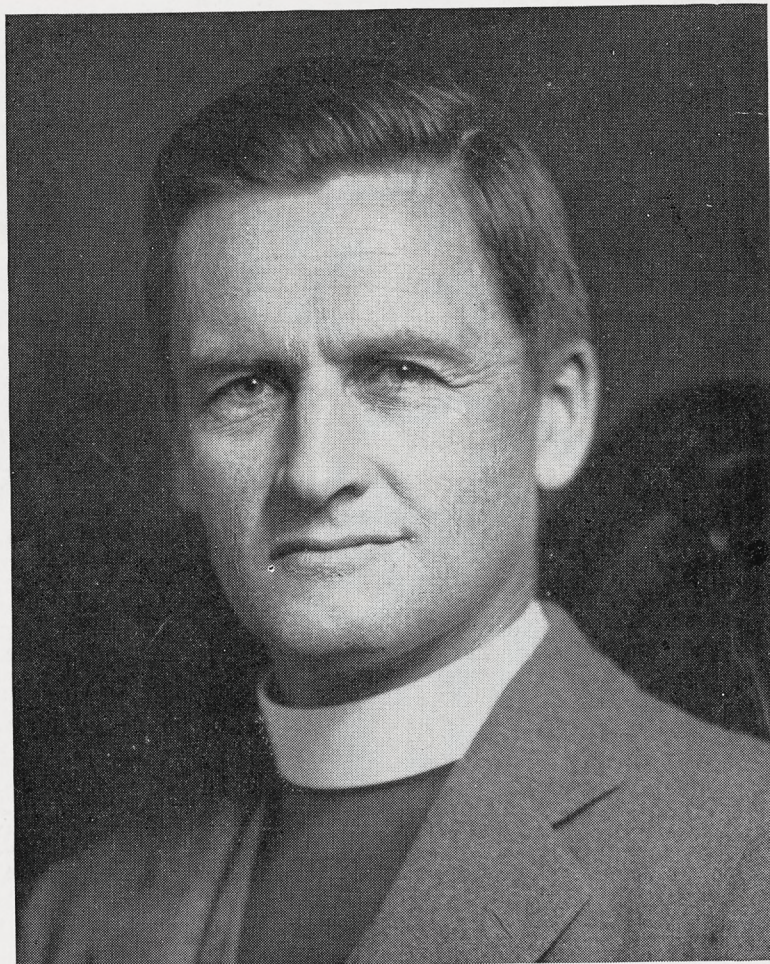


September 8, 1938
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THE WITNESS



MALCOLM E. PEABODY
To Be Consecrated on September 29th

AN EDITORIAL BY BISHOP JOHNSON

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CLERGY NOTES

ANDERSON, EDWIN J., in charge of St. Aidan's, Blue Island, Illinois, was married on July 30th to Miss Phyllis Fraser.

BELFORD, LEE ARCHER, has been appointed in charge of St. Andrew's, Douglas, and St. Matthew's, Fitzgerald, diocese of Georgia, with residence at Douglas.

BRANT, GORDON E., formerly rector of All Saints', Minneapolis, is now the rector of the Advent, Chicago.

CAUTION, TOLLIELL, formerly vicar of Holy Cross Church, Harrisburg, and St. Barnabas, Altoona, Pa., has accepted the rectorship of St. Augustine's, Philadelphia. Address: 652 North 43rd Street, Philadelphia.

ELLIS, ALFRED D., in charge of Plainview Texas, was married recently to Miss Lois Huddleston of Nashville, Tennessee.

HENCKELL, P. WALTER, in charge at Big Spring, Texas, was recently married to Miss Lou Heyes of Colorado, Texas, daughter of Archdeacon and Mrs. J. W. Heyes.

HENSHAW, RICHARD T., rector of Christ Church, Rye, N. Y. since 1910, died on August 30 at Laredo, Texas, following a visit to Mexico where he contracted a fever.

HUMMELL, BERNARD, formerly the rector of Holy Trinity, Madisonville, Ohio, has accepted the rectorship of St. Ann's, Nashville, Tennessee.

JOHNSON, BISHOP IRVING P. is to be addressed at 1313 Clarkson Street, Denver, until October first when his Minneapolis address will be announced.

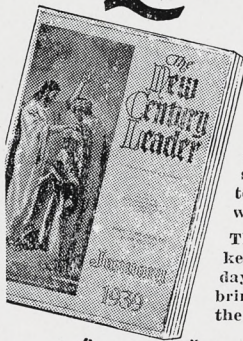
JONES, EVERETT H., canon of Washington Cathedral, has accepted the rectorship of St. Mark's, San Antonio, Texas.

McELWAIN, BISHOP FRANK A., Bishop of Minnesota and professor at the Seabury-Western Seminary is to be acting dean of the seminary pending the election of a successor to Dean Grant.

MILSTE'D, ANDREW D., formerly rector of the Good Shepherd, York, diocese of Upper South Carolina, has accepted the rectorship of St. Luke's, Fort Myers, Florida.

(Continued on page 15)

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THE WITNESS

A National Paper of the Episcopal Church

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

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PERVERTED RELIGION

An Editorial by
BISHOP JOHNSON

“ONE religion is as good as another. We are all headed for the same goal and it makes no difference which road we travel.”

These statements are frequently made notwithstanding the fact that they are absurd and spring from indifference rather than from a love of the truth. As a matter of fact there is nothing quite as injurious as bad religion. It is the truth, as our Master said, that makes us free. He also said, “Because I tell you the truth, therefore you will not believe me.”

If the premises of religion are false the results are bound to be disastrous. It was for this reason that our Lord spoke to the multitudes in parables, lest men who were not seeking righteousness should assimilate half truths and produce false theories. Half a lie is far more deceptive than a brazen lie.

The apostles asked the Master why He spoke to the crowd in parables and explained them only to His disciples. He replied that He spoke to them in parables lest they should see with their eyes and hear with their ears and be converted, for, He said, their eyes were closed and their ears were dull and their hearts were gross. The result would be not the Gospel but a garbled form of it. It would be like throwing pearls before swine. The result would not only be the destruction of the pearls but they would turn again and rend him.

He had good reason for saying this because that was exactly what happened in His case. It was the bad religion of those who heard Him which turned and crucified Him. Christ was not put to death by non-religious people but by those who were the advocates of bad religion.

The love of God is like an electric current. It is capable of producing light, heat and energy if it is properly used, but it will burn and destroy and kill if used wrongfully.

It is the price we pay for all our blessings. The love of God is a powerful force which is capable of producing love, joy and peace. But if God's love is met by ingratitude, resentment and bitterness it is a devastating fire. It is like the sun which dries up one

field and makes another fruitful. As St. Paul expressed it, the grace of God to one is a savour of death unto death and to another the savour of life unto life.

Our Lord spoke in parables in order that those who really were in search of righteousness might seek and find. A parable conceals truth in such a way that it is revealed only as men seek to find it. All of God's gifts are blessings when men put forth the effort to search them out.

Did you ever try to teach an unresponsive person? Far better if you had spared the effort. “Verily Thou art a God that hidest Thyself”, and also hides the treasures of truth, beauty and goodness. They will never be revealed to the indifferent and the inert but only to those who hunger for them. Bad religion is like a bad medicine. It does more harm than good. To found religion upon intellectual curiosity or sentimentality or legal respectability is to produce bad results.

BY THEIR fruits shall you know the value of the prophets. Religion to be beneficial must have an ethical basis, a spiritual hunger and sacrificial devotion. Then and then only does it bring forth the fruits of the spirit. Our Lord never tried to reach the crowd. Seeing the multitude He went up into a mountain (He withdrew from the crowd) and when He was set His disciples came unto Him. His message was to those out of the crowd who were attracted by His person and His teaching.

The soul is like the soil. The virgin soil is wonderful but when it is turned up by the plough then it will produce fruits and flowers if it is cultivated, or weeds and dust storms if neglected. The ethical laws which govern human conduct are as inexorable as the laws of agriculture. Man discovers them; he cannot create them.

If the world today is full of noxious weeds and political dust storms, it is because our leaders are ignoring the principles necessary to produce the fruits of the spirit which are love, joy and peace. In this age of mechanical and corporate regimentation the joyous-

ness has gone out of life and instead of winsome personalities we have mechanical gadgets who are parts of a machine.

For Christ to preach His gospel of love to a group whose sole concern is to promote their own interests would be to create a perverted religion which, like the weeds, is worse than the virgin sod prior to the introduction of the plough.

A perverted religion is the source of fanaticism, strife and bitterness. Unless our religion is founded on love and is the result of a pure hunger for righteousness it becomes a futile thing, for God reveals all truth only to those who seek it.

Christ spoke in parables in order to draw out of the multitudes those who were really seeking the Kingdom of God and His righteousness. No others were eligible for discipleship.

Talking It Over

By

WILLIAM B. SPOFFORD

ONE OF THE GREAT NAMES of present day Christendom is that of John Macmurray, Churchman and professor at University College, London. His name is familiar to most of the clergy as the author of one of the great books of recent years, *Creative Society*. That laymen and laywomen are not as familiar with his work is the more to be pitied since his message is written mainly for them. As a sociologist and economist as well as a Christian he faces this troubled world and writes fearlessly in terms that all can understand. What he says is not what all Church people want to hear, but it is important, perhaps for that very reason, that they face the challenge he lays down. THE WITNESS is fortunate indeed to have received from the pen of this present day prophet a series of articles which we plan to offer you, commencing with the first issue of October. The title of the series is "The Challenge of Communism". Macmurray says that "it is proper, reasonable, rational and Christian that we should attack both the theory and practice of communism". At the same time he insists that the relationship between Christianity and communism must be dealt with intelligently and seriously. And he proceeds to do just that in this series of articles.

IT HAS BEEN OUR CUSTOM in recent years to offer a special series of articles each Fall, and again during Lent. Many rectors discontinue their Bundles for the summer months. We hope that they will again place their orders for ten or more copies to start with this series, and that others who have not previously used the Bundle Plan will now do so. It is not an easy thing to get people to read a Church paper. But we do know that the clergy agree with us that it is an important thing that they do so. We count therefore on the cooperation of the clergy in getting the paper into the hands of their people. There are two simple, effective and economical ways of doing so. First there

is the Bundle Plan, with ten or more copies mailed each week to one address, to be sold at the church at five cents a copy, with THE WITNESS billing you quarterly at three cents a copy. The other method, being increasingly used, is the Modified Bundle Plan, where you send us the names and addresses of those you wish to have the paper mailed each week. The advantage of this Plan of course is that those who do not come to church regularly receive the paper directly into their homes. Under this plan also we bill as a group at 3c a copy every three months. If you adopt the Bundle Plan merely place your name and address on a card, with the number of copies desired, and mail it to our Chicago office. Under the Modified Bundle Plan write the names and addresses of those to receive the paper, and at the bottom your name and address. We won't say more—except there will be more than John Macmurray; Bishop Johnson; Bishop Wilson; Dean Ladd and others, plus the news and book reviews. Won't you please cooperate with us by acting at once on one of the above suggestions?

CONGRESSMAN MARTIN DIES seems to be having some difficulty with his investigation into un-American activities. Raymond Clapper, generally considered the best informed journalist in Washington, says that it has done no more than provide "entertainment for a host of elderly lady spectators who are spending the summer in Washington", and other writers have been as caustic with their comments. The reason is not far to seek. He has had two star witnesses. The first was John P. Frey, reactionary leader of the American Federation of Labor, who used the witness chair, at the expense of the taxpayers, to tell the public how horrible he considers the Committee for Industrial Organization to be. I know Mr. Frey fairly well; have sat through conferences with him and have had private sittings with him in his Washington office. Mr. Frey likes to be known as "the intellectual of the labor movement." Early in his career he read a book, which can be dangerous. It was not long thereafter that he set himself up as the intellectual of the labor movement, and never misses the opportunity to lecture on anything from astronomy to archaeology, even when you drop around all by yourself to pass the time of day. There is no doubt about his having had a good time on the witness stand. But I doubt if any one with sense will bother much with what he said.

THE OTHER STAR WITNESS I know even better. J. B. Matthews held the center of the stage for several days, and the front page of every paper in the country. He was once the pastor of a church but he ran into difficulties there. Congressman Dies can find out all about that if he wants to. Later he became a secretary of the Fellowship of Reconciliation. Again he ran into difficulties . . . and they were not due to his political views either. The Christian Social Justice Fund then set aside \$1,000 and engaged Mr. Matthews to write a pamphlet on fascism—largely because friends of his among the trustees did not want to see his family suffer because of his unemployment. There is no sense in presenting the details, but as chairman

of the Fund at that time I can report that after several months we were delighted to pay him off without anything to show for our money and charge it to profit and loss, which is another way of saying experience. Soon after that Mr. Matthews became an executive of Consumers Research, opposed the efforts of their workers to organize, and was forced to resign from the American League for Peace and Democracy, as well as from other organizations, when he could offer no defense of his activities. It is largely upon the testimony of

this man that Congressman Dies has declared that all sorts of organizations are "red", "financed from Moscow", and all the other stupid charges that jittery citizens have been grinding away on for years. They even brought little Shirley Temple into it, which ought to be the tip-off. As a prominent vestryman said to me the other day, all they need to do now is to announce that Donald Duck and Snow White and the Seven Dwarfs are actually in the pay of the Soviet Union and the work of the Dies committee will be complete.

UNEMPLOYED PRIESTS

By

ARCHIBALD WILLIAM SIDDER

The Rector of Christ Church, Puyallup, Washington

BISHOP LAWRENCE did a wonderful thing when he inaugurated the Pension Fund, but he did not go far enough. A man may be well able to hold a parish until he is 68, but the growing tendency is to make it fearfully hard.

Since sending a letter to the church papers on unemployed priests I have received a lot of valuable data. I wish the Commission on Employment appointed by General Convention had it; they would have something very definite to work on. Here are a few snatches from letters I have received: "I have done nothing for four years and have come to the end of my resources." "No-one who has not been out of a parish can imagine the starvation, the nakedness, the despair." "I am 46 and always held responsible work, have been delegate to the General Convention. I applied to one bishop for work and was told he took nobody over 45." There is much more but these will suffice.

Besides receiving letters I have spoken to dozens of middle aged priests who hold parishes, and many of them have told me that they ought to change but dare not because they are afraid of swelling the ranks of the unemployed. You simply can't pump young men in at one end and not expect to push older men out at the other. I would hazard the guess that there are at least 500 priests too many in our church right now. I get this number from the number out of work in the dioceses I know about.

What are we going to do about it? Appoint another commission and wait three years. How can we read the offertory sentences each Sunday "It is more blessed to give than to receive" when we have clergymen of the Church literally starving at our doors? In one of my letters the clergyman told me actually when he last ate. I don't think bishops are altogether to blame. Some may be but certainly not the ones I have worked under. All of these without exception would do anything for a man, and one or two I know have divided their salaries with them. It is something

deeper than this. A bishop helping a priest when he can is not sufficient.

The first thing the Church must learn is that experience is worth more than youthful eagerness. A man at 50 is ten times better than a man at 30. The older man has made all his mistakes, he knows life, he can take the bumps, he is usually regenerate. But since there are obviously more men than there are parishes we must devise a system to take care of the surplus, or begin to ordain less priests.

I OFFER the following suggestion to any bishop or committee that would like to work this matter out. First, let every priest who is earning be assessed a certain percentage of his salary to help the unemployed in his own diocese. I am sure everyone of us would be glad to do this for it would be the best kind of unemployment insurance we could take out, since if we are ever unemployed we would immediately reap the benefit.

Second, it could be started by the bishop, or the chairman of social service, calling together the clergy and telling what percentage of their salaries would be needed to give the unemployed or under-paid of their diocese \$100 a month. Say there were 50 priests in a diocese and five men unemployed. Take an average salary of priests and bishop and we might have \$2400. Five per cent of this would be \$6000 and each man would then get \$100 a month. Of course then there should be a scale of assessments. The man getting under \$150 might give 2½ per cent, the man over might give 5 per cent, and the man over \$3000 a year ten per cent.

Third, these men on relief would be at the disposal of the social service commission or the bishop, and could help in visiting in parishes, taking part in annual campaigns, opening up new work, running a diocesan paper. It would in fact put into such a field five general missionaries without any expense to

the diocese. Of course to protect the clergy it would be understood they could not take work in any parish in which they helped.

Let no one think that men unemployed are unemployable. A few perhaps are but not the majority. I know several, went to college with them; they are men like any of us, perfectly good men, fine records, but they have resigned their parishes for some reason or other, and that resignation was fatal, for try as they would they could never get back. And, as I have said from the letters I have received, their condition is tragic.

What are we going to do? Are we going to set by and thank God we have jobs and not consider our less fortunate brother, or is some bishop, member of a bishops' council or chairman of some diocesan board, going to bring this matter up and get some action on it? Personally I am so grateful to God for caring for me during the 21 years of my ministry, not one day without an adequate salary, that I want to do something for Him in return. I trust I may be used by Him in the way suggested in this article. Our parishes are paying for our pensions; they are paying many of us good salaries. Our way is really favored; we should not expect them to do more. Let us do what we ask them. If one of the laity were in need we would go to other parishioners for help for him, let us then help our clerical brother in need, and do it before it is too late.

Prayer Book Inter-Leaves

PRAYING TRADITIONALLY

WE LIKE old houses and old furniture, but we sometimes visit a house in which the owner has collected so many antiques, Windsor chairs, Sandwich glass, hooked rugs, old warming pans, etc. that we have the feeling we are in a museum rather than a house to live in. Something similar happens to liturgical services. They inherit antique features to which people become sentimentally attached, and a change may mean simply the addition of more antique features. So services tend to get out of touch with reality.

A good illustration is the Roman Mass. It has had a continuous history from the earliest times to our own day. It is the most interesting historical document in the whole field of Church history. No wonder scholars love it. But if we ask, is this historic service the best medium for the worship of Almighty God?—that is another question. An English writer gives this answer: "One wonders why the Roman Mass in its present form should be the object of an almost superstitious regard, both within the Roman Communion and amongst our Latin-minded clergy. The notes of the old classical Roman rite were reticence and austerity, those notes which Edmund Bishop described as 'sobriety and sense.' But it is hard to realize, when one is present at a modern Roman Mass, that this is the

lineal descendant of the noble rite described in the earlier *Ordines Romani*. The hectic, jerky movements of the clergy (all prescribed by authority), the concentration of interest on the less cardinal moments of the Mass, the elaboration of ceremony which has neither a practical or a symbolical purpose, but is merely a survival marking a long departed feature—all this contrasts so pitifully with the stark majesty of the ancient Stational Mass, its ceremonial so eloquent of purpose, so clear cut in outline, so restrained in expression. Indeed a choral celebration in an old-fashioned Anglican cathedral, for all its lack of scientific ordering, retains more of the ancient Roman dignity and reticence than its continental contemporaries. The ancient Roman spirit is certainly more than lurking in the pages of the *Pian Missal*, but the ceremonial of the Congregation of Rites, together with the devotional fashions of the day, conspire to conceal it."

We Anglicans may well be thankful that we are free from so much accumulated tradition and from the innumerable and artificial regulations with which the Congregation of Rites complicates the approach to Almighty God for our Roman brethren. But do we ourselves still pray too traditionally? Our service is one of the best of all Eucharistic services. It goes back to the earliest times, retains features from each century of its long history, reflects many different theologies, and thus it is very appealing to the clergy and to experts. But might our beloved service be even better than it is as a house for the common variety of Christian to live in if we eliminated some of the family heirlooms?

The great Roman Catholic liturgical scholar quoted above as saying that the Roman Mass of the early period was characterized by "sobriety and sense" applies to it these further words—simplicity, practicality, gravity, clearness, brevity, severity, freedom from sentiment. These were the characteristic virtues of the Roman people. And are not we Americans something like the old Romans? We are practical. And, along with the rest of the modern world, we find the greatest beauty in straightforward simplicity. Might it be a gain if our Prayer Book services were simpler, briefer, more logical, and easier to be understood by the uninstructed?

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.

Co-Operation Needed

By

H. ROSS GREER

WHEN it came time for prayers a boy at a summer camp refused to kneel and join in them. He was finally induced to kneel but immediately afterwards he said boastfully, "I may have knelt, but I didn't pray." Whereupon another boy said to the director of the camp, "Gee, what a guy! He won't even give God a chance."

A very striking comment. It applies to quite a few people—they won't even give God a chance. God has given us the raw materials—our bodies, abilities, talents, capacities to lay our foundations and build our lives. He wants us to choose rightly, to carry out His purpose for us, to do His will, but He doesn't force us. He is no dictator or tyrant. His service is perfect freedom.

What a change would be wrought in the world if all of us would give God a chance!

I used the story of this incident in a sermon and asked a very discriminating man what he thought of it and he replied, "I was like that once."

Let's Know

By

BISHOP WILSON

ABERDEEN CATHEDRAL

"WHEREVER the American Episcopal Church shall be mentioned in the world, may this good deed which they have done for us be spoken of for a memorial of them."

Such was the sentiment expressed by the newly formed diocese of Connecticut regarding the consecration of Bishop Seabury by the Scottish Bishops which occurred on Nov. 14, 1784. The consecration took place in the upper room of a house in Aberdeen, Scotland, where Bishop Skinner was holding services for the little congregation he had gathered together. It was not long before the number of the flock grew and a church building had to be provided. The result was St. Andrew's Cathedral.

In 1884 the centenary of Bishop Seabury's consecration brought a delegation of American bishops to Aberdeen. At that time an East window was placed in the Cathedral and a memorial chalice was given as evidence of American gratitude.

As the 150th anniversary approached it was thought that something more should be done in the way of a fitting memorial. The Cathedral itself had become inadequate for the needs of the Scottish diocese and the plan was broached to raise a million dollars for a new Cathedral entirely. The movement got under way in 1926 and received a hearty welcome in our country.

It was decided to go after it vigorously and everything was arranged for the Bishop of Aberdeen to present the plan to the American Church in the fall of 1929. He arrived just in time to meet the financial crash which inaugurated our well-known depression.

Some money was raised but the large project for erecting a new Cathedral had to be abandoned. However sufficient funds were secured to enlarge and rehabilitate the present structure. That work has been begun and enough of it is completed to warrant an "Inaugural Ceremony" which is scheduled to be held in Aberdeen this September. Some representatives of the Episcopal Church will be in attendance.

One very interesting thing appears in the new work being done. The flat ceilings in the north and south aisles of the nave have been replaced with beautiful vaulted ceilings to be emblazoned with handsome coats-of-arms. The north aisle vaulting is complete and bears the arms of each of the forty-eight states in the U. S. A. These will be balanced in the ceiling of the south aisle by corresponding arms of the forty-eight Aberdeenshire families who stood by the old Jacobite and Episcopalian tradition in those days when it cost something to be loyal to one's Church convictions.

We of the Episcopal Church really do owe something to the Scottish Church and it is quite proper that this evidence of appreciation should be offered from the United States. It should make St. Andrew's Cathedral a stopping place for many American Churchmen in their visits to Scotland and we trust it will enable the diocese of Aberdeen to fulfill its mission the more effectively in the years to come.

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SAM SHOEMAKER WRITES AGAIN ON GROUP MOVEMENT

By GARDINER M. DAY

Those who for almost half a century have looked forward to the publication of a new volume by Gaius Glenn Atkins will welcome his latest work, *Resources for Living*, with a sub-title, "A Plain Man's Philosophy." (Harper's \$2.50)

In this book Dr. Atkins has given us the result of a lifetime of thought and reflection as well as interesting experience and activity. He explains what he means by the sub-title in his introduction by saying, "I did not mean this to be a 'religious book' as publishers classify books. It will probably be so accepted, though I think its real danger is to belong to a kind of No-Man's-Land between the religious and the secular. It is, of course, impossible to leave religion, and especially the Christian religion, out of any study of resources for living, and there is no denying that there is in it from first to last some penetration of religious inheritance and approach."

The master key to Dr. Atkins' philosophy, which runs through the whole book, is stated in the Latin proverb which he quotes: "Live as if you were to die tomorrow; study as if you were to live forever."

Even Karl Barth could not write with any deeper sense of crisis than does the Rev. Samuel Shoemaker, rector of Calvary Church, New York, and second only to its founder Dr. Frank Buchman in the leadership of the Oxford Group Movement, in his latest volume, *THE CHURCH CAN SAVE THE WORLD* (Harpers \$1.50). "The preservation of democracy," he writes, "is not all that is at stake. The preservation of Christianity and Christian society and Christian values is the chief issue before us now." Again in the brief preface in which he states his reasons for writing the book, his concluding declaration is: "I believe that Christendom today faces, not a theoretical question as to the value of one spiritual method against another, but the practical question whether anyone can show us how to stem the tide of atheistic materialism by a strong and unified church."

The opening chapter contains much truth and yet in its continuous attacks upon subversive fellow clergy and laity sounds not unlike much of the talk given us by George Sokolsky on behalf of the National Manufacturer's Assn. and the steel companies. The author then launches into an exposition of the Oxford Group Movement and its method, which movement and method, Dr. Shoemaker,



SAM SHOEMAKER

quite naturally as its American leader, believes is the only movement that can "turn the world right side up." To do this a revolution in individual lives is necessary and the means of accomplishing this is by a six-point program to be applied to and by the individual. First, the individual must be *changed* to the point at which he is really willing to do the will of God; second, he must *listen* for God's direction; third, he must *obey* that Will; fourth, he must *combine* with the other person, who helped him to find God, as a member of God's army of changed people; fifth, he must *demonstrate* his new faith in practice; and sixth, he must *lead* for "the leaders of the future will be men in touch with the supreme strategy of the master-mind of God." The words in italics are Dr. Shoemaker's key words in giving his program.

Those who have known the movement previously will find nothing new in this book, but those who have not known the movement will find in this short volume an admirably lucid and attractive description of the movement, its convictions and its method, in the always engaging style of the movement's "Sam" whose deeply consecrated Christian personality has won him the admiration and affection of all who know him outside as well as inside the movement.

VIRGINIA BISHOP IN SOUTHERN OHIO

Bishop Fred Goodwin of Virginia, an authority on rural church life, is to be the leader at the annual fall conference of the diocese of Ohio, to be held September 21-27.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

I hope you will read the announcement about John Macmurray in the *Talking It Over* column this week, and act on the suggestion. We really do have to count on you to get the paper into the hands of Church people, and we look for your help particularly at this time of the year and during Lent. Also may I say that we are now through with our twice-a-month summer schedule and will henceforth place the paper in your hands each week until another summer rolls around.

* * *

Death Takes Bishop of Upper South Carolina

Bishop Finlay of Upper South Carolina died on August 27, a few hours after suffering from a heart attack. He was 61 years of age and the first and only bishop of Upper South Carolina. He was consecrated in 1921. He was a strong advocate of the advancement of work among Colored people, and was widely known for having developed Kanuga into one of the leading conference centers of the country. The funeral service was held August 29th at Trinity, Columbia, where he was rector for many years, the service being in charge of Bishop Thomas of Charleston and Bishop-elect Phillips of Southwestern Virginia.

* * *

Missionaries Declare China Will Win

The guerrilla tactics of the Eighth Route Army has been so successful that the Japanese Army in China is "slowly bleeding to death" according to two medical missionaries who arrived in New York last week for a brief furlough. They are Dr. Walter H. Judd, who has been in charge of a hospital of the American Board for Foreign Missions, and Dr. Robert McClure, who has been the field director of the International Red Cross. Dr. McClure was extremely optimistic about China's chances for victory, declaring that Japan "hasn't a ghost of a chance" to win the war, an opinion which he said was shared by all foreign military attaches in China. Dr. Judd was less optimistic but he too declared that in all probability China would win. Both based their convictions on the activities of the Chinese guerrillas. They said that two Japanese divisions had been slowly annihilated, and they told of one division of 20,000 men that has been reduced in two months to less than 5,000 men although it had not fought a single battle. The other division started with 20,000 men and

today has but 500 left, and its commander has now gone back to Japan to recruit a new division. "The Japanese army today controls a small ribbon, about ten miles wide, along the main railroads and that is all, and at night even this so-called occupation is reduced," Dr. McClure declared. "The word 'occupy' when it refers to the Japanese advance in China should be used with quotation marks. The Japanese control in reality is extremely limited. Behind the ribbon of Japanese control, the Chinese go on as usual, their anti-Japanese spirit growing stronger and stronger. The Chinese do not expect to win any big battles. They yield to the advancing Japanese army as a river yields to a rock by going around it. But in time, just as a river conquers all in its path, so will China engulf and destroy the Japanese. Time is working for China and the danger of a crack-up in morale is far greater for the Japanese than it is for the Chinese." He then quoted a high-ranking Japanese officer as recently saying to missionaries; "We have defeated the Chinese many times, but what can we do? They keep on fighting us."

The activities of the Eighth Route Army, which is responsible for the guerrilla tactics of the Chinese, was recently described in THE WITNESS in articles by Deaconess Julia Clark and Miss Frances Roots, daughter of Bishop Roots, both of whom recently visited their headquarters in the interior of China.

* * *

Little Stories of Great Opportunity

Church Army asks that we call your attention to a little pamphlet with the above title. In it Church Army workers tell a bit of their experiences. It is an interesting document, with pictures, which may be had for the asking by writing headquarters, 414 East 14th Street, New York.

* * *

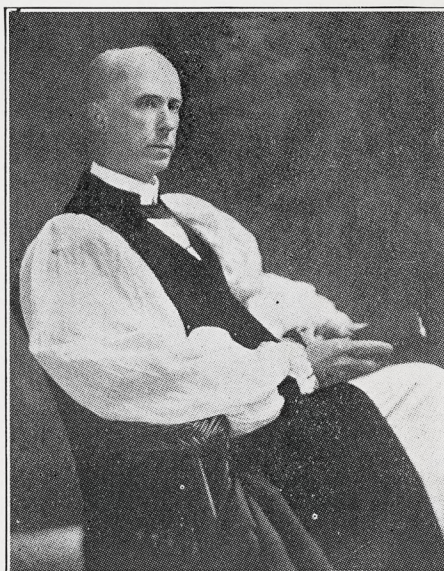
Consecrations This Month

Several new bishops are to be consecrated this month: the Rev. Malcolm E. Peabody of Philadelphia is to be consecrated coadjutor of Central New York on September 29; the Rev. E. P. Dandridge is to be consecrated coadjutor of Tennessee on the 20th; the Rev. Henry D. Phillips is to be consecrated bishop of Southwestern Virginia on the 27th and the Rev. Karl M. Block is to be consecrated bishop coadjutor of California on the 29th.

* * *

Preparations for World Youth Conference

Sixty youth leaders from 23 countries met near Paris, France, August 2-6 to make plans for the world



BISHOP FINLAY
Dies Suddenly at Kanuga

conference of Christian youth which is to meet in Amsterdam next summer. It was decided that four things should be stressed at the coming conference; the strengthening of a sense of solidarity among Christians throughout the world; the Bible as a basis for Christian unity; agreement on "next steps" in building a Christian world and lastly the emphasis of prayer.

* * *

New Headquarters for International F.O.R.

It was announced at the close of the international congress of the Fellowship of Reconciliation which met in Holland last month, that effective September 1 the international office would be in London. Two travelling secretaries were appointed, Mr. Henri Roser who is to divide his time between France and the rest of Europe and Miss Muriel Lester who is to travel throughout the world.

* * *

Howard Chandler Robbins Leads Interdenominational Conference

The Rev. Howard C. Robbins, professor at the General Seminary, is to be the leader at the interdenominational pastors' conference to be held at the Hartford (Conn.) Seminary, September 13-14. He is to lecture on preaching.

* * *

Churchmen Sponsor Missions Sunday

Francis B. Sayre, assistant secretary of state, and Mr. Charles P. Taft of Cincinnati are the Episcopalians on the list of those sponsoring a Men and Missions Sunday on November 13th. The topic on which parsons are being asked to speak that Sunday is "Building a Christian World Community." The Laymen's

Missionary Movement which is behind the effort has announced that already leaders in 1042 cities have promised to do all they can to have the day widely observed in the churches.

* * *

A Measuring Stick for Giving

An effort is being made in the diocese of Michigan to comply with the rubric in the office for the visitation of the sick in the Prayer Book which charges the clergy to advise people, while in health, to make wills arranging for the disposal of their temporal goods; "and, when of ability, to leave bequests for religious and charitable uses." A brochure entitled "A Measuring Stick for Giving" has been distributed to the clergy and lay leaders of the diocese setting forth objectives worthy of support, and calling the attention of possible donors to methods which might be used in leaving bequests to their parishes or the larger work of the Church.

* * *

Editor to Lead Chicago Conference

Clifford P. Morehouse, editor of the Living Church, is to be a leader at a conference of the clergy

MACMURRAY

One of the greatest names in modern Christendom is to offer a series of articles in The Witness, commencing with the first issue of October. Further details about the man and the articles will be found in the Talking It Over column of this issue. Won't you act on the suggestion made there by using the coupon below.

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of missions and aided parishes in the diocese of Chicago, which is to meet at Racine, Wisconsin, September 18-21. Other leaders are to be Carl Heimbrodt, architect; Wirt Wright, treasurer of the diocese; A. J. Stukenberg, Freeport merchant; the Rev. Gowan C. Williams, rector at Glen Ellyn; the Rev. Edwin J. Randall, secretary of the diocese and the Rev. Joseph S. Minnis of Joliet. They are to discuss the work among young people; the Utrecht conference; problems of church building; Church schools; raising and handling money; clergy placement.

* * *

Distinguished Churchman Has a Birthday

I hope Mr. Charles C. Burlingham will not mind my calling attention to the fact that he is eighty years old. He had a birthday the other day, with the Civil Service Reform Association of New York declaring in a resolution that his accomplishments far exceed what any have a right to expect of a man of his years, while at the same time "his good-humored activity and vigor in all these works has maintained the charm of youthful understanding." A deserving tribute which should be seconded by the Church where he has labored with the same charm that he has shown in his civic activities. As a leader in the diocese of New York, as a vestryman of St. George's Church and as a trustee of the Berkeley Divinity School he has been a devoted servant, with a progressive spirit and understanding that one rarely finds in a man half his years.

* * *

Detroit Parish Has New Rectory

St. John's, Detroit, receives a ten room house by the will of Mrs. Elizabeth H. Cowles, communicant of years standing, and in addition the sum of \$5,000 to be added to the parish endowment. Other bequests have also been received during the year; \$5,000 from the late Mary Weber; \$1,000 from the late Mrs. Hamilton Douglas; \$5,000 from Mrs. Harriet S. Howard. Meanwhile the altar guild received two gifts of \$5,000 each which brings the total of invested funds of the guild to \$13,000. The new house is to be used as a rectory, the former rectory having been converted into a social service center in 1920. The Rev. Irwin C. Johnson is the rector.

* * *

Nevada Workers Hold Annual Retreat

Workers of the district of Nevada closed the season at Galilee on Lake Tahoe with a retreat, preceded by the convocation of the

district. In his address Bishop Jenkins stressed the new policy of giving agricultural and stock-raising regions the preference when a new mission is to be opened. He declared that the work in the district was moving forward, not only with numbers but more particularly in influence. He also stressed the importance of religious education and urged cooperation with school authorities in providing religious education. Guest speakers at the convocation were Miss Edna Beardsley of the national Auxiliary, Bishop-editor Wilson of Eau Claire and Bishop Stevens of Los Angeles.

* * *

Cable From the Dean of Canterbury

The following cable has been received direct from Spain from Dean Hewlett Johnson of Canterbury Cathedral: "Am visiting numerous centers and refugee homes striving to cope with million and a half destitute refugee children in Republican Spain. Deeply moved by heroic struggle of Spanish people undaunted by incessant bombing. Need for food, clothing, medical supplies desperately urgent. Appeal earnestly generous American and Canadian public to support that magnificently Christian project, the Relief Ship." He is referring to a ship soon to sail from America carrying 5,000 tons of food, clothing and medical supplies to Republican Spain. Here are a few facts, in case you are in a position to aid: \$50 will send to

Spain 500 pounds of dried milk; \$40 will send a case of bandages; \$12 will send a case of soap; \$5 will send 200 pounds of dried peas; \$1 will send a dozen tins of dried fish. The Church League for Industrial Democracy, 155 Washington St., New York, is receiving funds which are forwarded in the name of the Church to the American Friends of Spanish Democracy of which Bishop Robert L. Paddock is chairman. I am not sure just when the ship is to sail but I do know it is soon, so if you want to help please hurry.

* * *

Taking the Sting Out of Blows

The other day a letter arrived from the rector of a swanky parish in an eastern suburb. It contained a check for \$20 and this note: "Yesterday I read in the Times of the testimony before the Dies Committee in Washington of how the entire Episcopal Church has been hoodwinked by the managing editor of



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THE WITNESS. I send you therefore the ten new subscriptions that are enclosed. I do this for two reasons: first because I think THE WITNESS is worth helping; second, I must confess to an amazing amount of admiration for any person who is able to stir up the Episcopal Church." All of which should not be passed on except we need subscriptions so badly that we hope some of you will follow his example.

* * *

Service at a Historic Spot

The Bishop of Southern Virginia on August 21 held a service on the site of the Lost Colony, Roanoke Island, where 351 years ago Virginia Dare, the first child to be born of English parents on American soil, was baptized. I may be wrong, but I think this historic young lady is best known today for having given her name to a brand of liquors.

* * *

Graduate Large Class at Cincinnati School

Twenty-nine seminarians who attended the Cincinnati Summer School for Social Work, directed by the Rev. Joseph F. Fletcher, received their diplomas on August 17th. This was the 16th annual closing exercises of this unique and highly significant institution.

* * *

A Baccalaureate in August

Bishop Seaman of North Texas preached the baccalaureate sermon for the graduating class of the West Texas College Summer School. Among the 156 to receive degrees on August 21 were Newton C. Smith Jr., student lay reader; Miss Gonda Biggers, an Episcopalian who was president of the class, and Miss Helen Lyles and Miss Helen Wey, assistants at the student centre of our Church.

* * *

Educational Workers to Meet

The slogan maker of the diocese of Chicago had imagination when he came up with "Increase Attendance, Won by One" as the theme for the conference of educational workers that is to be held at Christ Church, South Side, this coming Saturday and Sunday. In addition to this conference in Chicago, similar ones are to be held later in Joliet, Freeport and the Fox River Valley.

* * *

What Young People are Interested in

At the young people's conference at Camp Reese, Georgia's camp on St. Simon's Island, an interesting discovery was made in an informal course offered to young people representing all parts of the diocese.

The findings of the course suggested that those who took the course were primarily interested in the teachings and customs of the Church. Each student was given three index cards on which to write three questions he would like to discuss. No names were signed and not even the priest who conducted the course knew who asked the questions. Each day one or more questions were written on the blackboard and the discussion followed. Of the 140 questions asked, 55 dealt with the teachings and practices of the Church, 36 with moral questions, 25 with the Bible, and 24 were general, inquiring concerning marriage, sexual relationships, the conflict between science

and religion, and the like. It was very evident from the course that these young people are seriously interested in the Church. It was equally evident that the majority of them know little about the Church. Most of them, communicants of the Church, knew nothing about the teachings of the Church as set forth in the Catechism, nor did many of them know the significance of any of the Sacraments. Not one of them, however, contradicted the authority of the Church, and invariably a discussion was closed with the question, "What does the Church teach regarding this?" Everyone was perfectly willing to abide by the Prayer Book and the Canons. One of the most



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interesting findings was the unanimous vote against the right of a Christian to participate in any war.

* * *

Bishop Stewart Has a Birthday

Bishop Stewart of Chicago celebrated his 59th birthday at his home in Evanston by announcing to his friends that he was steadily getting better following the heart attack of last June which had him in a hospital bed all summer. It is expected that he will soon be up and around and he now plans to accept a limited number of appointments for October and to attend the meeting of the House of Bishops in November.

* * *

Financing a Mission to the Indians

Through the sale of Indian rugs and jewelry to attendants at the Evergreen Conferences this summer, Miss Lena D. Wilcox has virtually financed her work at the St. Luke's Field Mission, branch of the San Juan Indian Mission at Farmington, New Mexico. Not only that, but through contacts made at Evergreen, Miss Wilcox has financed the establishment of a new field mission.

For several summers, Miss Wilcox has been coming to the Evergreen Conferences and bringing with her a supply of Indian rugs and jewelry. Both rugs and jewelry are made by the Indians themselves and Miss Wilcox obtains them from the Indian Trading Post at her field mission. She knows personally the maker of virtually every rug.

* * *

Letters About Unemployed Clergy

A flock of letters have come in as a result of the article on Unemployed Clergy that appeared in the last number. However I shall wait another week before passing bits of them on to you. It does appear however as though we had started something that may lead to something worthwhile. All the letters, I might add, did not back me up for three bishops took time out to do a bit of hammering, and intelligent hammering too. More next week.

* * *

Clergy Conference in Bethlehem

The clergy of the diocese of Bethlehem are to hold a conference September 12-14 with a notable array of leaders. Lewis B. Franklin, treas-

urer of the National Council, is to tell of various mission fields; the Rev. George B. Gilbert of Connecticut, who is in my judgment the number one man in the rural work of the Church, is to hold forth in his entertaining and enlightening fashion; the Rev. Thorne Sparkman of Baltimore is to deliver a number of lectures; the challenge of social Christianity will be presented by the Rev. A. T. Mollegen of the Virginia Seminary and of course Bishop Sterrett is to be on hand to look after the whole flock.

* * *

Consecration of North Carolina Church

Calvary Church, Fletcher, diocese of Western North Carolina, was consecrated by Bishop Gribbin on August 21st, with Presiding Bishop Tucker preaching the sermon and with Bishop Finlay of Upper South Carolina and Bishop Wing of South Florida taking part in the service.

* * *

Groupers Meet in Switzerland

According to a press release from Calvary Church, American headquarters of the Oxford Group (Buchmanites), fifty-two countries will be represented at the international house party of the movement, being held September 2-12 at Interlaken, Switzerland. "The aim of the gathering," according to the release, "is to create nations of individual peace-makers, not merely with a general will to peace in the sense of a desire to avoid catastrophe, but also trained and determined to make peace in the nearest and most intimate relationships. A nation composed of such citizens will inevitably be a peace making nation." Among those to attend the conference is Dr. J. C. Kasai, Japanese delegate to the Hague conference of the Interparliamentary Union, who said that his purpose in attending the Buchmanite party was "to learn how to create a better situation and mutual under-

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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.

standing." Here's hoping someone tells him.

* * *

The Back Porch of a Country Rectory

"Can the back porch of a country rectory where a whistling boy is busily engaged with hammer, nails and a jack knife making a cross for his prayer corner be called a workshop?" asks Mrs. Matthew S. Higgins, wife of the rector in charge of country parishes at Stevensville and Queenstown on the eastern shore of Maryland. She answers her own question and others of her own in the following account that appeared in the last bulletin issued by the national department of religious education.

Can the kitchen of a fisherman's cottage where a young father makes altar, cross and candlesticks for the prayer corner of a five year old not yet able to make her own, while the young mother sitting close by in a low rocker busily crochets a border on a bit of fine linen for an altar cloth, be called a workshop? Again I wonder.

Can the kindergarten-primary room of a church school where with tables, floor and their own clothing protected by newspapers, a group of children experiments with a mass of clay to see if they too can make water jugs, vases and candlesticks as did the ancient peoples, and another group paints and decorates bottles to be used as flower holders be called a workshop? Again I wondered.

Can the back yard of this same rectory where a small circle of youngsters gathered around a bushel basket of oyster shells eagerly select the biggest and best and rush over to the pump where with much laughter and splashing they proceed to wash and dry them before taking them in to the aforesaid paper-covered tables to shellac and decor-

ate them, thereby transforming them into ash trays to be presented to Dad and Grandfather and Uncle Jack (who has no children) on Father's Day, be called a workshop?

It had been easy enough to make little cakes and candy for Mother and Grandmother and Aunt Kate in the rectory kitchen (a workshop?) and wrap them attractively in some of the lovely papers and cellophane sent us by the Church Periodical Club.

But it had been a little more difficult to think what we could give to Dad.

True, our rector would have a special sermon on Father's Day as he had done on Mother's Day, and we would serve sandwiches and coffee at the "smoke talk" which would follow on the rectory lawn. We had had an informal reception and tea for the mothers, but fathers don't enjoy them much. But — we had had gifts for mothers, so fathers must have gifts too.

All these pictures and several others were flashed upon memory's screen as I read the questionnaire in a recent bulletin.

I went to the unabridged dictionary and looked up the word "workshop." Among other definitions I found this one "a place for making or repairing." A place, any place it would seem.

Yes, we've had experience with a workshop.

And why did we find it necessary or valuable to do this sort of thing in a Church school?

Years ago when only a young girl I had begun my teaching career in a one room rural school with children from the first grade to the sixth and I had learned vastly more than in my youth and inexperience I had been able to teach. Among those



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IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

things which I had found most valuable in all my subsequent teaching experience were the following: Well planned work is the secret of good discipline. Children must be kept busy but not with "busy work." Any work given to a child must be purposeful and fill a real need. Some children are eye-minded, some ear-minded, others motor-minded. But whenever it is possible to use all three avenues of approach to a child's mind a lasting impression is almost certain to be made.

This little Church school with children of varying ages and no teachers available other than the rector and myself was not unlike that first little rural school back in New England. And so while the rector took the few older boys and young men in one room it was "up to me" to manage all the others and make the most of our limited time.

There was a need for things both in the room which we were equipping for Church school use and for the prayer corner which we were asking the children to arrange in their own homes.

"God spoke to Moses" — "God spoke to Samuel." God spoke, but does He ever speak to us? Among the stories and illustrations we have used to try to help the children understand that God does speak to us if we will be very still and listen and then do the things He tells us to do, our favorite is perhaps one taken from that delightful book of Hulda Niebuhr's, *Greatness Passing By* entitled Bless Grandfather.

Young Peter had been told in Sunday school that "God can't listen to our prayers if we don't care enough about what we say to be willing to help make them come true." And he had helped "God Bless Grandfather" by making grandfather a much needed magazine rack in the manual training class at school.

This story brought out the fact that our children had no manual training class at school. And so here was one more opportunity of giving the children something which they very much wanted and could not get elsewhere and so helping to tie them to the Church with one more bond of affection.

In reading about the Healing of the Paralytic it seemed advisable to

show the children more plainly than through a small picture just how the houses of that day were built. As the rector had assembled a few tools, paintbrushes and odd cans of paint in an old out-building we asked one of the boys to bring an orange crate and used the rector's workshop several times.

But as our time was limited and the teachers not too well versed in the care of tools, (especially saws),

and paintbrushes this was not altogether a satisfactory arrangement. The rector promised to take over this work himself "sometime," but he is a very busy man and "sometime," is a long day to eager, active boys and girls and so we propose, these boys and I, to go to two young men (Churchmen) who have recently moved into a house diagonally across the street from the church, where they have bachelor quarters, and ask

Services in Leading Churches

The Cathedral of St. John the Divine

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Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 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 and 11 A.M.
Holy Days: Holy Communion 10 A.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,

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Madison Avenue and 71st Street

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

8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.

St. Thomas Church

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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.

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.; 4:30 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

The Rev. Don Frank Fenn, D.D., Rector

The Rev. Harvey P. Knudsen, Curate

Summer Schedule

Sundays: 7:30 and 11:00 A.M.

Weekdays: Holy Communion—Mon.,

Wed., and Sat. 10:00 A.M.; Tues., Thurs.,

and Fri., 7:00 A.M.; Holy Days 7:00 and

10:00.

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 Organiza-

tions.

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

MEMORIAL

The Church Mission of Help of the Diocese of Albany wishes to record its great loss in the death of its Vice-President, Mrs. Harvey D. Cowee, of Troy, New York.

Mrs. Cowee was a founder of the Society in 1923, and has ever since been a devoted member of the Board of Directors.

She was indispensable to the work, not only because of the responsibility she carried but because her deep interest in young people kept her always active in their behalf.

G. Ashton Oldham, Bishop of Albany,
President ex-officio

Ethel Van Benthuyzen, President

Jessie B. Parsons, Secretary

Agnes M. Penrose, General Secretary.

them to conduct a workshop for us once or twice a week during our summer vacation.

We have already approached our local dealers asking them to save orange crates and other wooden boxes for us. If we have to buy wood we shall get odd lengths of white pine from a nearby lumber yard. The pine is inexpensive and easy for children to handle.

We expect to have some donations of partly used cans of paint, varnish and shellac and will buy if we must in small cans from the five and ten. We shall also ask for donations of nails and the use of tools. But since good tools are required for good workmanship we are inclined to think we shall find it necessary to put on some sort of "money-raising affair" and buy our own tools. These should include hammers, saws, try-square plane, brace and several bits, screw drivers, bradawl and a pair of pliers.

For others who wish to undertake work of this sort I may say that you may be better able to secure cooperation from the parish if at some meeting of the Guild you are able to present a well worked out plan for a unit of work, in enough detail to give a clear picture of the possibilities.

It should start with a purpose based upon some need which all will recognize, and should be so presented to the ladies that they will be able to carry away and pass on to the men of the parish an understanding report.

* * *

Both Skillful and Heroic

Comments on two Chinese clergy have just come from Bishop Roberts in Shanghai. While these two men are notable, the Bishop would urge that others have been equally skillful and heroic. One is the Rev. C. C. Chu of Grace Church, Soochow. That city has been occupied by the Japanese since November 19 and the entrance of foreigners sternly prohibited. Mr. Chu, one of the non-English-speaking clergy, has kept the Christians together all through the winter months. Only one week has gone by without a celebration of the Holy Communion, under whatever conditions were possible. His parish was self-supporting and while the Bishop has sent him \$200 toward relief, he has not had to ask the Bishop's office for any help at all.

Another man is a teacher—a layman—Tsang Oong-ts of Soochow Academy. Mr. Tsang managed to get

back into Soochow at an early date after its capture and he has been staying in the mission buildings while about six hundred Japanese soldiers have been living in them. In spite of all kinds of trouble he has made friends with the intruders and has managed to preserve much of the mission property. They in turn have come to respect him, and in mid-April when the soldiers were moved on to another place, they left in peace without doing further damage. The Bishop says, "We undoubtedly owe a great deal to this man. I am told that the people from the other missions in the city speak in most enthusiastic terms of his ability. He has been of great help to many."

CLERGY NOTES

(Continued from page 2)

MUTTON, JOHN W., for four years a curate at Grace Church, Brooklyn, N. Y., has accepted the rectorship of Trinity, Newtown, Connecticut.

WINSLOW, JOHN A. formerly of Dante, Va., has accepted charge of St. Paul's, Lubbock, Texas, with charge of work with students at Texas Technological College.

WORRALL, THOMAS, formerly rector of St. Mark's, Lewistown, Pa., diocese of Harrisburg, has been appointed assistant to Archdeacon H. H. Gillies, with charge of St. Andrew's, Tiga, and St. John's, Lawrenceville. Residence: Mansfield, Pa.

ZIMMERMAN, JOHN D., formerly assistant at Emmanuel, Baltimore, is now the rector of Holy Trinity, Madisonville, Ohio.

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The Upper Room

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