and to lack of respect for other people's convictions. In this way personality is violated by those who profess to value it most. The Kingdom of Heaven cometh not by violence, but by the efforts of those which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience.

The Christian reformer should be known by the humility with which he approaches his task. He will be God's very humble servant knowing that he can do nothing of himself. He will be known by his living faith which enables him to overcome disillusionment and despair. He will refuse to be stampeded or to lose his sense of judgment in the time of crisis, because his life is built on the rock and not on the sand. He will refuse to be carried away by strange economic or other doctrines, but will shine steadily as a light before men that they may glorify the Father in Heaven.

No Moratorium

"I SHOULD THINK," said Churchmouse, jokingly, to his friend Bill Carle, the Life Insurance Man, "that you would get tired of delivering that sales talk of yours. I fail to see where it gets you anywhere. People, by this time, know all the arguments and have their minds made up as to whether they want insurance or not. You must be wasting a lot of breath. Isn't it about time to declare a moratorium on high-pressure life insurance salesmanship?"

"That would never do," replied Bill, seriously. "Life Insurance is a very peculiar business. While the average man knows that it is his duty to buy protection for his family and may, perhaps, have made up his mind to do so, he never thinks of going out and getting it. He always waits for some Agent to come along and sell it to him and he always pretends that he hates to listen to the sales talk. While it is not the talk that really sells the insurance, the Agent likes to think that it is and the Customer would feel cheated if he didn't get it. A moratorium on sales talk would hurt the Life Insurance business as much as a Moratorium on preaching would hurt Religion."

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A NEGRO PRIEST GIVES REACTIONS TO RECENT CONVENTION

By SHELDON HALE BISHOP
Rector of St. Philip's, New York City

The Negro went to General Convention with high hopes. He knew that the Bishop of Southern Ohio, and the committee that worked with him, had opened the doors of Cincinnati to the Negro so that the most gracious hospitality greeted all delegates and visitors with a Christian love that is seldom enjoyed in public places. It was not only the hotels where we lived, but restaurants and public places of all sorts that extended genuinely impartial and cordial fellowship. Miss Esther Brown, Negro U.T.O. worker, lived in the finest hotel sharing a room with a white worker who is her friend. There were the "Offering Girls" at the U.T.O. Corporate Communion with Negro girls among them, one even from Columbus, 100 miles away. There was Bishop Demby administering the Body of our Lord in the Holy Communion to scores of people who never had the privilege of receiving it before from black hands. And Bishop Azariah of India, not Negro, but brown enough to make hearts in Negro breasts beat with pride at the place of honor continuously bestowed upon him throughout this Convention.

We would not be true if we did not share the joy that filled many a heart in both races because, there on the floor of the Scottish Rite Room of the Masonic Temple when the Woman's Auxiliary held its session, more than a dozen colored women were seated as regularly chosen and officially recognized delegates. What matter if some signs of identification on the floor did have "Colored" in parenthesis under Arkansas and East Carolina. These women were there. And more than that—there was one delegate who did not sit under a "colored" sign. She was a part of the delegation from the diocese of New Jersey. She came to represent the Woman's Auxiliary in that diocese and not a Negro sector of it.

No one need forget too that in the daily noon-day programs of the Church League for Industrial Democracy, with a hearing from a Socialist, a Cooperative farmer of the South, a union organizer, Lieut. Oxley, a Negro in the Department of Labor, was included.

Here then was the Forward Movement of the Church. A genuine welcome with every external social barrier removed and a feeling of warm fellowship came about in this "Northern city of Southern exposure." The Woman's Auxiliary gave vivid and symbolic expression to its adventurous study on the Negro during Lent of last year. The Church League fulfilled naturally the expectations of

those who look to it for a Christian advance of the social frontier. What will the whole Church do officially through its authoritative bodies?

One heard the Bishop of California plead for love in the areas of missionary endeavor, industrial and racial conflict, and Christian unity. One heard the seven reports from the Oxford and the Edinburgh Conferences which dealt with those problems and reported in such terms as no one could possibly fail to understand. And those in whose veins Negro blood flows, and who are unusually conspicuous for the color characteristics of their race, sat eagerly waiting to see whether General Convention would go forward and whether we were to be considered and included in that advance. As I heard these testimonials of faith and these searching challenges to "Continue ye in My love," I thought of the 50,000 hearts that beat for Jesus Christ behind black faces that cry for a chance to go on. They know they have Churches of their own. They know they have here and there a representative field worker. They know that the Church has opened schools for them in the South which have blessed many a young life with hope and courage. I thought not only of those 50,000 Negroes, but I thought of *not one* in General Convention, save Bishop Demby, and he without a vote and with little voice. It was impossible to miss the surprise, the dismay, on the faces of the people to whom I called attention to this fact. They couldn't believe it. They could not believe that no Negro priest, no Negro layman, was in the House of Deputies to represent 50,000 loyal Church people. They knew what it meant. Their fathers fought and died for the principle of no taxation without representation. They knew that in other Christian bodies, in YMCA and YWCA, in the National Association of Social Workers, there is representation, in office as well as in representative capacity. They, like me, sat in the great Taft Auditorium for the Joint Session to hear the Church's program which included work among Negroes, to look down upon the stage where sat the National Council of the Church and found no brown or black face.

More Negroes attended these sessions of General Convention than we have ever known. Clergy and laity were there from the tip of Florida, Georgia, the Carolinas, from New Orleans, Chicago, Detroit, New York, as far east as Cambridge, Mass. What did it mean? It represented sacrifice. One member, a delegate to the convention of the Daughters of the King, had been saving for six months that she might come, live in a hotel on an equality with other delegates to her convention, and stay for a week of

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

We have received a courageously Christian document from some Philadelphia Churchman. Tearing off the cover of a recent number of THE WITNESS, our friendly subscriber typed the following message on a piece of paper and pasted it over the cover picture, mailing it to us anonymously:

THE FALSE WITNESS

The mouthpiece of the gullible and the degenerate members of the Episcopal Church who, either from ignorance or depravity, allow themselves to be heard into the

C.L.I.D.

a Moscow controlled organization aimed at the destruction of the Episcopal Church by suicide and the inclusion of the U.S.A. in the World Empire of the Anti-Christ.

CHRISTIANS BEWARE

Blind guides and pink . . . (unprintable word) are threatening both our God and our State!

All of which prompts the brief quotation: "Whom the gods would destroy they first make mad."

* * *

Lord Cecil for Sanctions

Lord Cecil of England, in this country to speak at the meeting of the World Alliance to Promote International Friendship, declared himself to be in favor of sanctions in dealing with outlaw nations. He said that the New Testament does not exclude the use of force. Actions are wrong not in themselves, he said, but in their motives. Unjust war is the worst of crimes but for the peace-loving nations to stand together to stop aggression is neither wrong nor hopeless. The Rev. Norman Nash, professor at our Cambridge Seminary, who presided at the meeting, declared that the Church has always been divided into absolutists and relativists. Bishop Oldham was reelected president of the World Alliance.

* * *

Layman Asks Question of Bishops

The Rev. Willis G. Clark, rector of St. Peter's, Charlotte, North Carolina, has a question he wants to put to the Bishops. I quote him: "Sunday I read the Pastoral Letter of the Bishops. The congregation which heard it was a very large one and they gave rapt attention. The impression was profound. After the service an active and very influen-

tial gentleman was discussing the Pastoral with several others. When he saw me he asked, 'Is that a barrage fired by the Bishops from behind the lines, or is it really the herald of a change, with them in the front?' I want to pass the question on to get an answer if possible. The gentleman was not speaking facetiously. He was in dead earnest."

* * *

Alumni Oppose Closing of Bexley Hall

A letter has gone to the alumni of Bexley Hall, theological school of Kenyon College, asking them to write to Kenyon's new president, Gordon K. Chalmers, asking that Bexley be not closed. There is, according to the letter, "a desire in certain influential quarters to close Bexley as a theological institution" on the grounds that the school is no longer needed. The letter also proposes that December 12th be Bexley Sunday in the parishes manned by the alumni at which time the needs of Bexley would be placed before their congregations.

* * *

Cambridge Students Hear Leaders

The students of the Episcopal Theological School, Cambridge, through the St. John's Society which is the missionary society of the school, heard a number of outstanding leaders this past month. Superior Whittemore of the Order of the Holy Cross was there November 18-19, telling of the work of the order and of their missionary work in Liberia. President Francis Wei of Central China College spoke on the war in China on November 16. Bishop Cross of Spokane was there the day before, while earlier in the month Bishop Azariah described the work in India. Professor Angus Dun of the Cambridge faculty talked on the Edinburgh Conference; Bishop Blair Roberts described the opportunities offered young theologs in the Dakotas, while on November 30th Canon Bridgeman of Jerusalem was on hand to explain the work being done in his part of the world.

* * *

Seamen Eat Turkey

A full course turkey dinner was provided for 1,000 merchant seamen on Thanksgiving by the Seamen's Church Institute of New York. There was also cigars, cigarettes and a movie.

* * *

Whole Populations Evacuating Chinese Towns

A cable from Shanghai received by the foreign missions department November 22 adds a new intensity to the situation as it reports whole populations evacuating towns and villages because of intensive indis-



BISHOP OLDHAM
Again Heads Peace Society

criminate bombing. "Shanghai settlement now peaceful," says the cable, but communications are cut off between the Shanghai mission office and mission stations inland, and the mission people at Shanghai have not yet been able to visit the devastated areas. Enough is known in Shanghai, however, to show that losses, both personal and property, must be immense. No further definite word has come about the Rev. H. A. McNulty of Soochow since an unverified newspaper report on Nov. 19 said his whereabouts were unknown, but the cable expresses no alarm and says he was last heard of in connection with his relief work for refugees at Soochow.

* * *

Bard College Dedicates New Pulpit

A new pulpit was dedicated recently in the chapel at Bard College, formerly St. Stephen's. The sermon was preached by Chaplain Miles L. Yates who described the pulpit, designed and executed by Leslie H. Nobbs of New York City, as a beautiful piece of artistry.

* * *

Greeks Meet in Seminary Chapel

The Eucharist according to the liturgy of Saint John Chrysostom was celebrated on November 11th by communicants of the Greek Orthodox Church in the chapel of the Episcopal Theological School, Cambridge.

* * *

Brooklyn Rector Is Decorated

Rector Alfred W. Price of St. Philip's, Brooklyn, was decorated on November 11th with the medal of the Purple Heart, an award going to those wounded in action in the last

war. He used the occasion to tell his people of his conviction that war is futile as a means of settling international disputes. The acceptance of the award, he said, "serves only to deepen this conviction and enforces the necessity of keeping faith with those who sleep where poppies grow in Flanders' Fields. They died for peace—for peace therefore we ought to live and labor."

* * *

Sunday Schools Meet in Washington

A series of tableaux picturing the work of the Church in the parish, the home, the community, the diocese, the nation and the world were presented at a mass meeting of the Church Schools of the diocese of Washington, held on November 21st. Bishop Freeman gave a short address.

* * *

Death Takes Grand Rapids Churchwoman

Mrs. Geneva C. Huntington, 94 years of age, widow of the Rev. Henry S. Huntington, died this past month at her home in Grand Rapids, Michigan. She was a devoted Churchwoman who gave two sons to the ministry, the Rev. David C. Huntington of Mechanicsville, N. Y., and the late Rev. George Huntington, formerly rector at Niles, Michigan. She also is survived by two daughters, both active Church women, Miss Eliza and Miss Adelaide Huntington.

* * *

Southern Virginia to Elect Bishop

A special convention of the diocese of Southern Virginia is to be held on January 11th to elect a Bishop to succeed Bishop A. C. Thomson, resigned.

* * *

Bishop Johnson to Conduct Mission

Bishop-Editor Irving P. Johnson is conducting a preaching mission, November 28-December 5th, at St. John's, Minneapolis.

* * *

Societies Honor Dick Sheppard

A service is to be held this coming Sunday afternoon at St. George's, New York, to honor the memory of the late Canon Dick Sheppard of St. Paul's Cathedral, London. The New York Churchmen's Association, the Greater New York Federation of Churches and the Fellowship of Reconciliation are uniting in sponsoring the service. The speakers are to be Churchman Charles C. Burlingham, vestryman of St. George's; the Rev. Donald Aldrich, rector of the Ascension and the Rev. John Nevin Sayre, director of the FOR. Others taking part in the service will be Rector Elmore McKee; the Rev. W. Russell Bowie of

Grace Church and the Rev. Robert Searle, secretary of the New York Church Federation.

* * *

Illinois Parish Has Celebration

The Church of Our Saviour, Elmhurst, Chicago, celebrated its 75th anniversary last week. Many noted individuals have been connected with what was, for half a century, known as "Byrd's Nest Chapel." Thomas Nelson Page, author and diplomat, was married in the chapel and attended services there; Thomas B. Bryan, also a diplomat, was founder of the chapel and named it after Mrs. Bryan, a member of the Byrd family of Virginia.

The discontinuance of a Chicago church and conversion of the church building into a bowling alley was the specific incident which led to the establishment of the Church's work in Elmhurst. Mr. Bryan read the announcement of such in a Chicago newspaper and concluded to offset the loss of the Chicago church (not an Episcopal church) by the establishment of a chapel on his own estate in Elmhurst. He actually converted the bowling alley in the recreation hall on his estate into a chapel and this was used for services for some time. He read the services himself, as a licensed layreader, when a priest was not available. Then he erected, at his own expense, a chapel and this was the church which Bishops Whipple, Whitehouse, Spaulding, Clarkson and later on, Bishop McLaren and Anderson, frequently visited. Bishop Anderson was the priest in charge of the mission for several years while rector of Grace church, Oak Park. Bishop E. V. Shayler of Nebraska, also was in charge for a time.

Dr. Herbert W. Prince, now of Lake Forest, and formerly in charge of the mission, was the anniversary preacher. Archdeacon F. G. Deis and Dr. Charles L. Street of St. Alban's School, were other special speakers. The Rev. W. Ridley Parson is the present priest-in-charge.

* * *

Parish Staff Has Quiet Day

Rector John Gass and his staff from the Church of the Incarnation, New York, including the workers from the east-side chapel, held a quiet day recently at St. Martin's House, Bernardsville, New Jersey.

* * *

Girls' Friendly Gives to Negro Work

The GFS is making Bishop Demby a Christmas present of its completed pledge of \$2,000 for use as a discretionary fund for Negro work in Arkansas. Each year the Society aids some missionary enterprise that cannot be met by the national budget of

the Church. In six years about \$13,000 has been given to missions, including gifts to the Church's mission to lepers in Japan and to St. Faith's School at Yangchow, China.

* * *

Youth Representatives Meet in New York

Representatives of eight youth organizations of the Church went into a huddle in New York on November 19th to discuss problems and to plan future work. Organizations represented were the Brotherhood of St. Andrew, the Church Mission of Help, the Order of the Fleur de Lis, the Order of Sir Galahad, the Girls' Friendly Society, the Knights of Sts. John, the Daughters of the King and the Young People's Federation. Among important actions taken was the appointment of a committee to consider and work out plans for a youth conference sometime next year. A large part of the time was given to a discussion of a projected world conference of Christian youth to be held in Amsterdam in 1939. This conference is intended to be a follow up of this summer's Oxford and Edinburgh Conferences with special emphasis on the meaning for youth of the questions considered by the adults this summer.

* * *

Duluth Launches Forward Program

The diocese of Duluth has launched a three year Forward Movement program: 1, to extend the contacts to the unconfirmed; 2, presentation of the Church to the unconfirmed; 3, more confirmations; 4, more information to those already confirmed; 5, part in the missionary work to every communicant. Bishop Kemmerer has suggested the forming in every parish and mission a small group for a series of round table conferences, to be led by the rector.

* * *

First Reports On the Canvass

Chicago has turned in first reports on the Every Member Canvass. The cathedral at Evanston reports a \$3,000 increase in pledges, totalling \$16,000 over a corresponding period a year ago. St. Mark's, Glen Ellyn, reports an increase of \$1,000 on a similar basis. St. Luke's, out to increase pledges by thirty-five per cent, called on 55 of the largest givers with the amounts of their pledges for 1938 figured on the basis of the increase. Practically all accepted the new figure.

* * *

Why Go to Church?

"Why go to Church?" was asked in the Forward Movement pamphlet for Advent. It prompted a number of replies. The very sound one, "to worship God" is the leader. Other

reasons given: "Because it interests and helps me." "It is my duty." "I promised to attend regularly." "It is nice way to spend Sunday morning." "I was trained to go." "I have formed the habit." "Because I like a good rousing sermon." "My friends are there." "I enjoy the fellowship." "My people expect me to go." "To be cheered up and forget my troubles." "For the music and the tone of the service." "It's like home—a rest from the world." "I count on the church to give me something that will see me through the next week's work."

* * *

Paul Rusch Visits Chicago

Paul Rusch, professor in Japan and leader of the Brotherhood of St. Andrew, addressed churchmen of Chicago on November 30th; a group of the Brotherhood a couple of days before, and the Auxiliary on December 2nd. On Sunday he preached at St. James.

* * *

Parish Dinner for New York Church

The larger parishes of New York City don't go in much for parish dinners, a regular feature of country parish life. But Grace Church held such a dinner last week, with members from widely scattered parts of metropolitan New York attending. Judge A. N. Hand appealed for greater support for missions. The Rev. John Gass, rector of the Incarnation, pleaded for a united Church. "We are living in an era differing from all others," he de-

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SOME MEMORIES

by Thomas Frank Gailor

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clared. "A new mental era began in 1858 with the publication of Darwin's 'Origin of the Species.' Untrammelled thinking has left man disillusioned about himself, and he is hungry for something that can satisfy his inner self.

"The awakening of social consciousness with the World War marked the end of another era. The troubles of the last years are the birthpangs of a new social order arising out of the ashes of the old."

Man's life and destiny depends upon the church finding some satisfactory solution to the problems of the new era, Dr. Gass concluded. Unless the church can fulfill the crying need for freedom, newness and power, it is not fulfilling its chief function, he said.

Virginia Hens Lay Eggs for Church

Here is a new way of raising money. St. James Church, Warfield, Va., where the Rev. J. Alvin Russell is in charge, owed a bank \$300, the balance of \$1600 borrowed some years ago when they built a brick church. Practically all of the members of the congregation are farmers, with little ready cash. So Mr. Russell asked the women to donate the eggs their hens laid on Sunday. A week ago the money from the sale of these eggs was presented, amounting to \$132. One woman alone donated 763 eggs which brought \$15. Other donations brought the total for the fund to \$359, thus more than wiping out the debt.

Preaching Mission for Dallas

Bishop Moore has announced a diocesan-wide preaching mission for Dallas, to begin February 13th and continue through the rest of the month.

St. James' Has Every Member Survey

St. James', New York City, where the Rev. Horace W. B. Donegan is rector, is carrying on an "Every Member Survey" with each family

called upon to get their ideas on how the parish may best serve the community. Following the canvass the program of the parish will be built around the statistics gathered.

No Word From Priest in China

A cable from Bishop Graves of Shanghai, dated November 24th, to the department of foreign missions, states that no word has been received for some time from the Rev. Henry A. McNulty whose article on China appears in this number of THE WITNESS. It is believed, however, that he is still at the refugee camp he has been organizing on the shore of a lake a few miles from Soochow.

Bishops Visit Tampa Parish

Bishop Bentley of Alaska was the preacher at St. Andrew's, Tampa, Florida, on Thanksgiving Day, and on November 28th Bishop Darst of East Carolina began a three day preaching mission in the parish. On November 16-19 a teacher training institute was held with courses given by the Rev. William F. Moses of Lakeland, the Rev. Sydney Hopson of Tampa, the Rev. John B. Walthour of St. Petersburg. The young people of the diocese held their annual convention at St. Andrew's on November 26-27, with Bishop Wing the speaker at the banquet.

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Death Takes Bishop's Wife

Mrs. Ellen A. W. Woodcock, wife of retired Bishop Woodcock of Kentucky, died on November 13th at the home of her daughter in Barrington, Illinois. The funeral service was held at Christ Church Cathedral, Louisville, on November 15th, with Bishop Clingman, Dean Elwood Haines and Dean-emeritus R. L. McCready taking part in the service.

* * *

Former Rectors Address Congregation

Bishop Clingman of Kentucky and Dean Claude Sprouse of Kansas City addressed the congregation at Trinity Church, Houston, Texas, last Sunday morning. They did it by telephone, their messages being amplified. Both of them were once rectors of the parish. It was a part of the campaign to raise \$65,000 for parish needs.

* * *

New Head for St. Martin's House

The Rev. Bruce Reddish, for the past fourteen years on the staff of St. James', Vancouver, B. C., has succeeded Dr. William Sturgis as the warden of St. Martin's House, a retreat center located at Bernardsville, New Jersey. A meeting of the friends of the house was held there on November 15th, attended by about thirty interested Church people, including Bishop Paul Matthews, Bishop Gardner and Bishop Washburn.

* * *

Canadian Churchman Protests Japan's Invasion

A protest against the death and destruction wrought by the Japanese invasion of China and the conflict in Spain has been made by the Moderator of The United Church of Canada, the Right Rev. Peter Bryce. The statement has been widely published in Canada.

"In the name of our common humanity and with all the strength of my being," Dr. Bryce said, "I protest against the awful massacre of

men, women and children as reported day by day from Shanghai and from Spain. The ghastly carnage has filled the world with horror.

"As for myself, I can no longer be silent. I cry out against this thing that in recent months has brought terror to the faces of countless children; this thing that comes out from the sea and belches forth destruction to a defenceless village. . . .

"The governments of the world should know by the strength of public expression that millions upon millions of people are being outraged in every humanitarian instinct as each day brings new stories of untold suffering from the arena of warfare. The mighty power of sentiment against all that is involved in modern warfare may yet save the world from disaster if it is expressed individually by the peoples of the world, and if it is crystallized into action by governments compelled to do so through the sheer force of the weight of public opinion."

* * *

John Gass Made Cathedral Trustee

The Rev. John Gass, rector of the Incarnation, New York, was elected a trustee of the Cathedral of St. John the Divine at a meeting held on November 23rd.

* * *

Guild of Acolytes Holds Quiet Evening

Members of the Order of St. Vincent, national guild for acolytes, held a quiet evening on November 15th at St. Paul's, Norwalk, Connecticut,

attended by members throughout the state. The conductor was the Rev. Kenneth R. Forbes, rector of St. Andrew's, Stamford, diocesan chaplain. The order is planning to have a series of quiet evenings, quiet days and retreats for its members throughout the Church.

* * *

West Indies Archbishop Visits Albany

The Archbishop of the West Indies and Mrs. Frank C. Hughson, retired missionaries, were the speakers at the annual meeting of the Girls' Friendly Society of the diocese of Albany, held at St. Paul's on November 14th.

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The Rev. F. Allen Sisco, head of St. Faith's School, was the preacher at the service which was attended by about 200 delegates and many of the diocesan clergy.

* * *

A Catholic Visits Spain

Hubertus Friedrich Prinz zu Loewenstein, German Catholic anti-fascist leader, well known publicist and lecturer, recently went to Loyalist Spain and returned with an interesting report. He had been warned that as a Catholic and nobleman he would simply be shot, but he was received in the most friendly way and given every opportunity to do and see whatever he pleased. After reporting on the general situation, this German Catholic devotes his attention to the church. He notes how Franco has been using the churches as fortresses, as was evident in Quinto after its capture by the Government. In Madrid he found that many churches

had been the targets of the fascist bombers, although they had no military importance and were readily discernible as houses of worship.

After pointing out the difficulties of the Valencia Government in religious matters, due to the open hostility of the Spanish bishops, Prince zu Loewenstein continues: "Attacks on the Spanish Government (by 48 out of 51 Catholic bishops), even if they

are not intended as declarations of sympathy for the Rebels, do untold damage to Catholic interests and strengthen the worst enemy of Catholicism which, as the German situation proves, is fascism. I know how very difficult it is to say this. But I have deliberately entitled my articles *A Christian Visits Spain*. My visit was intended, in spite of all the attacks which will now be made on



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Services in Leading Churches

The Cathedral of St. John the Divine

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New York City

Sundays: 8, 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). 9:30, Morning Prayer. 5, Evening Prayer.

Saturdays: Organ Recital at 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.

Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m. Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

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

Thursdays and Holy Days: Holy Communion 11 a. m.

The Incarnation

Madison Avenue and 35th Street

Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M. Wednesdays and Holy Days: Holy Communion 10 A. M.

Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street

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

8 A. M., Holy Communion. 9:30 and 11 A. M.—Junior Congregation. 11 A. M., Morning Service and Sermon. 4 P. M.—Evensong. Special Music. Holy Communion, Thursdays and Saints' Days, 10:30 A. M.

St. James Church, New York

Madison Avenue and 71st Street

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

8 A. M.—Holy Communion. 9:30 A. M.—Children's Service and Church School.

11 A. M.—Morning Prayer and Sermon. 7:30 P. M.—Organ Recital.

8 P. M.—Choral Evensong and Sermon. Holy Communion: 8 A. M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.

Daily Services: 8:00 A. M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursday: 11 A. M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at

Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation.

9:30 A. M. Church School. 11:30 A. M. Church School, 11:00 A. M. Morning

Prayer and Sermon. 4:30 P. M. Evensong

and Address.

Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's, Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A. M. and 5 P. M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy

Days: 10:30 A. M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:05, 11:00 a. m.; 5:30, 7:30 p. m.

Week-days: 8:00 a. m. Holy Communion

(7:00 on Wednesdays). 11:00 a. m. Holy

Communion on Wednesdays and Holy Days.

12:30 p. m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A. M. 8:00

P. M.

Week Days—Holy Eucharist — Mon.,

Wed., Sat., 10:00 A. M. Tue., Thurs.,

Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily.

Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A. M.—Holy Communion.

9:30 A. M.—Church School.

11:00 A. M.—Morning Service and Sermon.

6:00 P. M.—Young People's Organizations.

10:30 A. M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A. M.

Wednesdays and Holy Days: 10:30

A. M.

Thursdays: 7:30 A. M.

me, to be that of a Catholic pioneer in a country of which many were saying that 'Catholicism is considered the worst enemy there.'

What this German Catholic found was not an "anti-Christian country, but one which resents the misuse of Christianity in the interests of the upper classes, the nobility and the bankers." Don Manuel Irujo, Minister of Justice in the Valencia Government, promised him that out of the civil war there would emerge "a new religious freedom and a new and really popular church with deep social conscience."

Prince zu Loewenstein is not an uncritical admirer of Valencia. He finds things that are wrong, but he blames them on the war. On the whole, however, he sees the Spanish front as the "last bulwark of Europe against the savageries which the Spanish people have learned to associate with the swastika and fascism."

* * *

Bishop Manning Wants More Economic Security

Addressing a meeting of the New York Kiwanis Club on November 24th, Bishop Manning stated that industrialists as well as workers had come to recognize that "there should be and must be for all our wage earners, and for all our people, the fullest measure possible of social well

being and economic security." There were still many injustices and inequalities in economic and social life, he declared, but Americans had the duty to show that democracy, better than any other system, was equipped to solve these problems. "We want freedom for individual initiative and for courageous business enterprise along with just reward for honest labor and fair opportunity for all. Democracy alone can achieve those ideals and still retain the priceless possession of human liberty."

* * *

Ascension to Mark Liberal Tradition

Four historical services to commemorate the liberal tradition of the Church of the Ascension, New York, are to be held this winter, according to an announcement by Rector Donald B. Aldrich. The first, to be held December 12th, will mark its early relationship to the French and Dutch Churches. The second will be held January 9th when Gordon K. Chalmers, president of Kenyon College, which was aided nearly a century ago by Ascension parish, will speak on the relationship of religion with cultural and intellectual thought. The parish's part in the broad church movement and its relationship to art will be stressed at the other two services, the first to be held February 13th and the other on March 13th.

A NEGRO PRIEST GIVES RE-ACTIONS TO CONVENTION

(Continued from page 8)

General Convention. It meant that we, like the rest of the world, waited to see whether the Church would practice the Love of Jesus Christ in the new ways that the world is asking of it. We are a part of the new social order and religious revival which is anticipated by minority and underprivileged groups. Will this great Church of ours see the marks of the coming of Christ's Kingdom in the organizations all around and about it and lead the way with even more than YM and YWCA's? Will the Church head the urging of its forward looking and Christ-minded leaders and be persuaded to break down permanently these last barriers, as the hotel and restaurants of Cincinnati, under much Christian pressure from Southern Ohio, did temporarily?

Fifty-thousand colored people, and countless more who are "almost persuaded," wait eagerly for the kind of openings our Roman Catholic brethren are now offering so freely. And the garnering is manifest and abundant. Let the new Commission on Negro Work make an impartial and devoted survey and evaluation of our present work and future possibilities. But above all, let representation and franchise and counsel be forthcoming now.

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Samuel Isaac Joseph Schereschewsky, missionary and third Bishop of Shanghai, was one of the pioneers in Christian education in China, and especially noted for his magnificent work in translating the Prayer Book and the Bible into the Chinese languages. The life story of this remarkable man fascinatingly told in



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