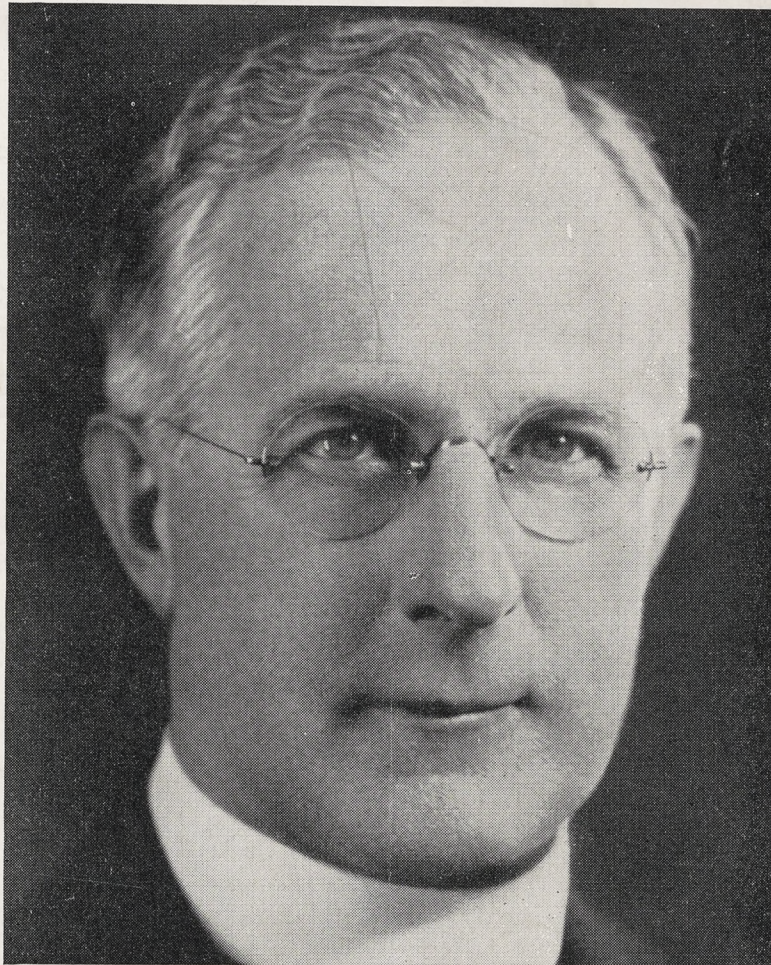


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## CLERGY NOTES

ACOSTA, WILLIAM C., now rector of St. Mary's, South Cleveland, was ordained priest by Bishop Beverley Tucker on December 18th at Trinity Cathedral, Cleveland.

AUTEN, RALPH W., has resigned as rector of Trinity, Alliance, Ohio, to accept the rectorship of St. John's, Donora, Penna.

CARY, HUNSDON, JR., now rector of St. Matthews, Toledo, was ordained priest by Bishop Beverley Tucker on December 18th at Trinity Cathedral, Cleveland.

CHALMERS, ALAN R., formerly associate rector of St. James-the-Less, Scarsdale, New York, is now on the staff of St. George's, New York.

CONDIT, R. Y., has resigned as rector of St. John's, Brooklyn, to become the rector of St. Gabriel's, Hollis, Long Island.

CRANDALL, ROBERT L., is now the canon of the Cathedral of St. Philip, Atlanta, Ga., continuing also to be in charge of St. Timothy's, Kirkwood.

DUFFIELD, ROY F., canon of the cathedral of Long Island and retired archdeacon of Queens and Nassau died at his home in Garden City on December 22 in his 64th year.

GEORGE, ROBERT A., now rector of Grace Church, Galien, St. James, Bucyrus and St. Mark's, Shelby, was ordained priest on December 18th by Bishop Beverley Tucker at Trinity Cathedral, Cleveland.

KILBOURN, ROBERT C., was ordained deacon at St. Luke's Cathedral, Orlando, Fla., on December 27th by Bishop Wing. He is a student at the Theological School of the University of the South.

KNUDSEN, HARVEY P., curate at St. Michael and All Angels, Baltimore, has accepted the rectorship of St. Stephen's, Mt. Carmel, Pa.

LANGE, WILLIAM M., JR., lay reader under the Rev. H. C. Merrill, missionary to the deaf, was ordained deacon on December 28th by Bishop Oldham of Albany.

LEITCH, CYRIL, is now the rector of St. Mark's, Yreka, Calif., and in charge of missions at Dunsmuir and McCloud.

MacLAUGHLIN, B. A. E., curate at the Transfiguration, New York, is now in charge of All Saints', New York.

McLAUGHLIN, JOHN F., was ordained priest on December 18th by Bishop Ziegler at St. Andrew's, Basin, Wyoming. He is in charge of missions at Basin and Lovell, with residence at Lovell.

MYERS, CHAUNCIE K., instructor at Berkeley Divinity School, was ordained priest on St. Thomas' Day by Bishop Oldham of Albany.

NEAL, JOHN S., has resigned as rector of St. Timothy's, Gering, Nebr., to accept the rectorship of the Ascension, Sierra Madre, California.

NIKEL, FRANK, formerly assistant at Christ Church, Lynbrook, Long Island, is in charge of St. Andrew's, Queens Village, during the absence of the Rev. Lewis C. Beissig, serving as chaplain at Fort Hancock, New Jersey.

PATCHELL, D. L., formerly in charge of St. John's, New Rochelle, N. Y., is now on the staff of St. Mary the Virgin's, New York.

RANTZ, ARTHUR J., curate at St. John's, Youngstown, Ohio, is now the vicar of St. John's, Cleveland, Ohio.

REILLY, JOHN E., has retired as rector of Grace Church, Hastings, New York, and is now living at Atlantic Highlands, New Jersey.

RIDDLE, STURGIS L., formerly rector at Setauket, Long Island, is now an assistant at St. Thomas Church, New York.

RUNNELS, E. P., has been granted a year's leave from Emmanuel, Grass Valley, California, to serve as chaplain in a CCC camp.

SCHILLING, C. F., has resigned as canon of the Cathedral of St. Philip's, Atlanta, Ga., and is now the rector of Trinity, St. Augustine, Florida.

SCHOFIELD, S. B., has resigned as rector of St. John's, South Williamsport, Pa., to accept the rectorship of Christ Church, Danville, Pa., and St. James, Exchange, Pa.

TAFT, E. R., curate at Christ Church, Greenwich, Conn., is now the rector of St. Mary's, West New Brighton, State Island, New York.

TENNYSON, M. G., has resigned as rector of Trinity, Alhambra, California, to accept a commission as chaplain in the navy.

TROTTER, JESSE M., rector at Amherst, Mass., has been appointed director of religious activities at Amherst College with rank of instructor.

URBAN, LEIGH R., rector of St. Andrew's, Longmeadow, Mass., since 1931 has resigned because of ill health.

WALDRON, KENNETH R., has resigned as rector of St. James', Painesville, Ohio, to accept the rectorship of the Epiphany, Bellevue, Penna.

WARREN, MATTHEW M., rector of Christ Church, Macon, Ga., has resigned to accept appointment as chairman of religious education in the diocese of Missouri. He is now a student at Columbia University and will assume his new duties on April first.

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# THE WITNESS

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## THE TASK OF CHRISTIANS—II

By

THEODORE R. LUDLOW

*The Suffragan Bishop of Newark*

BECAUSE we believe in a still-revealing God, we have a very vital contribution to make to our people at this particular time. The mood of the world is dark and many are fearful that human progress has received a serious set-back if not a death blow. Because we believe in a still-revealing God we must stand firmly for the principle that no set-back to progress or to reform is as serious as loss of faith in the worth of the effort. Faith is creative—fear is destructive. God is still at work creating new methods for the new day. We must go forward with Him and not backward in despair.

We in America are capable of discovering and of using new methods and we are constantly proving that fact in the material world. We have invented a rubber that can do what natural rubber cannot do—resist acid and outwear metal. We have created 1500 plastics from which we make such diversified products as jewelry, clothing and machine parts. In fact, our skill along these lines is so great that we are on the verge of a new age in which we shall no longer dig in the ground for the materials we want or take them from animals or plants as in the past. We shall make such articles as we wish by integrating existing chemical materials into new substances which we have never had before.

What we can do with material things we can do with living persons as has been proven by our own history. The United States was built by Europeans who were striving to create new political, social and religious ideas in European backgrounds. They did not succeed at home so they came here to this country intent upon trying them out where they could have a free hand. It is an amazing thing to consider the divergent elements that went into the making of our nation. Recall the characteristics of the Puritans in New England, of the

Cavaliers in Virginia, of the Roman Catholics in Maryland and of the Quakers in Pennsylvania, and we begin to glimpse the tremendous task which had to be faced in building a nation. Moreover, our population was not homogeneous. It was made up of landed gentry, artisans, former convicts, bond servants, educators and others. Therefore, there was in this country much diversity and richness of thought.

Our forefathers were able to integrate these divergent characteristics and attitudes by believing in a living God who was working His purpose out through men and by seeking a larger and more inclusive whole which would permit diversity of theory and practice in seeking a common objective. This integration is the significant background of our history and is also our potential contribution to world history, that is, our proven ability to win unity of purpose even with diversity of practice. Our Constitution is an embodiment of this historical fact. Our Federal system brings together sovereign states into a cooperative national unit. In so doing it does not enforce a dead uniformity, but leaves the balance of unnamed powers in the hands of the constituent states.

We need to remember that the Constitution of our Church was drawn up by many of the same men and was based on this same philosophy of life, namely, that it is possible for men to secure a common objective through diversity of theory and practice. We must constantly remember this fact and avoid the danger of trying to identify our Church with the centralized uniformity of Rome or even with the Monarchical Episcopate of England. Our American Church has preserved all essential continuity of life and of thought but always reserves to itself the right to express that life and those thoughts in the way that best represent its own peculiar experience of God's leading.



That right to preserve its own American genius must be maintained. Otherwise Church unity will never be possible except upon some plan of absorption and uniformity. While we should be guided by the experience of our Roman and Orthodox brethren and should offer them every opportunity of fellowship and cooperation, the genius of our American Church must be exercised in seeking a larger whole which will include them, ourselves and our American Protestant brethren in a unity of purpose and fellowship even while it permits a wide diversity of theory and practice.

OUR nation was born of the pioneer spirit and must never lose that birthright. The field of activity has changed from the native prairie to the wilderness of human relationships. We must work in this latter field as courageously and with the same spirit as we worked in the former. In the formation of our Constitution two vital interests had to be integrated: the value of the individual and the value of the state. The Declaration of Independence is an individualistic document. The Constitution is a state document. The two documents were reconciled when the amendments which constitute our Bill of Rights were added to the Constitution. Jefferson was an individualist. Hamilton was a Federalist. Abraham Lincoln coordinated the two ideas into a larger whole. He wrote the Emancipation Proclamation which set free the individual and won the military victory which preserved the union. He thereby set the union free from the individualism of state sovereignty. America has proven her genius for integrating diverse factors both in the nation and in the Church.

The problem of human integration is our important problem today. We are hearing much of social planning and such planning is increasingly necessary in a shrinking world, but the character of the controlling agent is just as important as the plan evolved. If the character of the controlling agent is not carefully considered, we shall have tyranny, for slavery to a formula is still slavery.

What we are striving for in this country and must continue to strive for are free persons, joining free persons for the good of all persons. That is the Christian way of life and we must insist upon it. The Church is particularly fitted to insist upon it because it integrates all intellects, all classes, all races, into the one family of God.

We speak familiarly of the Fatherhood of God, but we do not always realize its implications. A father loves his children—plans, works and sacrifices for them all and not for any one or for any group of them. He recognizes no favorites. They are all members of his family whether they rec-

ognize the relationship or not. We shall never know God in His fullness until we know Him as all of the other children know Him, and in order to secure that enrichment from others, we must emphasize their potentiality for the good of the whole and not their defects. Above all things, we must develop a mind bent upon cooperation with God and with all of our fellow men on the basis of the family relationship. That was the meaning of Agape to the early Church. With that attitude of mind and with the whole perspective which it will give us, we shall be able to face the problem of re-integrating a divided world without fear and with a consciousness that God is working with and through us.

If I understand Christian history, the Church was founded upon fellowship with Christ on the part of those who practiced that fellowship for the better expressing of His purpose of fellowship with all men. The Church was first organic before it was an organization. To be true to that kind of an institution which our Lord founded, we must continue to be organic—primarily a living fellowship with Him and with one another. Then, even in this difficult day when new ideas are suspected and when adventures in fellowship are feared, the task of the Christian is to go forward and to seek a greater whole that shall hold together the diverse elements of national and Christian life.

## Honor Roll—1940

FOR a number of years the editors of THE WITNESS presented an Honor Roll of Church men and women who, because of outstanding service, they believed worthy of citation. This year we asked for nominations from readers. Many have been received from which the following selection has been made. We have limited the list to Episcopalians and we have not placed on the 1940 list any who were cited on previous honor rolls though several were nominated again this year.

ROBERT N. SPENCER, Bishop of West Missouri, who as host of General Convention made it such a pleasant occasion.

CLAUDE W. SPROUSE, dean of the cathedral in Kansas City, whose untiring labors were largely responsible for the smooth running Convention.

WILLIAM FELLOWES MORGAN, one of the original incorporators of the Church Pension Fund who has just retired from the presidency after a long and faithful service.

JOSEPH F. HOGBEN, priest to the Piute Indians in Nevada. His clericals are a suit of overalls and his automobile an Indian pony, because



he believes in living the life of his people. A devoted priest in an obscure spot.

FRANK W. STERRETT, Bishop of Bethlehem, for his forthright speech as the chairman of the Episcopal Church delegation as our Church was welcomed into full fellowship with the Federal Council of Churches at the recent biennial convention.

JOSEPH FLETCHER, for making the Graduate School of Applied Religion one of the outstanding institutions of the Church, and for his wisdom and courage in applying the teachings of Christ to all phases of life.

WOLCOTT CUTLER, rector of St. John's, Charlestown, Massachusetts, for his devoted service in a hard field and for his faithful witness to the Christian religion in all its implications.

HAROLD J. WEAVER, whose contribution to the Forward Movement has been outstanding.

GARDINER C. TUCKER, rector of St. John's, Mobile, Alabama, a parish of 700 communicants which he has served for fifty-five years and which he continues to serve though now in his 90th year.

ROBERT W. PATTON, who has now retired as the director of the American Church Institute for Negroes which he has developed into one of the outstanding educational forces in America.

WILLIAM C. MUNDS, who, as rector of the Good Shepherd, Corpus Christi, Texas, has developed one of the finest social service works in the Church.

W. B. MCKINLEY, rector at Breathedsville, Maryland, whose many activities have made him a first citizen in both the Church and state.

KIMBER DEN, priest of China, for one of the outstanding relief jobs in that war-torn country.

WILLIAM TEMPLE, Archbishop of York, for making what many consider to be the most significant and far-reaching statement uttered by a Christian leader during the year (THE WITNESS for October 10th).

## *Prayer Book Inter-Leaves*

### LUTHER AND THE MASS

IN THE century preceding the Reformation there were many enlightened and moderate-minded Churchmen who might have brought about a reform of existing liturgical abuses. But the Protestant revolt put an end to any hope of moderate reform. Luther with all his piety and courage was a person of violent temper, a believer in strong-arm methods, and as great a hater as Hitler. Thus the movement he led was protestant, controversial, and negative from the start. Calvin

adopted Luther's ideas, and built them into a theological fortress from which his followers could contend earnestly for the new faith. The papal forces, under the lead of the Jesuits, carried on a relentless counter-attack. Of this whole period an English historian, Professor York Powell, has said "It is a pitiful tale of bigoted ignorance, a long-drawn-out reign of terror." It was no time for liturgical reform.

But, as in every period of Church history, the good and the bad were mingled. We tend to make the reformers responsible for the low standards of Protestant worship which prevail today. But this liturgical deterioration reflects the pietism and the humanism of the 18th and 19th centuries rather than the spirit of the earlier Protestantism. Luther was far from being a liturgical iconoclast. His Eucharistic doctrine, the so-called "consubstantiation" theory, exactly reproduced, contrary to the general belief, the Catholic doctrine in which he was reared. "The High Mass celebrated by the papists is right," he said. And the Lutheran chorales were surely one of the most sublime contributions ever made to liturgical worship. Of Calvin a contemporary eulogist said "His was a character of great majesty." And in the Calvinistic worship there inhered a majestic element. Nowhere has the Eucharist been more highly regarded than among the Scotch Presbyterians. And both Luther and Calvin wanted it to be the chief act of worship on every Lord's day.

The worst features of Luther's liturgical system came to him from the XVth century. Several points may be noted:

1. Individualism was a characteristic development of the late medieval Church. It found expression in mysticism, self-introspection, sentimentality, and extra-liturgical devotions. Individualism has its merits, but Eucharistic worship is essentially corporate. The greatest weakness of modern worship, both Catholic and Protestant, is its exaggerated individualism. Much of the responsibility for this must rest with Luther.

2. The medieval Church fell into sacerdotalism, that is, it set the priest apart from and above the people. Luther called the common people "swine," he fought the peasants, he made himself a Protestant pope. And the reformed worship was not something which the pastor did with people, but what the pastor (or the preacher) did for the people. This was the old sacerdotalism in a new but not an improved form.

3. The offering was from primitive times an essential Eucharistic feature. But in the late Middle ages the Mass had become a propitiatory sacrifice which, endlessly repeated, brought vast incomes to the clergy. So Luther threw over the



whole idea of Eucharistic offering and sacrifice.

4. St. Thomas Aquinas had developed a theory of "transubstantiation" to refute a carnal conception of the sacramental body of Christ. It was a metaphysical definition and a fit subject for scholastic debate. Unfortunately the problem of the presence became under Luther's influence a battle ground upon which the different sects of Protestants concentrated their efforts and warred against the old Church and among themselves. These metaphysical pre-occupations are, alas, still with us.

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

## Let's Know

By

BISHOP WILSON

SHOES

SOMETIMES one sees Bible pictures of peasants or shepherds in Palestine travelling about with bare feet. As a matter of fact they never did that. The stony country and the thorny growths made it necessary to have protection for the feet. Thus we read frequently in the Bible of shoes. Actually they were sandals—just a flat sole with thongs on "lachets" for binding them on.

Sandals were worn only out-of-doors. When people entered a house they removed them much as we remove our hats today. There were no sidewalks or pavements in those days and dust and dirt would be collected as one walked along the roads. The removal of shoes was to prevent tracking dirt into the house. In the course of time a reverent significance was attached to the removing of shoes when entering the House of God and the sanctity of the action was carried over to any place of sacred associations. Thus when the Lord spoke to Moses in the wilderness, He said "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

One of the interesting touches in the parable of the Prodigal Son is the barefoot condition of the young man on his return home. One of the first things his father ordered was to put "shoes on his feet." When St. Paul was writing to the Ephesians about their Christian armor he mentioned that their feet should be "shod with the preparation of the Gospel of peace." As we have already noted, shoes or sandals were always worn in travel. St. Paul is indicating that the Gospel must be on the march. It is not something to be cherished in the quiet of one's home but is an active influence which must always be moving out to new fields.

When a visitor entered a home he shuffled off his sandals on the doorstep. Then his host called a servant to bring water and bathe the feet of the guest. It was a menial task and was referred to servants or slaves. In one of the Psalms we come across a curious statement "over Edom will I cast out my shoe." It is God who is speaking and it tells how He will humble the pride of the haughty Edomites. The time will come when they will bow before His sovereignty and perform the duties of servants for Him.

Which brings us to the night before the crucifixion. The apostles were gathered in the upper room with our Lord. They were alone for their last meal together. There were no servants to wait on them. There was no host to receive them. Our Lord took upon Himself the simple duty of hospitality and turned it into an occasion for pointed teaching. He went around the table washing the feet of His disciples. The astonished apostles submitted to this obvious indignity in silence until it came to St. Peter. "Thou shalt never wash my feet," he burst out. Said our Lord, "If I wash thee not, thou hast no part with me." St. Peter quickly subsided and our Lord finished His task. Then He explained, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." As Christian disciples they were to serve one another after His example.

When a nation sets out with claims of racial superiority to conquer the world and dictate the terms of living, it is no wonder its leaders abandon the Christian faith. How can they face Christ bearing the basin and the towel and calling on His followers to serve one another?

## A Tribute

By

BISHOP JOHNSON

FORTY years ago five students in the General Seminary met each week at an early service to pray for guidance in forming an associate mission in the domestic field. As a result we accepted service in the diocese of Nebraska upon the invitation of Bishop Worthington. The five students were Paul Matthews, James Goodwin, Edward J. Knight, Arthur W. Jenks and myself. In June of 1891 I went to Omaha and that September Paul Matthews joined me. The others for various reasons were unable to come, but for a period of fifteen years the Associate Mission took care of missions in and near Omaha.

From time to time other clergy were added to



the membership. The recent death of Canon Samuel Welles prompts me to write a word of remembrance for those who, having served, are entered into their rest.

The Rev. H. Percy Silver had an eventful career. After ministering for several years at St. Andrew's, Omaha, he became the rector of Holy Trinity, Lincoln. He then served as secretary of the Board of Missions in the seventh province; was twice elected bishop; was chaplain of the United States Army at Leavenworth, the Philippines and at West Point. Later he became the rector of the Incarnation, New York, and was a frequent delegate to General Conventions where his sparkling wit and good humor endeared him to everyone. He was a happy warrior and his works do follow him.

Another devoted soul who served with us in Omaha was Dean Francis White. After leaving the Associate Mission, where he also was in charge of St. Andrew's, Omaha, he became rector at Atchison, Kansas; was then dean of the Cathedral in Cleveland and later rector at Tampa, Florida. He also was a genial soul who combined firmness with gentleness and to me was the ideal parish priest. He likewise was elected bishop but declined. He was often a delegate to General Conventions where he rendered valuable service.

The Rev. Lewis T. Watson was one of us for a time. He entered the Roman Communion where he was known as Father James Francis and did a great work. He was a brilliant preacher and a devoted priest and served for several years as the head of the Associate Mission.

Bishop James Wise was a product of the Mission, having been confirmed at St. Andrew's where he was a choir boy, grew up in the atmosphere of the Mission and, when ordained, took charge of St. Martin's, South Omaha. From there he went to the Church of the Holy Communion, St. Louis, and he became Bishop of Kansas in 1916. He was another happy warrior, full of joyous enthusiasm. He loved much and was greatly beloved.

The Rev. Herbert Moor was never a member of the Mission but he labored with it. He was a devoted pastor and for many years was the rector of Christ Church, Trenton.

The Rev. Samuel G. Welles was for several years a member of the Mission where he rendered fine service. After leaving Omaha he worked in Iowa, Oklahoma and Illinois, but his outstanding service was given to the Church and state institutions of the diocese of New Jersey. His was a selfless life, giving himself without stint to the

sick and the poor. He had a quiet sense of humor which never failed him. He was much beloved by those to whom he ministered in his quiet, unobtrusive way. He was also a musician of unusual ability.

There are a few of the group that are left. They include Bishop Paul Matthews, the Rev. Charles Herbert Young, the Rev. Walter S. Howard, the Rev. Giles Herbert Sharpley, the Rev. Cornelius S. Abbott, Jr., and others who were with us for a short time.

In this tribute to the departed I must not omit Eva Lee Matthews, the founder and Mother Superior of the Community of the Transfiguration, whose mother house is at Glendale, Ohio. She came to Omaha to assist us in our work and while there laid the foundation of the sisterhood which she created. She was a joyous soul and combined deep reverence with a fine hilarity of spirit. More than any of us her works do follow her.

What then is the value of this tribute? It is to show what may be accomplished in the assembling of a congenial group of workers who, like the early Christians, have all things in common and who impart to one another the qualities which each possesses. When I consider the happy times that we had together and the merry souls who have left us, I am grateful for the privilege that I had of associating with them. May the good Lord grant them eternal joy and may light perpetual shine upon them.

## *The Mothered Church*

WHEN the rich and elderly Miss Gleason moved into the Parish, all of its worries were over. Inside of a year, she was practically supporting St. Paul's and affectionately dominating all of its activities. The Parish did not mind this domination, for people, especially Church people, never dream of quarreling with Santa Claus. So Miss Gleason was allowed to have her loving way for twenty years, until she died.

You have seen those mothers who, from sheer affection, coddle all initiative and independence out of their children and so spoil their lives? It was that way with Miss Gleason and St. Paul's.

When, after her death, it was found that, through some oversight, she had made no provision for an endowment, the Parish felt much aggrieved. Well it might. With no one to coddle it and all gumption gone out of it, the end was inevitable and not long in coming. At the autopsy, the Bishop said that St. Paul's had been "mothered to death."

—THE CHURCHMOUSE.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

In a New Year's Message broadcast throughout the nation over the Church of the Air, the Rev. Roeliff H. Brooks, rector of St. Thomas Church, New York, declared that the challenge of religion is that we shall build a new order that will give to the world peace and righteousness. "The times both here and abroad are difficult," declared Dr. Brooks. "But these problems will not be solved by political adventures or by diplomacy alone; not by planned economies or good will programs, unless underlying them there shall be the broad base of religion. There must be, first and before all else, the recognition that God rules both the destiny of men and nations, and any program which does not begin with such a recognition is bound to fail. This religion, this living close to God and Christ, and in fellowship with all men, I offer you as the hope of the new year. Surely the time must come when men will recognize the utter senselessness of destruction; that wars never settle anything and that a peace won through war is no peace at all. The challenge of religion is that we shall rise up and build a new order of things upon the sure foundation of common sense, follow the precepts laid down by the prophets and seers of old; love both God and man fervently and consistently, and out of this there will come peace and righteousness."

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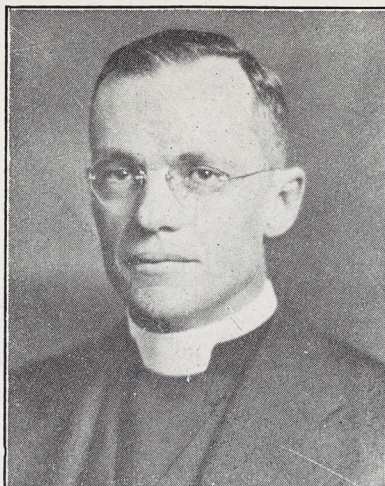
### School Boys Study Work of the Church

Fifteen lads from four Church schools of New England arrived in New York on January 3rd to study social service institutions, guided by the Rev. Meredith B. Wood of St. Paul's School and the Rev. Elmore McKee, rector of St. George's Church. They visited the children's court, night court, hospitals, settlements and also the varied social service program of the New York parish. The boys came from Lenox, St. Paul's, St. George's, and Pomfret.

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### Training For a Ten Year Program

Clergymen from thirteen dioceses gathered in Kansas City today, January 9th, to make plans in a two day conference for the training of leaders for Presiding Bishop Tucker's ten year program which aims at a deepened spiritual life; an effort to bring back lapsed communicants, evangelism to reach the unchurched and a forward movement for missions.



THEODORE O. WEDEL  
*On Students Conference Program*

Leaders at the conference are Vice-president Charles Sheerin, the Rev. David R. Covell of the Forward Movement staff and Dean Elwood Haines of Louisville.

\* \* \*

### Episcopal Students Hold a Conference

Episcopalians from ten colleges gathered in Naperville, Illinois, December 27-31 for the second inter-church conference sponsored by the national commission on university work and the council of church boards of education. Episcopalians on the program were Secretary Alden Drew Kelley, the Rev. Theodore O. Wedel of Washington Cathedral, Student William Clark of the University of Michigan and the Rev. Luther Tucker, secretary of the World's Student Christian Association.

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### Presiding Bishop To Visit Ohio

Presiding Bishop Tucker is to be the headliner at the convention of the diocese of Ohio which will meet at Trinity Cathedral, Cleveland, February 4th.

\* \* \*

### Institute New Dean In Hartford

The Rev. Arthur F. McKenny, formerly of St. Paul's, New Haven, was instituted dean of Christ Church Cathedral, Hartford, on January 5th, with Bishop Budlong officiating and preaching, assisted by former Dean Gray who is now Suffragan Bishop of the diocese.

\* \* \*

### Double Consecration In Asheville

Bishop Gribbin consecrated both Trinity Church and Grace Church in Asheville, North Carolina, on December 29th. Trinity parish had a debt of \$23,000 on its parish house for

many years but it was removed by a successful campaign this past year. The Rev. George F. Rogers is the rector.

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### A Teaching Mission Before the Inauguration

The week before the inauguration of President Roosevelt on January 20th, there is to be a city-wide teaching mission at the Epiphany, Washington. The theme is to be "God Today for Thinking, Troubled People" and it is to be conducted by the Rev. Bernard Iddings Bell. At each service and session, including the morning of inauguration day, there will be offered four prayers for the conversion of mankind; for the peace of the world; for the nation; for those to be inaugurated, with the latter prayer calling the two men by name, Franklin and Henry.

\* \* \*

### National Mission In Philadelphia

The National Christian Mission, being held in various cities throughout the nation, is to be held in Philadelphia, January 12-19. E. Stanley Jones, Methodist missionary to India, is to be the headliner this coming Sunday at a mass meeting in the afternoon in Convention Hall, when he is to speak on "Is Christianity Realism?" The following Sunday another mass meeting is to be held at which Bishop Arthur James Moore is to speak on "Christians in the time of crisis." In addition to these two meetings there are to be many meetings throughout the week at factories, clubs, schools and colleges.

\* \* \*

### Another Governor Meets the Bishop

In our last issue we had a nice picture of Connecticut's Governor Baldwin (ex-governor now) shaking hands with the newly consecrated Bishop Gray. We can't give you a picture of the event but Governor James of Pennsylvania was the guest of Bishop Brown of Harrisburg the other day. The occasion was the annual carol festival when the choir of St. Stephen's Cathedral goes to the Bishop's residence to sing.

\* \* \*

### Keller Impressed at Federal Council Meeting

Dr. Bill Keller, founder of the Graduate School in Cincinnati that is headed by the Rev. Joseph Fletcher, recently visited theological seminaries where he had scores of interviews with men who are thinking of entering the Graduate School after graduation, or who hope to attend the Summer School. He visited Virginia, Union, General, Cambridge and the Hartford Seminary and re-



ports that he was greatly impressed with the type of men now studying for the ministry. He was even more impressed by the biennial meeting of the Federal Council of Churches which he attended in Atlantic City. "For me it was a great inspiration. At this belated date in the history of the affairs of the world, the Federal Council is putting up a tremendous challenge to our Church. I do not believe I have ever met a keener lot of men. It was an outstanding meeting and we are favored indeed to be privileged to meet with a group of this sort."

\* \* \*

#### An Order for Junior Lay Readers

Dean Lane of Trinity Cathedral, Phoenix, Arizona, has formed an Order of Junior Lay readers whose function it is to read the services at the church school services. He believes that there is a place for a national order of this sort and asks any of the clergy who might be interested to write him about it.

\* \* \*

#### Community Church School in California

The Rev. H. F. Softley, vicar at El Toro, California, is sponsoring a community church school. For a year it met on a week day in the public school. Recently it was transferred to St. George's Church and meets at nine on Sunday morning. The Wayside Hymnal and other Forward Movement literature is used, and the service is the one in the Wayside Hymnal. There are 28 adults and children enrolled, representing six denominations and four nationalities, and there is not a single Episcopalian in the group.

\* \* \*

#### Ask President to Aid Spanish Loyalists

The President has been asked by a large number of outstanding citizens, including a number of clergy, to allocate fifteen million dollars from the executive fund for aid to European refugees for the purpose of transporting Spanish Loyalists, now in French concentration camps, to Mexico. The announcement was made by Miss Helen Keller, honorary chairman of the United American Spanish Aid Committee. The petition states that there are 150,000 of these refugees in France and that the Vichy government has agreed with the Mexican authorities to permit them to depart if transportation is provided. At the same time the Spanish Aid Committee announces the appointment of Miss Helen Bryan as national executive secretary who, for a number of years was connected with the Friends Service Committee

## RELAXATION AT A CONFERENCE



Sorry we can't name them all, but you will be able to spot the center of attraction. He is the Rev. Daniel McGregor, professor at the General Seminary, telling the boys and girls all about it at the Finger Lakes Conference that was held at Hobart College last summer. If the temperature is around zero this picture ought to warm you up a bit.

and later was a secretary of the Y.W.C.A. An effort is under way to raise \$300,000 to transport Spanish refugees to Mexico of which about \$25,000 has so far been raised.

\* \* \*

#### Ills Due to Machine Says McKee

Preaching last Sunday at St. George's, New York, Rector Elmore McKee said that man's outlook for the coming years depends "upon his readiness to grapple with the issues raised by the machine. Man has overextended himself in his conquest of the outer world. He has overspecialized in machine efficiency. He fears that the race of the nations for the control of machine power may be part of a headlong process of self-destruction. Only a deep religious revival can give such control of the machine that it will serve the ends of the spirit."

\* \* \*

#### A Bit by the Bishop of Nevada

Bishop Jenkins' interesting Desert Churchman (Nevada) has this bit in the last number: two American women were attending a meeting at which the well-known Bishop Azariah of India was to speak. Said one to the other: "Is that bishop a Colored man?" The other replied, "He looks as though he had Colored blood in him." Then answered the first, "This

is no place for me," and with that gathered herself together and left the meeting. A General Convention report, however, stated that "one of the salutary changes in our time has been the decline of snobbishness." Perhaps this dreadful war may yet teach us that we are all brothers and sisters. But what a price to pay for learning this simple Christian truth.

\* \* \*

#### Muskrat Skins for Support of Missions

Muskrat skins are helping to support the missionary work of the Church. Indian Church people at Arctic Village, deep in the wilderness of interior Alaska, sent twenty-nine of them to their priest, the Rev. C. P. Shelton, who sold them and sent the money to New York for missions.

\* \* \*

#### Wilkes-Barre Young People Present Pageant

The Young People's Fellowship of St. Stephen's, Wilkes-Barre, presented the Christmas pageant, *The Pageant of the Kings* by the Rev. W. Russell Bowie, at Christmas time.

\* \* \*

#### Feast of Lights at Scarsdale

The Feast of Lights, symbolic service of the Epiphany, was held at St. James-the-Less, Scarsdale, N. Y. on December 29th. The service opened in a church darkened to sym-



bolize the world without Christ. Following the traditional procedure, the rector, the Rev. J. Harry Price, kindled a light in the chancel which then grew to show how light came into the world through His life. As in Biblical times when the news of Christ's coming first spread to the twelve Apostles, the light of the central candle was then passed on to twelve young men representing the Apostles, with the shadows dispelled as the light broadened. Lights were next lighted in the choir to represent the good news of the Gospel spreading and slowly conquering darkness. The service was climaxed as the young men spread the light throughout the congregation.

\* \* \*

#### Bulletin on the Conscientious Objector

The Federal Council of Churches is now issuing a factual bulletin about conscientious objectors, acting upon instructions received at the biennial meeting recently held in Atlantic City. The first one, dated December 28th, presents rulings on various types of service that can be performed by those having conscientious objections to war, including work in the soil conservation service, the forestry service and the land reclamation service, most of it directed by the Quakers. Bishop Remington of Eastern Oregon is a member of the Federal Council's committee on C. O's.

\* \* \*

#### School Service at Philadelphia Parish

Alumni of St. George's School, Newport, R. I., attended a special service on January 5th at Christ Church, Philadelphia. The Rev. H. M. P. Davidson, chaplain of the school, preached and Headmaster J. Vaughn Merrick took part in the service.

\* \* \*

#### Miss Marston Issues a Statement

Margaret Marston, who took office on January first as the executive secretary of the national Woman's Auxiliary, issued a statement to the women of the Church, calling upon them "to work and give for the sick, the starving and the homeless people of China; to sew and knit for the suffering peoples of Europe; to send aid to missions ordinarily supported by countries now at war."

\* \* \*

#### Conference on Education and Labor

A conference on theological education and labor is to be held at Louisville, Kentucky, on January 18th under the auspices of the Na-

tional Religion and Labor Foundation. Among those who are to take part are Miss Lucy Mason, Episcopalian who is the public relations representative of the CIO in the south; Mr. Thomas Hutson, commission of labor in Indiana; the Rev. Claude Williams, Presbyterian and the head of the People's Institute for Applied Religion; the Rev. Charles F. MacLennan, director of the Religion and Labor Center in Cleveland and Willard Uphaus who is the secretary of the Religion and Labor Foundation.

\* \* \*

#### Week of Prayer Being Observed

The universal week of prayer which was inaugurated about 100 years ago in England is being observed this week, January 5-12, in churches throughout the United States.

\* \* \*

#### Salvation Army Tries Something New

The Salvation Army, as you know, has its many workers on the streets just before Christmas collecting funds to provide Christmas dinners for the poor. In past years they have delivered baskets of food. This year for the first time they presented checks of from \$3 to \$10, depending on the size of the family, and thus enabled them to buy their own Christmas dinners.

\* \* \*

#### Trinity Chapel Builders Have Reunion

The workmen who built the beautiful chapel at Trinity College, Hartford, returned, sixty strong, for a reunion just before Christmas—just eight years after the last stone was placed on the chapel tower. There was a service in the crypt where these workers met regularly for prayer during the building of the chapel. President Ogilby read the Office for the Builders and read the names of fourteen men who have since died. At the close of the service the men marched to the Cloister

where a special bay has been designated for the carving of the names of the workers who pass on. The group then went to the dining hall for the annual reunion dinner, with an interesting incident occurring as they marched across the campus. Robert Reid, one of the workers, has gone blind recently and came to the reunion with his seeing-eye dog. As he led the procession along the college walk, Professor Donald Morgan of the Trinity faculty, also blind, came down the walk with his dog. The two men met and exchanged greetings while the dogs renewed a friendship that doubtless started in Morristown, New Jersey, where seeing-eye dogs are trained. Several of the workers spoke at the dinner which was presided over by President Ogilby.

\* \* \*

#### A New Book On China

Virginia E. Huntington, wife of Bishop Huntington, has written a new book on China, "Along the Great River" which has just been published by the National Council. Keen observations are made upon the social and economic trends and influences in China today, and while it is in no sense a war book, Mrs. Huntington has lived in China through revolutions and wars and her book is colored to a degree by that fact. Since China and Migrant Workers are the two subjects for special study by the churches this year it is likely that this book will be widely read and used in group discussion.

\* \* \*

#### Retiring Church Veterans Are Honored

When John W. Wood came to the Church Missions House, New York, forty-one years ago there were just fifteen people on the entire staff. There were no telephones until a later period when a booth was installed on the first floor. Dr. Wood told the present large staff of those early days at a testimonial dinner the other evening at which Grace

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Lindley, Mrs. Theodora K. Wade and the Rev. Robert W. Patton were also honored. These four veterans all retired from office with the beginning of the new year. At the dinner was Frank A. Zubrod, cashier, who was pointed out by Dr. Wood as the only present member of the staff who antedated his own service.

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#### Watch-Night Service In Detroit

Bishop Creighton gave the address at a watch-night service held at St. Paul's Cathedral, Detroit, on New Year's Eve.

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#### Vestrymen Enter the Ministry

At St. John's, Williamstown, Mass., they have a student vestry as well as the regular vestry. This fall three of the Williams College men who served on the vestry last year entered seminaries to prepare for the ministry.

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#### Canadian Bishop Preaches a Mission

With a manner earnest and yet smiling, and with a streamlined Oxford accent that had enough Canadian leaven in it to save it from being effected, Bishop L. R. Sherman of Alberta, Canada, preached a week's mission recently at St. Mark's Cathedral, Seattle. He also addressed

the clergy of the city, the women of the cathedral and a couple of luncheon clubs.

\* \* \*

#### "Amateur Galahads" Endanger Quaker Relief

Thrilling tales of rescue brought from France and Portugal by anti-Fascist refugees have a seamy side, according to reports to the Nofrontier News Service. The melodramatic activities of several "amateur Galahads" among American relief workers in southern France have drawn attention to all American work and tended to react unfavorably on the less spectacular but probably more effective long-run efforts of the Friends and other groups, who are finding it increasingly difficult to maintain the confidence of the authorities so vital to continuance of their work. And the thousands of refugees who still remain in southern France—and there are still many in desperate need of rescue—find avenue after avenue closed to them as the Gestapo and the French civil authorities track down the various extra-legal means of escape so carelessly publicized by the refugees and their sincere but misguided American helpers. In Spain all refugees now found to have crossed the border without a French exit permit are at once interned, even though they may hold Spanish and Portuguese transit

visas. A number of such tragic cases of capture within sight of the final goal have ended in suicide.

It is reliably reported that protests have reached the American Government from more than one official source about the activities of Americans whose blundering efforts to help refugees have caused embarrassment in high quarters. As a result, the State Department is tightening up on the granting of passports for European travel, already hard enough to secure for even the most legitimate purposes.

In spite of such unexpected handicaps, reports show that the Quakers are once again doing a remarkable piece of humanitarian service in the needy areas abroad. In France they are practically the only organization capable of continuing activity on a large scale. The American Red Cross is doing nothing because no food ships are coming through the blockade—but the Friends have brought milk from Switzerland, fruit from North Africa, grain from Bulgaria, have bought whatever they could lay their hands on from the incoming ships at Marseilles, and managed somehow to keep their program going despite the blockade. Incidentally, they have seen to it that whatever they bought went straight to those who needed it, and provided living proof of their contention that



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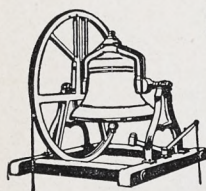
no food sent from America would fall into unworthy hands.

In addition to the distribution of food and such clothing as they have been able to provide—tons more are waiting in Philadelphia storehouses for permission to pass the blockade—the Friends have taken over the children's colonies around Bordeaux abandoned by the Foster Parents Association, and are caring for some 350 children there. They have a big center in Toulouse and another in Perpignan concentrating on help for the refugee internment camps and some amelioration of the shockingly bad conditions under which the thousands of interned Central Europeans have suffered ever since they were herded together after the armistice. The Quaker Center in Paris still carries on with a feeding station and other services. All told, there are some 35 Quaker workers in France, operating in both the occupied and unoccupied zones, and still able to pass from one zone to the other, though with increasing difficulty. Their sincere, non-partisan, non-political relief work has earned them the complete confidence of the authorities, as it did in the occupied and devastated regions after the last war, and as it did on both sides of the barricades in Spain. Typical is an incident which occurred in Bordeaux when German military and civilian welfare authorities moved to take over school buildings being used by the Quakers as a canteen. When they learned that the Quakers were in charge they immediately dropped their plan.

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#### Scattered News of Interest

Total expenditures for the program of the diocese of South Florida for 1941 is fixed at \$29,275. Grants to diocesan missionary clergy is largest single item. \$9,000 for national church program is next. Smallest beside miscellany is \$200 for student work at Stetson University. . . . Traditional project of the



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missionary society of Kemper Hall, Kenosha, Wisconsin, is a Christmas party to entertain the children from the Kenosha County Orthopedic school. It was held this year on December 12. A banquet climaxed a program of carols and a play. . . . Fiftieth anniversary of Trinity Church, Sharpsburg, Pennsylvania, was celebrated November 17. . . . National treasurer and former president of the Brotherhood of St. Andrew, H. Lawrence Choate, spoke recently to the men and boys of Louisville, Kentucky, at a meeting under the direction of the Christ Church Cathedral chapter. . . . Beginning January 1 or thereabouts, the youth division of the National Council propose to inaugurate a Church-wide movement for all the Church's youth in the realms of worship, study and action. They seek to enlist in this effort (1) every young person of the Church whether or not affiliated with any existing group and (2) all Church organizations, movements, groups and agencies now serving youth in nation, province, diocese or parish.

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#### About the Prayer for Our Country

The prayer in the Prayer Book, "For Our Country" is frequently attributed to George Washington, though most informed people know

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that he did not compose it. I recently asked who did. The answer, if my agreeing informers are correct, is that the prayer was composed by the Rev. George Lyman Locke, who was for 52 years the rector of St. Michael's, Bristol, Rhode Island. He wrote it in about 1882 at the request of William Reed Huntington. But there is a prayer by George Washington which is displayed in St. Paul's Chapel, Trinity parish, New York, but it is entirely different from the one in the Prayer Book.

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The prayer "For Our Country," as perhaps you know, was used by President Roosevelt during the recent campaign and was also used by him in his proclamation for "Thanksgiving" Day.

\* \* \*

#### World Student Federation Secretary Arrives Here

Mr. Robert Mackie, executive secretary of the World Student Federation, whose office is at Geneva, Switzerland, has arrived in the United States, to travel and visit American campuses, particularly in the middle west. Mr. Mackie, a Scotch Presbyterian, is well known in this country, and will discuss the effects of the war in Europe on the work of the Federation, as well as plans for the future. He came to the United States under the auspices of the university commission of the council of the church boards of education, of which the Rev. Alden Drew Kelley, head of our Church's college work, is a member. Mr. Mackie is especially interested in meeting and addressing Church student groups at the various colleges and universities to be visited.

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#### Church Makes Gains In Colorado

The communicant strength of the Church in Colorado increased 23 per cent during the past ten years, according to census reports. In analyzing the figures Bishop Ingley finds that four or five of the larger parishes contributed substantially to the increase. The population of Colorado increased but 8 per cent during the period.

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#### Disarmament Wreckers Reap Rewards

Two of the three companies that employed William B. Shearer to wreck the 1927 Geneva Disarmament Conference have been handed \$1,560,020,880 worth of business by our Navy Department in the last ten years, according to an analysis of contract figures secured from the Navy Department itself.

The Bethlehem Shipbuilding Company and the Newport News Shipbuilding and Drydock Company, instead of going on the Government blacklist after being shown up as saboteurs of State Department efforts to reduce naval armaments, have benefited from Government

largesse. The Bethlehem Shipbuilding Company (and other Bethlehem subsidiaries) in the ten-year period 1930-1940 have been awarded contracts totalling \$1,041,080,000. The Newport News concern received \$518,940,880 in Government contracts. The Brown-Boveri Company, the third of Shearer's employers in 1927, is no longer discernible as a separate organization in the series of reorganizations that have taken place since that time.

It will be remembered that William B. Shearer came into the limelight when he sued his erstwhile employers for more pay than they were willing to give him—\$257,000, to be exact. The whole shoddy affair was written into the permanent record in a series of Congressional hearings in 1929 that will not soon be forgotten.

"Parity or no agreement" was the slogan Shearer went to Geneva to promote. Whether the Conference succeeded, according to Shearer's interpretation, or failed, there were bound to be orders for the shipbuilders. His success was written into the failure of the Conference to achieve the purpose for which it had been called. "Ruthless and relentless," in his own words, and whenever necessary "striking below the belt," he "beat the big bass drum" for the shipbuilders.

His connection with the shipbuilding companies started in 1926 when they employed him to put through Congress an appropriation bill for three cruisers. He was so successful at that assignment that after a 15-minute interview they invited him to "observe" the Geneva Conference at a flat rate of \$25,000.

His "observation" of the Conference evidently pleased the men who footed the bill, for following the Conference he was retained—at a fee—in Washington to work in the interests of the 71-ship bill, the merchant marine bill and the 15-cruiser bill. Then something hap-

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pened. "They (the shipbuilders) made use of me," said Shearer during the investigation, "until they got their cruiser bill through and the marine bill through, and then they treated me just as history has shown they treat all men who have no influence or power. You know that, Senator, they throw you out."

\* \* \*

#### Over 3,000 Missionaries Make Up Episcopal Staff

"The missionary organization of the Episcopal Church is a sizable business," said Mr. James E. Whitney, assistant treasurer of the National Council. Mr. Whitney stated that overseas the Church has 482 Americans and 2,234 nationals engaged in medical, evangelistic, social and educational work, a total of 3,228. On the western continent there are 512 such workers. With the headquarters staff, the grand total is 3,347.

\* \* \*

#### The Story of Sumatra

It was in 1834 that two American college boys penetrated into the interior of the Island of Sumatra, armed only with the message of Christianity. They were greeted with spears and the whooping roars of ambushed savages. Lyman and Munson were killed, with the whole Christian world shocked by the incident. Then, one day, a missionary named Nommenson, who was as much an explorer and adventurer as he was a missionary, beat his way to the doorway of the hut which was occupied by the chief of the men who had slain Lyman and Munson. The two men stood face to face. Nommenson spoke. The old chieftain was surprised and ill at ease. At last he slunk away without a word. Nommenson dogged the steps of that man the rest of his life. He settled and built his church in Batakland. He brought the children of the original cannibals into the Christian fellowship. Because of the effort which that brave man put in motion, today nearly half a million Bataks are members of little Christian churches scattered across the plateaus of Sumatra. Nommenson was a German and the mission he left behind him was the famous Rhenish Missionary Society, with its headquarters in Germany. Contacts between that mission and its home base have become fewer and fewer in the years since the advent of Hitler in Germany, until today it is a penniless waif of the Christian world. When in September 1939 the war severed all connections with Germany, a Dutch subsidiary of the Rhenish Society with the assistance of funds supplied through the International Missionary Council had taken over

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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. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30;  
Service and Sermon at 11; Evening Service  
and Sermon. 8.

Weekdays: Holy Communion daily: 7  
and 10. Morning Prayer, daily, 9:40.

### Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector  
Broadway at 10th St.

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

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

### The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15  
a.m.; Sunday School 9:30 a.m.; Morning  
Service and Sermon 11 a.m.; Choral Evening  
Prayer 4:30 p.m.

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

### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

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

Fridays, 12:15 P.M.

### St. Bartholomew's Church

New York  
Park Avenue and 51st Street

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

Sunday Services: 8 A.M., Holy Communion;  
9:30 and 11 A.M., Church School; 11 A.M., Morning Service  
and Sermon; 4 P.M., Evensong, Special Music.

Weekday Holy Communion at 10:30 A.M.  
on Thursdays and Saints' Days.

The Church is open daily for prayer.

### Saint James Church

Rev. H. W. B. Donegan, D.D., Rector  
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8:00 A.M. Holy Communion  
9:15 A.M. Church School  
11:00 A.M. Morning Service and Sermon  
8:00 P.M. Choral Evensong and Sermon  
Wed. 8 A.M. and Thurs. 12 noon Holy  
Communion

### St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except  
Saturdays)

Thursdays, 11 A.M. Holy Communion

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

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

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

Sunday Services, 8:00, 9:30, 10:05,  
11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion  
(7:00 on Wednesdays). 11:00 a.m. Holy  
Communion on Wednesdays and Holy Days.  
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Weekdays:—

Holy Communion—

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Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

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

Thursdays: 7:30 A.M.

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support of the workers in Sumatra. They had cut their salaries, lived on simple food, forged relentlessly ahead with one of the most efficient missionary schedules of any society in the world. Then Holland in May 1940 fell within the Reich. All the German missionaries were interned, but the other Dutch missions transferred ten of their most experienced missionaries from their own fields to save the life of this great mission. Their services are available, but they themselves are now without any support from Holland. Who now shall support these orphans?

\* \* \*

#### International Civilian Service In England

"The army of men without hate" is at work in England again. Manned by conscientious objectors, it is now working from two camps on projects of forestry in various regions of the country. This international organization of good will is little known in America, but to Englishmen, and especially to Welshmen, the name of Pierre Ceresole and the International Civilian Service which he and his father founded in Switzerland in 1920, is remembered with gratitude.

It was in 1931 that a call for help went out from poverty-stricken Welsh mining towns. One in particular, Brynmawr, in South Wales, had a population of eight thousand which had not been able to work the mines and had therefore been unemployed for nine years. In answer to the call came first the Quakers, and then Pierre Ceresole and the International Civil Service. Volunteers from many lands set to work to rebuild the town, cleaning up the ugly coal pits, replacing them with playgrounds, pools, and parks. They taught the natives new industries and helped them get started with a little furniture factory, boot-making, weaving, and poultry industries. When the volunteers left, the whole town had been transformed into a beautiful, happy, busy community.

Brynmawr is only one of many communities in many lands that know Ceresole's work. When the little principality of Lichtenstein was devastated by a severe Rhine River flood, which destroyed houses and covered the fields with boulders and sand so that it seemed the whole district would have to be abandoned, Ceresole led an army of volunteers from 22 countries in a six months'

struggle. At the end of that time the fields had been cleared, houses rebuilt, and crops had begun growing for the amazed and grateful farmers.

The idea behind this work by war resisters of all countries is expressed by Pierre Ceresole himself. "I am tired of talk," he has said. "A hundred men and women may talk about peace and world brotherhood and the world takes no notice. If we get 20 men to do a little useful work with pick and shovel people will look and take notice."

In England, the service is now giving an opportunity to men and women, conscientiously opposed to taking part in any war activity, a chance to demonstrate once again their willingness to cooperate in efforts to improve international relations and build a solid base for a real peace. They are being led by a Swiss, who has written back to the headquarters in Geneva: "This camp is perfect. The forty-odd participants are good fellows and the collaboration is ideal. In spite of the very heavy work and the long hours on Saturdays and Sundays, they are alert and cheerful, lending a hand to neighbors wherever they can. The spirit is certainly better than in many of our previous camps."

\* \* \*

#### Parents Decide They Also Need Instruction

That their boys and girls were not receiving adequate instruction through the Church school on the Bible and the meaning of its content for life today was the feeling of a number of parents connected with Trinity Church, Columbus, according to the Rev. Almus M. Thorp. Mr. Thorp continues:

"A result of their constructive and just criticism was the calling of a meeting of parents and teachers to thrash out the problem. The discussion was free and frank. As a result it was decided by those present to place more emphasis on the Bible.

"Further, the parents admitted their own need for religious education in order that they might the better help their children during the week. Therefore, courses are to be

offered for parents. Finally, it was decided that it would be worth while to try the experiment (for us) of having the parents and children from the third grade up come at ten a.m., hold classes for three quarters of an hour, and then stay for the regular late service. All this was begun by the parents themselves and discussed with the teachers in a most democratic fashion."

\* \* \*

#### The Label On An Empty Bottle

Some years ago a woman wanted to change her church membership from Old South Church, Boston, to Trinity Church, when Phillips Brooks was rector. Hardly was it done than she asked that she be transferred back again to the Old South. Whereupon the famous preacher declared that her church membership would not matter much for it was "of no use to change the label on an empty bottle."



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The Presiding Bishop says: “The war has so diminished the resources of missionary societies of the Church of England that unless we come to their aid this world-wide program will be seriously injured. We should consider it not so much an obligation as a privilege to hold up their hands and thus obviate any setback to the task of winning the world for Christ.”

Materials available, free of charge, to aid you in your appeal: “War Strikes,” a four-page descriptive folder; offering envelopes; contribution blanks. Consult your Bishop or Rector on plans.

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