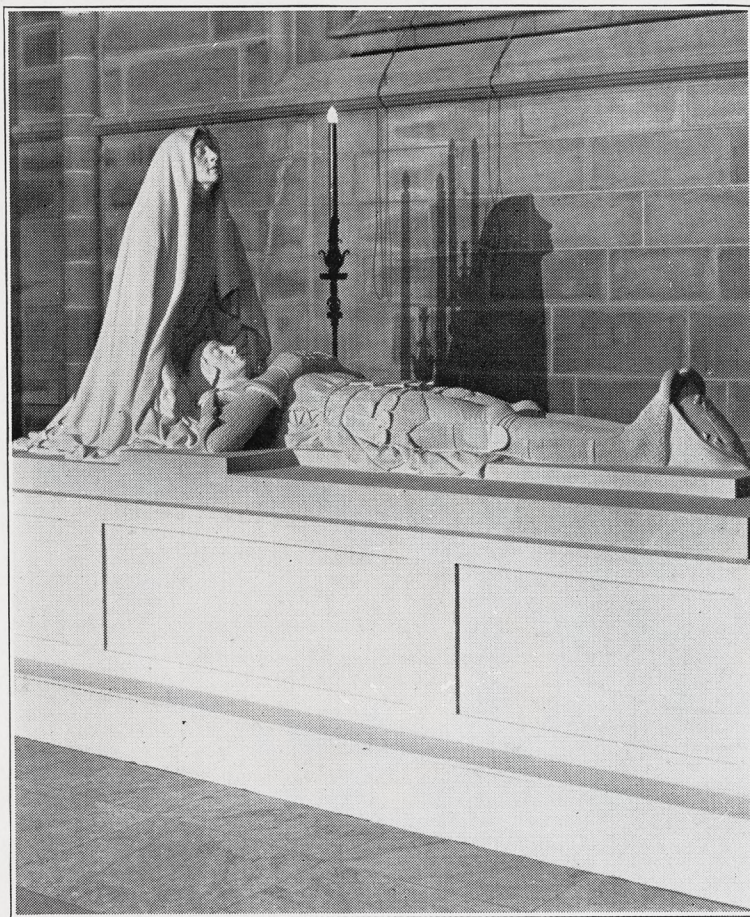


June 2, 1938
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THE WITNESS



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A WHITSUNDAY EDITORIAL

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CLERGY NOTES

ASELFORD, RICHARD, Silver Spring, Maryland (diocese of Washington), has been elected dean of the Northern Convocation of the diocese.

BULLOCK, HARLEY, has resigned as rector of the Good Shepherd, Forest City Arkansas, and is at present residing at Lookout Mountain, Tennessee.

CAMPBELL, ROBERT B., in charge of Christ Church, Kingston Parish, Virginia, was ordained priest on May 11th by Bishop Goodwin.

HARDIN, LOUIS, has resigned as rector of St. Paul's, Batesville, Arkansas, and has renounced the ministry.

HARRISON, CLARENCE E., to be ordained deacon on June 12th by Bishop Washburn at St. Barnabas, Newark, is to be in charge of St. Philip's, Muskogee, Oklahoma.

LUDLOW, THEODORE LINCOLN, is to be ordained deacon at the Epiphany, Winchester, Mass., by his father, Bishop T. R. Ludlow of Newark. He plans to spend the next year studying at the Graduate School of Applied Religion in Cincinnati.

MERKEL, GEORGE C., in charge of missions at Stuttgart and Tollville, Arkansas, was ordained priest by Bishop Spencer of West Missouri recently at Helena, Arkansas.

ONO, B. K., Japanese deacon of Brazil, was ordained priest at the annual council of the Brazilian Church, meeting April 27th at Porto Alegre.

PAUL, KENNETH DeWITT, deacon, has been deposited by the Bishop of Maine.

PERSON, ALLEN, formerly rector of Trinity, Rocky Mount, Va., has accepted the rectorship of St. Andrew's, Fort Thomas, Kentucky, effective August 1st.

VALENTA, EDMUND J., has accepted the rectorship of St. Mary's-by-the-Sea, Point Pleasant, N. J., continuing in charge of St. James', Bradley Beach.

WARD, ARTHUR B., is to be ordained deacon on June 12th at St. Barnabas, Newark, by Bishop Washburn. He is to serve at Whitefish, Montana.

WYATT, JOHN, is to be ordained deacon on June 12th at St. Barnabas, Newark, by Bishop Washburn. He is to serve as curate at St. John's, Larchmont, N. Y.

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Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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HUMAN HANDS

A Whitsunday Editorial By
BISHOP JOHNSON

RELIGION may be one of three things according to our attitude. If we are self-centered it is an irritation; if we are inactive it is a bore; if we are enthusiastic it is a joy. After all the Kingdom is within us and that which a man seeks he will find.

When I consider how little most people invest of their time and money in their religion I am not surprised that the dividends are small. One doesn't expect to become a musician without a love of music in the first place and a practice of it in the next. The great difficulty with the average American is that he has a philosophy which he substitutes for religion. What is the difference? All the difference between solving a cross-word puzzle and preparing a meal. The one satisfies our curiosity, the other nourishes us.

Philosophy is merely a process of thought which can be indulged by our fireside; the other is a way of life which involves action and effort.

There are a hundred sentimental souls who will shed tears over a mythical orphan on the stage to one benefactor who will aid the real orphan in the alley.

Religion calls into play all our faculties; intellect, affections and will; whereas mere sentiment plays upon the emotions and mere philosophy plays with the intellect. Religion involves worship and prayer; service and sharing; self discipline and self denial.

The process of revelation is interesting. In the Old Testament we have God ruling by law. He gives us the Ten Commandments and declares the penalty for their violation. It produced a form of legal righteousness which was as offensive as it was smug. When we read the Gospels we are introduced to a closer relationship with God. He is revealed in Christ as love and drew out of the multitude those who were seekers after righteousness. But even Christ's closest disciples were timid souls and unable to stand the test of devotion. They all forsook Him and fled. It was because of this weakness that Christ said, "It is expedient for you that I go away." Why?

Because He aroused ideals in them which they lacked the power to realize. They needed power from on

high and guidance on earth. So revelation enters upon the third stage. It was that which Christ promised when He said that He would send the comforter to them. This promise was fulfilled on the Day of Pentecost when God was no longer over us merely as a law-giver, nor was He merely next to us as a friend but God was to be in us as a force urging us to action and supplying us with the power to act.

It was God in the disciples which caused St. Paul to say that their bodies were temples of the Holy Ghost. It was God in the apostles which gave them courage instead of fear; eloquence instead of timidity; success instead of failure. They themselves would have been the first to acknowledge that they had been given power from on high.

It was their belief in the reality of the Pentecostal gift which caused them to pass it on to others by the very simple but suggestive process of the laying on of hands. The hands are a good symbol of three things; of the lifting up of hands in worship; of the greetings of friends in fellowship; of the employment of talents in industry.

So they chose the human hand as the instrument through which the gift of the Spirit was to be given. It is a wonderful thought that for nineteen centuries the whole Church has been tied together by a net work of human hands in confirmation and in ordination. It is so simple that men disregard its potency but through the word of His mouth and the touch of His hands Christ ministered to human needs.

So the Church has kept its mission by this sacrament of human touch in which the recipients of grace are guided into truth and endued with power. This gift is like the compass—not something to deliver us from trouble but something which suggests to us the way and keeps us in it.

It is like the dynamo which requires contact with the instruments by which we invoke light, heat and energy. It is like the human hand open to benevolence and clinched by evil.

It is the way God bestows His gifts to those who seek and withholds from those who hang back.

THE PARABLE OF THE BEDS

By

GEORGE CRAIG STEWART

The Bishop of Chicago

AN AMUSING incident ushered me into the Utrecht Conference the results of which were reported in THE WITNESS for last week. I dare to relate it because it proved to be a parable. Arriving in Cherbourg early on Sunday, May 8, I was determined to get to Utrecht that day in order to be up bright and early to take my seat with the Committee of Fourteen on Monday morning. Accompanied by Bishop Jazinski of the National Independent Polish Catholic Church, I reached Paris at 2:15 only to learn that the train to Utrecht left at precisely that same moment from another station across the city. It was necessary therefore to waste four hours in Paris and Bishop Jazinski courteously offered me a retreat and rest in his hotel. From 6:15 until midnight (really one o'clock for we turned our watches back an hour) I took to reach Rotterdam: from there, after a few minutes wait, I took another train to Utrecht, arriving in the wee sma' hours of Monday morning. I had been assigned to the Hotel Pays Bas, the headquarters of most of the delegates and so to the hotel by taxi. It was closed and dark. The night clerk was rung up. I was very tired and eager to turn in. But to my consternation I learned that all the rooms were full. They had not expected me "until the 9th." "But," said I, "it unquestionably is the 9th," and it was, though just the beginning of it. After much consultation the night clerk, thoroughly Dutch, that is to say, cautious, conservative and obstinate, had an idea. There was a room with two beds, only one of which was occupied. A Monsieur Brown from America occupied it. Did I know Monsieur Brown? Of course I did. Dr. William Adams Brown—but I protested, "you can't wake him up in the middle of the night." The clerk spoke nothing but Dutch, of which language, with a number of others, I am innocent. So heeding not my protests he rang up Dr. Brown and put me on the phone with that excellent gentleman and friend, who sleepily and with pardonable alarm learned that he was in peril of being invaded.

"But Bishop," he said, "I have only one bed, not two, and you are of course welcome. I shall be happy to share this bed with you."

Bless his heart, I am sure he meant it too. I was very tired but still had vigor enough to decline his offer, and so was finally turned out, only to be taken care of in a friendly hotel at the other end of the town, where before daybreak I finally rolled into one of those great Dutch beds "as big as a battlefield."

BUT in the morning the tale had gone about, garnished as such tales are wont to be. It turned out that in the morning Dr. Brown discovered that he had been wrong. He had been sleeping in two beds and didn't know it. They had one head-board and one foot-board but they were separate beds, only the foot

had been covered over with a folded blanket. Straightway then I accused the good doctor of double-dealing, misrepresentation—perhaps more accurately, duplicity.

But we made it up for we recognized the parabolic value of the incident. Here is Oxford and Edinburgh—the values of each must be conserved but the World Council would provide them a common head-board and foot-board without blanketing the differences of their functions.

Meanwhile I must confess I felt a little sleepy that first night of the Conference when we gathered in the great cathedral church, cold as a barn, for the opening service addressed by Dr. John R. Mott, Dr. Berkelback von Sprenkel, a Danish Bishop, with devotional acts led by the Archbishop of York, the Archbishop of Utrecht (Old Catholic) and Archbishop Germanos. Even the reception afterwards in the ancient university halls, with the inevitable wine and cakes, didn't quite make up for the *rond et rond* of the night before.

We accomplished what we set out to do and added another necessary strand in the cord which we hope will draw all the Christians of the world closer together, in a day of that strange paradox when the world as never before is one and as never before is broken into fragments.

Christ wills unity. It is good to observe that the Anglican communion is taking a leading part in every enterprise that makes in the direction of the reunion of Christendom, and this enterprise of a World Council may prove to be vastly significant in the whole ecumenical movement toward the realization of our Saviour's prayer for His disciples, *Ut unum sint*.

Talking It Over

By

WILLIAM B. SPOFFORD

AN OBSERVER with considerable first hand knowledge of China writes from Hankow that the Japanese would like to quit but cannot do so without losing face. Japanese officers, he says, are refusing to obey their high command and materials of war coming from Japan are said to be below par, due presumably to the fact that the country lacks raw materials. It is stated further that they would have been compelled to withdraw from China were it not for the materials they have been receiving in increasing amounts from the United States. We shipped them \$85,000 in arms in October of last year, with the amount steadily rising until in February we shipped them \$1,184,000 worth. The Japanese militarists had planned for a two months campaign, believing they would be able to conquer the Chinese in that time. Sufficient oil had been stored

to carry on for that period. When the supply was exhausted they turned to us—and got twenty-five million gallons. The next month they got 105 million gallons and the next 337 million gallons. One steel company alone shipped them 844,000 tons of steel in four months. We shipped them more iron in the last four months of 1937 than in the previous six years. Shipments of scrap-iron tripled in a year. First we demanded cash, on the theory that otherwise we would become involved in the war. Our money-makers then decided that it would be safe to ask for but 40% payments in cash; now there is talk of a huge credit pool so that we can continue to send the instruments of war to Japan with no cash payments. All of which is done in spite of a so-called policy of neutrality, which has not been invoked by the President against Japan, on the theory that there is no war in China because the Japanese have not declared war.

People say that it does no good to write letters to the President; to Secretary of State Hull; to Congressmen and Senators. It does. The Senate's civil liberties committee received its appropriation to carry on its work last week, largely because of letters requesting it. No shipments of the instruments of war, and the materials out of which munitions are made, to Japan would stop their aggression in a short time. Present your demands to your servants in Washington and thus help save China for the Chinese.

THE CONGREGATIONALISTS have their "287" as we have our "281," and Roger Babson, economist and statistician, staged a minor rebellion against it at the Massachusetts convention of that church, held last week. Refused a place on the official program, Mr. Babson led several hundred of the 900 delegates to another hall and there went to work on the official headquarters, which he always referred to as "287." He said that he decried the low salaries paid the average parson, and yet when he wrote an article for the official denominational weekly presenting the facts it was rejected. For two years, he declared, he has been trying to get people at headquarters to lead the way in bettering ministers' salaries, but could get no action from these leaders whose salaries far exceed those of the men in charge of congregations. "If they find a man whose ideas do not meet their approval they gang up on him and make it difficult for him to get a pulpit or better himself in the church. It's purely a matter of politics all the way through, and woe be to the man who has a mind of his own. We must liquidate the national headquarters to a point where it no longer will administer rewards and punishments to our ministers."

NOTES ON THIS TROUBLED WORLD—Eloquent testimony as to the sympathy of people throughout the world for the cause of Loyalist Spain is contained in statistics. Over ten million dollars has been contributed, practically all of it in small amounts from the people of seventeen countries. England leads with \$1,450,000; France is next with \$1,420,000; the United States is third with \$960,800. Argentina contributed \$680,000 and Sweden \$555,176. Even the

people of Germany, whose government is at war with Spain, contributed \$3,354 while the Italians driven from their homeland and now living in other parts of the world have given \$24,000. . . . Don't believe dictators. On July 26, 1934, Mussolini wired Austria's vice-chancellor: "The independence of Austria, for which Dollfuss died, is a principle which was defended and which will be still more vigorously defended by Italy." On March 16, 1938 he said to the Italian Chamber of Deputies, "I have never promised, either directly or indirectly, to defend the independence of Austria." . . . An old peasant woman, living on Italy's northern frontier, refused to plant bulbs this year. Asked why she replied, "I'm not going to plant bulbs in order that the Germans may pick flowers." . . . A friend, just returned from a four months' visit to Italy, states that Mussolini is much disturbed over the Austrian annexation by Hitler, in spite of a bluff to the contrary. . . . Fighting continues in Ethiopia with Italian casualties heavy, according to an English newspaper. . . . Mildred Eads, pretty co-ed of the University of Wisconsin, refused her appointment to the Court of Honor at the military ball saying that she did not want to add glamor to militarism. . . . British General F. P. Crozier resigned his commission because he disapproved of the actions of English troops in Ireland. Thus he lost his pension just before he was eligible for it. A group of people are now seeking to have it restored to his widow, ill and without means of support.

Prayer Book Inter-Leaves

QUESTIONING THE QUESTION BOX

SEVERAL comments have been received from readers of the recent "Question Box." One parson writes about the recommendation of communion in one kind: "I cannot think of anything more silly, more impolite, or more unbecoming. To reduce the matter to something of an absurdity: Question—'I am invited to the White House for dinner; I am afraid the desert will make me ill; what shall I do?' To which Dorothy Dix makes reply: 'The remedy is simple—leave the table before the dessert is offered you.' Could anything cause more confusion, or be more absurd, than the hasty withdrawal of a goodly number of guests from the table before the offending pudding should appear? To return the discussion, reverently, to the matter of the Lord's Table, it would seem that any solution to the problem would be preferable to the one suggested. If the communicant remains at the communion rail it at least gives the priest the opportunity to do what the rubric definitely orders to do—'deliver the same to the people . . . into their hands.' If the communicant chooses to receive the chalice and return it to the priest untouched by his lips, that is his own responsibility. He at least has not been openly discourteous. There is the alternative, also, of dipping the consecrated wafer into the chalice when it is passed to him. There is also the regular and usual method

of drinking from the chalice as every priest of the Church drinks from it each Sunday—in many parishes more often—without any harmful effects, so far as I have been able to learn.”

If anyone thinks it more courteous or rubrical to receive the chalice and return it, by all means let him do it that way. As to drinking out of the common cup, the following communication from a lady who belongs to an altar guild is to the point: “In washing purificators it is a great sacrilege to me to find them deeply colored with lip-stick and paint. Must I drink paint put into the sacred wine by my neighbor? It is high time the Church took a stand.”

Several have strongly advocated giving out the page of the psalter, especially as a help to strangers. Here, e. g., is one comment: “Many who attend our services are only ‘unintelligent’ in that they have had no training in the technicalities of the Prayer Book services, and they are most appreciative of a little courtesy in the matter of guidance shown either by clergyman or neighbor in the pew. During the years of my ministry in California and other parts of the West I have been thanked repeatedly by visitors, and also by a considerable number of somewhat lax ‘choice souls’ of our own Communion, for the help afforded by the occasional announcement of the proper page. I know at least two bishops who highly commend the practice, and I sincerely hope the Dean will ‘educate the clergy’ in this direction, instead of the other, when he realizes the error of his ways.”

This critic seems to forget that if he announces the page he thereby deprives the neighbor in the pew of the opportunity to show this “little courtesy” to strangers. Is it really desirable that the clergy do everything themselves, and leave little or nothing to the man or woman in the pew? And must worship always be made pleasant and easy? Might it not be a good thing for the stranger to find that he had something to learn in order to qualify as a worshipper?

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Let's Know

By

BISHOP WILSON

CYPRUS

IN ALL its long history the island of Cyprus has enjoyed almost no real independence. This might be because its strategic position in the eastern Mediterranean Sea has made it peculiarly desirable to larger nations or it might be because of the lack of energy on the part of the people. Probably both have something to do with it. At any rate, long before the Christian era it was successively under the control of Assyrians, Egyptians, Persians, and Greeks. About 57 B. C. it was taken over by the Romans. For many centuries it was under the Eastern Empire, ruled from Constantinople, and during the Crusades was bandied about from one control to another. The Venetians held it

for a time and then the Turks took it away. In 1878 it came under British control, and during the World War was annexed to the British Empire.

It is a long, slender island composed of two mountain ranges with a broad and fertile valley lying between. At one time it was covered by extensive forests but they were ruthlessly cut away to supply timber for Phoenician ships. One of its chief products in earlier times was copper—in fact the English name for this metal comes from a Cypriote word and the old copper mines have been brought into production again in recent years.

Long before Christ the Phoenicians imported their religion to Cyprus in the questionable worship of Astarte. Later this was absorbed into the Greek worship of Aphrodite. A colony of Jews had settled there in early days and St. Paul found synagogues organized in the island when he made his first missionary journey. Turkish conquests introduced a Mohammedan element which still makes up about one-fourth of the present population. Practically all the rest of the three-hundred-thousand inhabitants are included in the Orthodox Church.

For a time during the Crusades the Roman Catholics had erected a Latin Kingdom in the east and they proceeded to abolish the Orthodox Church in Cyprus. Orthodox bishops were dispossessed, their jurisdictions and revenues turned over to Latin bishops from Rome. At one time thirteen Greek monks were put to death for refusing to surrender. After the Crusades the Turks took charge and the Roman mission disintegrated. Under great difficulties and much persecution from the Moslems the people of Cyprus returned to their old Orthodox standard. Today the Church of Cyprus is an independent (autocephalous) part of Orthodoxy.

It was to this island that St. Paul and St. Barnabas, accompanied by St. Mark, embarked on their first great missionary venture. Later a second tour was carried out by Barnabas and Mark while St. Paul was working on the mainland of Asia Minor. Thus Christianity got a very early start in Cyprus and the Cypriote Church is exceedingly proud of its apostolic origin and its long history. St. Barnabas is supposed to have been buried there, which is quite likely since it was his home in the first place. Some time in early Christian centuries a legend arose that a copy of St. Matthew's Gospel had been discovered in the tomb of Barnabas. Ever since that time and in honor of the discovery the patriarch of Cyprus has been accorded the privilege of signing his name in red ink to all official documents.

As a Man Thinketh

ALTHOUGH speaking a foreign language, one may, all the while, be thinking in native English. There is a certain young man who impresses people as being shallow and superficial, but it is possible that he is misjudged. In spite of his flippant and worldly speech, his thought may be serious and Christian.

THE CHURCHMOUSE.

VOTE TO OPEN DOOR TO OTHER FAITHS AT THE COMMUNION

The Liberal Evangelicals, meeting in convention on May 24-25 in New York, threw a direct challenge to those who recently presented a petition to the Presiding Bishop which asked that the House of Bishops refuse to allow the clergy to hold communion services with those of other churches. The resolution was adopted unanimously by the 100 delegates attending the conference, who claimed to represent the point of view of fully 1,000 clergymen.

The adopted resolution read as follows:

"Resolved, that, in our judgment, the rubric at the close of the Confirmation Office is a disciplinary rule, intended solely to apply to members of the Anglican Communion, and having no reference whatsoever to the occasional reception of the Holy Communion by baptized members of other Christian bodies who come as guests to what is not 'Our Table' but the Table of the Lord.

"The admission of these guests is to be regarded as fully warranted historically, as in accord with the liberality of the Anglican tradition, as approved by the overwhelming majority of our people, and as avoiding a legalism which would reduce the catholicity of this church. Moreover, it is in accordance with the spirit of what our Lord said when His disciples sought to exclude from fellowship those who, though they followed Him, were following 'not with us'!"

The resolution was prepared by a committee composed of Bishop Ludlow, the Rev. Howard Chandler Robbins of the General Theological Seminary, the Rev. W. Russell Bowie, rector of Grace Church, the Rev. John Gass, rector of the Church of the Incarnation, and the Rev. Guy Emery Shipler, editor of *The Churchman*. They described the resolution as "embodying the historic teaching and practice of this branch of Christ's Church."

Bishop Ludlow, suffragan bishop of Newark, described the move as "a long step toward liberalizing the Protestant Episcopal Church" and in bringing closer a union of all the Protestant Churches.

The action was in opposition to the statement issued a month ago, and signed by 1,406 members of the Episcopal clergy, insisting that the Protestant Episcopal Church "cannot with integrity enter upon or encourage efforts toward Christian reunion except such as are based upon



HOWARD C. ROBBINS
Leader at Liberal Conference

the terms presented in the 'Lambeth Quadrilateral.' The statement also warned against inter-communion with members of other Christian churches before an agreement on matters of faith had been reached.

Several delegates, who described themselves as "clergy who would cherish and increase within our communion the warmth of personal religion which evangelicalism represents and the freedom of the open mind which marks the liberal" insisted upon referring to those who signed the statement mentioned above as "conservatives" and described their attitude as representing "a closed door" against Protestant union. They sought, they said, to open this door. The Rev. Charles D. Kean, assistant at St. George's where the conference was held and who was in charge of publicity, asserted that "the great majority of the clergy and even a greater majority of the laity are in sympathy with our group."

Preceding the vote several delegates spoke in favor of amending the resolution to liberalize it even further by omitting the word "occasional" where the resolution holds that non-Episcopalians may enjoy "occasional reception of the holy communion" in a Protestant Episcopal church.

Problems of peace and war were discussed at the evening session the first day of the conference, with papers read by the Rev. Theodore H. Evans, rector of Trinity Church, New Haven, and the Very Rev. Arthur B. Kinsolving 2nd, dean of the cathedral at Garden City. The conference closed with a dinner on Thursday at which the principal speaker was the Rev. J. V. Moldenhaus, Presbyterian pastor of New York.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Beverley D. Tucker Jr., rector of St. Paul's, Richmond, Va., and brother of the Presiding Bishop, was elected Bishop Coadjutor of Ohio at a special convention held at Trinity Cathedral, Cleveland, on May 24th. He was elected on the first ballot. Others nominated were the Rev. Andrew S. Gill of Cleveland; the Rev. Harold E. Sawyer of Utica, New York, and Bishop Cross of Spokane. According to the constitution of the diocese the clergy nominate the person they wish elected. On the first ballot of 81 votes Tucker received 42, Gill 24, Sawyer 11 and Bishop Cross 4. The laity, sitting as a separate house, then confirmed the nomination by a vote of 61 to 7. For four months prior to the convention a special committee had been gathering information about possible men for the office, narrowed the field to six men and presented the detailed information about their records to those attending.

* * *

Another Election in Arkansas

Dean Claude Sprouse of Kansas City having declined election as bishop of Arkansas, another convention has been called for June 28th in Little Rock. The diocesan paper lists the following clergymen as the likely candidates: The Rev. Thomas Carruthers of Houston; the Rev. George Davidson of Los Angeles; the Rev. Malcolm Lockhart of Jacksonville; the Rev. Bland Mitchell of Birmingham, and Dean Frank Rhea of Boise.

* * *

New President for General Alumni

The Rev. William J. White, rector at Bogota, N. J., was elected president of the alumni association of the General Seminary on May 24, when more than 200 alumni of the School returned for commencement.

* * *

The Problem Facing the Nation

Clarence A. Dykstra, president of the University of Wisconsin, in addressing the students of Hobart College at commencement on May 23rd, declared that the task before democratic America is "to achieve security in a social organization which will maintain freedom. Do we have to kill one to achieve the other?" He declared that democracy could be preserved only by a "widespread distribution of property and spending power and a decent way of existence

for all." Doctorates were given to Suffragan Bishop R. A. Heron of Massachusetts and the Rev. Jerome Kates, rector of St. Stephen's, Rochester, N. Y.

* * *

Religious Instruction in Public Schools

Weekday religious instruction in the public schools, the ambition of church leaders for years, was assured in Elgin, Illinois, when it was announced on May 24th that a fund of approximately \$6,000 had been raised to hire a supervisor and a teacher. The Rev. Crawford W. Brown, rector of the Redeemer, has been the leader of a united effort on the part of fifteen Protestant churches in promoting the idea and raising the funds.

* * *

Bishop Perry Asks for a Suffragan

Bishop Perry of Rhode Island asked for a Suffragan Bishop at the convention of the diocese held at the Cathedral, Providence, May 23-24, and a plan for financing the office was approved. A special convention will be held when Bishop Bennett, formerly of Duluth, who has been "Auxiliary Bishop" of the diocese for seven years while Bishop Perry served as Presiding Bishop, will undoubtedly be elected. A high spot of the convention was the address by the Rev. Henry A. McNulty, missionary to China, who described how churches had been seized by the Japanese and turned into bars and brothels. He told also how Chinese girls, including many Christian workers, had been taken by Japanese soldiers and never again heard from.

* * *

Choir Festival in Pittsburgh

Twenty-two choirs composed of 600 voices took part in the first choir festival of the diocese of Pittsburgh, held on May 22nd at Calvary Church. The Rev. H. Boyd Edwards, rector of the Ascension, was the preacher.

* * *

Memorial Garden at Troy Parish

Bishop Freeman of Washington dedicated a memorial garden at St. John's, Troy, N. Y., last Sunday, a memorial to the Rev. Henry R. Freeman, his brother who was rector of the parish for many years. It is a beauty spot in the heart of the city that affords a place of seclusion for rest and meditation.

* * *

Western Massachusetts Sets Up Diocesan Council

A council of 24 members to promote missions, religious education and social service, was created at the convention of Western Massachusetts, meeting in Fitchburg, May 17-18. A law requiring physical ex-

aminations—you know the rest of it. The convention approved.

* * *

To the West; to the West the Land of the Free

Here is a letter from the Rev. Charles G. Reade, beloved parson of Cincinnati: "Reading your open letter to the President (May 19) I am reminded that when I came to this Land of Liberty in December, 1883, on the old *Grecian Monarch* (later the *Pomeranian* sunk during the war) I landed in Jersey City. As a second class passenger it was as easy for me to enter the United States then as it is now to go to Canada. My fellow passengers in the steerage, Russians in wool-hide coats, Italians, Irish and a few English, to keep up their spirits on the thirteen day cold and boisterous voyage used to sing. One song ran: *To the West To the West, To the Land of the Free, Where the Mighty Missouri rolls down to the sea,*

Where a man is a man if he's willing to toil,

And the humblest may gather the fruits of the soil.

This is interesting in view of government interference with crops, with sharecroppers and dust bowls, erosion and other man-made inventions.

"Another song was sung by a lively young cow puncher who escorted several hundred head of cattle across the briny and came back to New York second cabin. He sang of his adventures in Jersey:

Oh you may talk of this and you may talk of that,

And you may talk of a place being noisy,

But by the . . . No I will not swear, The Devil's in New Jersey.

"In the light of present events this strikes me as quite a prophesy. My own personal experience was that I went to the real United States—Ohio—and in Dayton and Cincinnati worked chiefly as a newspaperman, a Y.M.C.A. secretary and a clergyman. I am now retired but in over a half century I was out of a job but three days. Perhaps this was because I regarded my positions as jobs, real jobs, worth doing."

* * *

Change Place of Synod Meeting

The synod of the province of Washington is to be held in Richmond, Virginia, October 19-21, rather than in Lancaster, Pa., as previously announced.

* * *

Lexington Holds a Convention

The convention of Lexington was held at Ashland, Kentucky, May 17-18, with Dean Emerson of Cleveland preaching the sermon at the

opening service and the Rev. Daniel McGregor, executive secretary of the National Council's department of religious education, the speaker at a mass meeting. The convention acted favorably on Bishop Abbott's suggestion that a committee appraise the missionary and aided work in the diocese.

* * *

Commencement at Berkeley

The Rev. Howard Chandler Robins of the General Seminary is to be the speaker at the commencement of the Berkeley Divinity School, being held in New Haven on June 8th and 9th. The Rev. William Grimes is the alumni preacher.

* * *

Bequests to New Hampshire Church

A trust fund of \$45,000 has been left to St. Paul's, Lancaster, N. H., by the will of the late Mrs. Charles C. O'Brien, communicant.

* * *

Bishop Quin has an Anniversary

It was twenty years ago that Bishop Clinton S. Quin was elected Bishop Coadjutor of Texas. He was rector of Trinity, Houston, at the time.

* * *

Wyoming Bishop Visits Michigan

Bishop Ziegler of Wyoming preached at the Messiah, Detroit, on May 22. Detroit is his birthplace and he returned for the first time in a number of years.

* * *

Announce Program for Church Congress

Following a meeting in Washington of the committee in charge of the next Church Congress it was announced that the Congress would meet in the same city April 25-28 of next year. Speakers have not yet been announced but the following subjects are listed: The Unchanging Gospel; The Gospel and the New Testament; The Gospel and the Church (as a message; as community); The Gospel and Modern Man; the Relevance of the Gospel for Today; the Gospel and our Parishes.

* * *

Presiding Bishop Declares for United Front

In order that the anti-church sentiment sweeping totalitarian states might be combated there must be a corporate alignment of Christian forces, Presiding Bishop Tucker declared on a visit to the San Francisco Bay area May 21. "I feel that ultimately there must be a merger of Protestant Churches," he said. "We are heading toward it, although we stand far from united. There are practical differences that as yet stand in the way, but some-

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time there must be a corporate unity, a united front through which Christians must shoulder a common responsibility."

The theory of communism is as inherently religious as the New Testament, Bishop Tucker held, although the Russian Soviet attitude seems bad. "Russia," he said, "will return some day to a formal religion. I know the country, I know the people. And I know the need of both for spiritual expression." He was very critical of the status of religion and of the individual in fascist Germany.

The Presiding Bishop expressed the view that in the last two or three years there has been a definite upturn in religion, especially among youth. "Our modern youth, born into depression, torn between hope and despair, is turning more and more to a specific and serious interpretation of religion." In this country the need is to "instill in individuals a sense of need of general welfare, of the common good, and many of our difficulties will vanish."

* * *

New York's Mayor Speaks in Washington

Mayor LaGuardia of New York was the speaker at a Memorial Day service held at Washington Cathedral. "Let us resolve," he declared, "that no single American shall be sacrificed for the territorial greed of any dictator, no matter who he may be. If there is an epidemic of war we should quarantine ourselves. No one can be satisfied with economic conditions here and there is plenty of opportunity for service in this field."

* * *

Graduation at Cincinnati School

The Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, was the speaker at the graduation at the Graduate School of Applied Religion, held on May 30th. Seven men were graduated. The annual retreat of the school was held May 26-28 under the leadership of the Rev. Wilford O. Cross of Cincinnati.

* * *

Henry D. Phillips Elected Bishop

The Rev. Henry D. Phillips of Trinity, Columbia, S. C., was elected bishop of Southwestern Virginia as successor to Bishop Jett, retired, at the diocesan convention held May 17th. A close second was the Rev. John J. Gravatt, rector of Trinity, Staunton, Va. The election was on the eighth ballot. Others to receive votes were the Rev. Carleton Barnwell of Lynchburg; the Rev. Alfred R. Berkeley of Roanoke; the Rev. Churchill J. Gibson of Richmond; the Rev. D. L. Gwathmey of Wytheville; the Rev. Jennings W. Hobson

of Bluefield, W. Va., and the Rev. Robert A. Magill of Lynchburg. The Laymen's League of the diocese held a mass meeting in connection with the convention at which Bishop Jett, retiring Bishop, was praised and presented with a check by the laymen and a chair and a foot-rest by the clergy.

* * *

Empire Day at Detroit Cathedral

They observed Empire Day at St. Paul's Cathedral, Detroit, on May 22, with a Scottish regiment coming over from Windsor, Ontario, to lay a wreath on the soldiers' and sailors' monument. They made quite a hit as they marched along the street, 450 of them, with the pipe band, the brasses and the drum and bugle sections. The preacher was Canon H. F. D. Woodcock of St. James Cathedral, Toronto, with whom Dean Kirk O'Ferrall exchanged pulpits.

* * *

Bishop Gooden to Visit England

Bishop Gooden of Los Angeles was born in England, coming to the States as a boy. In all the intervening time he has never visited his homeland, but now plans to spend the summer there.

* * *

Differ as to Proper Punishment

Judge Thomas F. Gallagher, faced with the task of punishing two boys in Fitchburg, Mass., for stealing ordered a horsewhipping at the hands of their fathers. The parents promptly condemned the order as "uncivilized" and declined to carry it out. The mother of one suggested that payment for damages, amounting to \$50, be accepted instead, and this in spite of the fact that the sole support of the family comes from a son who earns \$10 a week. Her husband is an invalid. The Rev. F. H. Sleep, rector of the Good Shepherd, Fitchburg, supported the judge. "No one can doubt," he declared, "that the judge was convinced that a whipping, better than any other punishment, would return the boys to honest tasks. Surely there can be no shame or degradation in the proper punishment of a child for wrongdoing." Which rather seems to beg the question which is what constitutes proper punishment. I am with the parents, though being of a practical turn of mind I doubtless would save the fifty dollars and whip my kid. But I certainly would not bear down.

* * *

Captain Mountford Visits England

Captain Frank Mountford, head man of the American Church Army, returned to his native England to

take in the Church Army conference that was attended by 900 Church Army workers. He reports that 800 homes and flats have been erected by Church Army in London in what were formerly slum districts. Dr. Carlile, head of England's Church Army, told the conference: "If Jesus was a landowner he would try to make arrangements for the man with a small income and large family. We are trying to be landlords in Jesus' name." To Canon Marriott of Westminster Abbey Chief Carlile said, "Have you any message from heaven to those of us who work for the man in the gutter?" The Canon replied: "Sometimes we say, 'Come and hear the gospel.' At Church Army headquarters it is 'Come and see the Gospel.' The Gospel is believed when seen."

Prebendary Carlile is approaching his 92nd birthday and yet remains the head of the Army, and according to the same Westminster Canon "is the greatest preacher the Church of England has had in fifty years."

Captain Mountford had twenty-five minutes with the Archbishop of Canterbury at Lambeth Palace and reports that the head of the English Church showed keen interest in the work being done by the Army in America.

* * *

Rural Mission in Southern Ohio

The Rev. David R. Covell, executive secretary of Southern Ohio, conducted a mission from Trinity, Troy, Ohio, which embraced the entire county, with nine neighboring parishes cooperating. It was held from May 8th through the 15th. In preparation 53 women from other parishes in Southern Ohio called at all the homes in the town to invite people to take part in the mission. More than 1,000 homes were visited, with careful reports filed on each one. Laymen's activities, young people's work, the work of the Auxiliaries, was stressed throughout the week. Bishop Hobson gave a follow-up sermon at Troy on May 22nd. Miss Mary Klemm, diocesan secretary of the Auxiliaries, and Captain Earl Estabrook of Church Army took an active part in the enterprise.

* * *

Bishops Speak Their Pieces

Bishop Stewart of Chicago and Bishop Perry of Rhode Island, returning on May 20th from the Utrecht conference, spoke their pieces to the ship reporters on landing in New York. Said Bishop Stewart: "We Americans are often too smug in our criticism of other nations. We boast much of freedom, yet submit to a controlled press, controlled not by the government but

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"We are horrified at the persecution of the Jew abroad, while we boycott him from our own clubs and colleges and homes.

"We are heroic in the championship of universities in the Near East, while we continue to repress and oppress our own American Negro."

Bishop Perry likewise insisted that it was time for Americans to stop cracking down on foreign countries and give attention to our own affairs. "We raise the accusing cry of fascism or communism against conflicting forces in Spain. Then what shall we call the destruction threatening our industries, breaking down our public morale and reducing millions of families to stark poverty?"

* * *

Beaumont Parish Receives Bequest

St. Mark's, Beaumont, Texas, has received \$5,000 as a trust fund from the estate of the late Miss Theodosia Henry. One of Beaumont's pioneers, she wrote her own will in longhand and even named the stock in which the \$5,000 should be invested. She then stipulated that on the first Sunday of each month \$15 should be placed in the alms basin, "five dollars each for my mother, Anna; my brother, Robert Henry, and myself. So that 'while we are dead yet shall we live.'"

* * *

Tributes to a Great Churchman

Governor Lehman of New York; Henry T. Moore, the president of Skidmore College; the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, and George R. Lunn, pub-

lic service commissioner of New York, paid tributes to the late George Foster Peabody at an impressive service held at Bethesda Church, Saratoga Springs, N. Y., on May 22. Other tributes, received from notables, were read, including those from President Roosevelt; Supreme Court Justice Charles Evans Hughes; Solicitor General Robert H. Jackson; Robert R. Moton, former president of Tuskegee Institute, and John D. Rockefeller Jr. A liberal both theologically and socially, Mr. Peabody devoted his long life to many worthy causes, notably educational work among the Negro race. A man of wealth, he gave it all away to the enterprises he wished to further and died a comparatively poor man. The service at Saratoga Springs was arranged by the Rev. Irving G. Rouillard, the rector of the church where Mr. Peabody was a communicant. Other clergymen to take part in the service besides Mr. Rouillard and Mr. Melish were Dean Sturgis of St. Paul's Cathedral, Boston; the Rev. Edward M. Parrott, rector of the parish at Lake George, where Mr. Peabody spent his summers; and the Rev. F. Allen Sisco, head of St. Faith's School at Saratoga Springs.

* * *

Memorial Service for Bishop Cook

A memorial service for Bishop Philip Cook was held on May 15th at St. Mark's, San Antonio, Texas, where he served as rector from 1911 to 1916. A special service was compiled by the Rev. Arthur R. McKinstry, present rector, who also

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preached the sermon to a capacity congregation. The parish is to erect a bronze plaque in memory of their former rector and it is also likely that an endowment fund of \$25,000 will be raised as a memorial, the interest to be used to further religious education.

* * *

Cathedral Builders Meet in Trenton

The annual meeting of New Jersey's guild of cathedral builders was held on Memorial Day at Trinity Cathedral, Trenton. The guild was organized in 1935 by Bishop Paul Matthews and is composed of those who wish to contribute to the million dollar fund being raised for the construction and endowment of the cathedral. Bishop Gardner, Bishop Matthews and Dean Frederic M. Adams were the leaders at the meeting.

* * *

Convention of Western North Carolina

The convention of Western North Carolina met at Tryon, May 18-19. Preliminary action was taken looking toward the securing of pensions for lay workers, and changes made in the canons toward greater influence in the selection of rectors of dependent parishes, on the part of the Bishop, and the curtailment of the power to incur indebtedness for permanent improvements on the part of dependent parishes and missions. Inspiring addresses were made at the night service by the Rev. Cameron Mac Rae of the China Mission, and Dean Blankingship of the Cathedral in Havana.

* * *

Bishop Hulse Is Buried

The body of Bishop Hulse of Cuba was interred at Asheville, N. C., on May 17, with Bishop Gribbin of Western North Carolina and retired Bishop Touret taking the service.

* * *

With Traditional Pomp and Circumstance

The 118th commencement of the General Seminary was held last week, with traditional academic ceremony. One of the outstanding

RETREAT AND CONFERENCE

For student chaplains, college rectors, school-masters and others interested. At Merrywood, Marlboro, N. H., begins at supper, Sept. 7 and ends after breakfast, Sept. 10. Leader: Rev. Charles Whiston of China. Cost \$5.00. Accommodations limited to 50. Apply to Secretary Rev. F. B. Kellogg, Christ Church, Cambridge, Mass.

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events was the awarding of an honorary doctorate to a Negro priest. The man so honored is the Rev. George M. Plaskett, rector of the Epiphany, Orange, N. J., who graduated from the school in 1908. Others to receive honorary degrees were Bishop Essex of Quincy, class of 1910, and Bishop Fenner of Kansas, class of 1916. Diplomas went to 25 graduates. The degree of bachelor of sacred theology in course went to 13 General graduates of former years, while the degree of master of sacred theology in course went to Archdeacon Gribbon of New Jersey.

* * *

Michigan Rector Gives a Boost

Rector R. D. Malany, rector of Trinity, Alpena, Michigan, in addressing the 9th annual convention for older boys of the diocese of Michigan, suggested the use of THE WITNESS as study material for chapter meetings of the Brotherhood of St. Andrew. Incidentally, his parish had the largest delegation, eleven, to the conference though Alpena was farthest away from the place of meeting, Lansing.

* * *

Convention of Southern Virginia

Bishop William A. Brown presided over his first convention as Bishop of Southern Virginia when it met at

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Danville, May 10-11. The delegates apparently are already looking ahead to the 1940 General Convention for they passed a resolution petitioning G. C. to omit from the Communion Service the words: "And now as our Saviour Christ hath taught us we are bold to say." An effort was lost to limit lay representation in the convention to men; likewise a proposal to move the diocesan office from Norfolk to Petersburg was lost. The convention went on record as favoring a state law requiring medical examinations before marriage.

* * *

News Notes of Southern Ohio

A century and a half of service to Christ Church, Springfield, Ohio, was recognized when the congregation gathered to pay honor to Judge Guy R. Gram and Mr. Charles L. Aldrich, both of whom have sung in the choir for fifty years, and Mr. J. B. Cart-

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... mell, a vestryman for fifty years. . . . The Rev. C. R. Garney of Columbus, Miss Mary Klemm, secretary of the Auxiliary, Mrs. G. Russell Hargate and Miss Margaret Batchler were the leaders at a conference of young churchmen, meeting in Columbus on May 29-30. . . . Want a better lawn? Get the state university to cooperate. That is what they did at St. Paul's, Columbus, when the department of architecture of the university had a class work out ways to make the grounds more beautiful. The men's club is now raising the cash to pay for it. . . . All the Episcopal churches in and around Columbus are uniting for an outdoor service to be held at St. Alban's on June 12. . . . Older boys of the parish recently conducted the morning service at All Saints', Portsmouth. Rector Henry N. Hyde however did the preaching.

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Girls' Friendly Society Holds Conference

The Girls' Friendly Society of the fifth province held a conference May 26-29 at the Holiday House at Pine Lake, Michigan.

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Brooklyn Rector Wants Fewer Appeals

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, writes without punch-pulling in his little parish paper. In the last number he dealt with money matters:

"The announcement of pink teas, bazaars, bingo and card parties does not enhance the devotional atmosphere. Nor is service a place for financial appeals. As an officer of the Church I am compelled to make appeals at the order of my superiors altho' my conscience tells me they are entirely out of place. We make a painstaking canvass once a year. On the basis of pledges we advise the diocesan council what they can count on. The nation wide campaign held out the assurance that special appeals would be eliminated—but appeals continue thick and fast. Scarcely were the envelopes for 1938 distributed before we received appeals for 'China relief.' In February came envelopes for Church Charity Foundation, which does not share in the quota. Then came an appeal from Lawrenceville, an eminently worthy work which ought to be supported by the National Council. Then comes a letter asking us to distribute envelopes for the General Seminary. The next mail brings a request from the Federation of Churches. Meantime we are asked for an offering for some sort of work in Jerusalem, which is not important enough to apply on the quota! It is utterly impossible to give even a small amount to these objects. We are not Astors or Vanderbilts and those re-

sponsible for the unceasing demands ought to be made to understand this. Our first duty is to meet our modest budget, pay our assessment and discharge our pledge to the diocese."

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A Letter From Anking, China

Miss Emeline Bowne, on the staff at St. James Hospital, Anking, China, writes THE WITNESS as follows (at the same time sending

in her subscription for two years which seems to indicate that she has no idea of leaving her post):

"It is very pleasant to be able to write that Anking is still peaceful in spite of rumors to the contrary. Of course no one knows what will happen from day to day as the gunboats could very easily slip up from Wuhu within a few hours. We have had rather frequent air-raids and bombings but fortunately there has

Services in Leading Churches

The Cathedral of St. John the Divine Amsterdam Avenue and 112th St. New York City

Sundays: Holy Communion, 8, 9 and 11. Morning Prayer, 10. Evening Prayer, 4. Weekdays: Holy Communion, 7:30. (Also 10, Wed. and Saints' Days). Morning Prayer, 9:30. Evening Prayer, 5. Organ Recital, Saturday at 4:30.

Chapel of the Intercession Broadway at 155th New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York Rev. W. Russell Bowie, D.D. Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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

Sundays: Holy Communion 8 and 10 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 The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Fridays, Holy Communion, 12:15 P. M.

St. Bartholomew's Church Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
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: 8:30 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 Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursdays (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.; 4:30, 5:30 p. m.
Weekdays: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels Baltimore, Maryland St. Paul and 20th 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., Tues., 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 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.

been little loss of life or property.

"In spite of the fact that our three regular mission schools have had to close, and it has been thought best because of uncertainty of conditions not to re-open the two parish churches, there is a great deal of activity in the mission work. The hospital compound is the center, the hospital itself is busy although the staff is much depleted; the evening and Sunday Services in hospital chapel are remarkably well attended and in the larger of the two nurses' homes which was vacated at the time of the general exodus early in December, we have a flourishing primary and secondary school with almost a hundred youngsters. The teachers are regular mission school teachers so there is no extra expense. The children pay no fees so if there should be any immediate danger of the city being occupied it could be closed at a moment's notice.

"Bishop Huntington was here for a ten days' visit after his return from furlough. It is very much easier to make the trip from Hankow now that a launch is running part of the way to Kiukiang. While he was here he confirmed a class of six and when next he comes there will be another class ready for him as they are already being prepared. At the present time there are about

forty people preparing either for Confirmation, Baptism or the catechumenate. These classes meet each evening for half an hour after evening prayer. The hospital fairly buzzes with activity. These are the days when everyone feels that every minute counts!

"The Rev. Robin Chen is pretty much responsible for all that is going on. He always enjoys THE WITNESS when I pass it along to him."

Robin Chen, mentioned in the letter, is an old friend who spent a year in the United States some years ago, doing special work in a seminary and at Dr. Keller's summer school. I have an idea he will one day be the Bishop of Anking.

* * *

What About the Colonies?

The department of international justice of the Federal Council of Churches is sounding out religious leaders on the question of colonies.

Ministers of 50,000 Protestant churches have been circularized with a pamphlet which contains a proposal and some informational data. The proposal was adopted by a conference of church leaders here in New York City in January and was received by the executive committee of

the Federal Council and commended to the churches as a basis for study and action. The guiding principles of the proposal are quoted from the message of the Oxford Conference on Church, Community and State. Referring the matter to the churches constitutes, therefore, an effort to reduce generalized statements of ideals to practical measures for solving world problems.

In view of Germany's demand for colonies and the entertainment of the demand on the assumption that subject peoples may be made the footfalls of empire politics, the proposal calls for the "drastic modifications of the whole colonial system." This suggestion is made not only in the interest of justice for subject peoples but also with a view to removing some of the basic causes of war: "To grant independence to colonies and so permit them to establish the open door to trade, investment and other enterprise would remove the incentive to seize such territories by war. Nations would no longer have the excuse that they must conquer territory in order to satisfy essential needs.

"What greater contribution can the churches make to justice and peace and to the alleviation of international tension than to work for the abolition of the colonial system?"

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