

September 18, 1941

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# THE WITNESS



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**AN ARTICLE BY BISHOP JOHNSON**

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## CLERGY NOTES

CLEM, WALTER W., rector of St. Paul's Church, Macon, Georgia, will assume his new post as rector of Christ Church, Exeter, New Hampshire on October 1.

FORTUNE, FRANK VAN DUSEN, has accepted a call to the rectorship of Christ Church, Blacksburg, Virginia.

FROST, JOHN E., who graduated from the Berkeley Divinity School last June, has accepted a call to be assistant at All Saints' Church, Worcester, Mass.

HAMMOND, H. EDGAR, former assistant at Trinity Church, New Haven, Conn., has become the chaplain of the Virginia Episcopal School, Lynchburg, Virginia. Mr. Hammond will also teach classes in religion and do public relations work in behalf of the school.

HARMON, ALBERT M., formerly curate at St. Clement's Church in New York City, has sailed to Colon, Canal Zone, to help Bishop Beal care for the new population now flooding the Canal Zone.

KOCH, ARTHUR E., former rector of St. Peter's, Roanoke, St. Mark's, Fincastle, and Trinity, Buchanan, Virginia, has become rector of Nelson Parish, Nelson county, Virginia, which comprises Trinity Church at Arrington, Grace Church at Massies Hill, Christ Church at Schuyler and Christ Church at Norwood.

NOEL, E. RUPERT, of the diocese of New Jersey, has assumed his new duties as priest-in-charge of St. Mary's Mission, Midleboro, Kentucky.

WHISTON, CHARLES F., formerly rector of St. Stephen's, Middlebury, Vermont, has accepted a call to be vicar of Emmanuel Memorial Church, Shelburne Falls, Mass., St. John's Church, Ashfield, Mass.

ZIMMERMAN, MARLAND W., formerly of St. Peter's Church, Clifton, New Jersey, assumed his new duties as rector of St. John's, Southampton, Long Island, on July 9.

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# THE WITNESS

*A National Paper of the Episcopal Church*

Vol. XXV. No. 23.

SEPTEMBER 18, 1941

Five Cents a Copy

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

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

## RUNNING THE RACE

By

BISHOP JOHNSON

THE wonderful thing about the gospel is the way that it is related to the world in which we are living. In the parable of the sower it is made to resemble agriculture. There is a close affinity between the soul and the soil. God supplies the seed which man may improve by cultivation but he is unable to create the seed from which the plant emerges. He may enrich the soil but he is not able to supply it. If the soil is hard or shallow or rank, there will be no harvest. All man needs to do is to neglect the soil and it will produce nothing but weeds.

In the parable of the talents the gospel is made to resemble business. If we fail to invest our talents, there will be no dividends. It is no excuse to complain that God is a hard master. That is all the more reason why we should do something with our capital. If we have but one talent, we should be more eager to use it, lest we lose even the one talent that we possess.

The gospel is also like a household. In the parable miscalled that of the Prodigal Son, we learn the nature of a father's love which goes out to meet the penitent sinner and also the angry brother, in order to restore the harmony of the home.

Christ sums it all up when He says that where your treasure is, there will your heart be also. Man determines that which he looks upon as treasure by the heart that he puts into his service. That which is true in the natural world is even more real in the spiritual kingdom.

St. Paul likens our life to a race in which he bids us to run that we may obtain. What is it that we seek to obtain in our spiritual contest? "Leaving the things that are behind," he says, "let us press toward the goal for the prize of the high calling of God in Jesus Christ."

WHERE then is the goal and what is the prize? We seek to attain the goal in order

to obtain the prize. The Corinthian games were the glory of Corinth. The athletes competed for a laurel wreath which was greatly coveted. They worked hard to obtain a corruptible crown. Christ offers us an incorruptible one.

But in a race men do not run toward the prize but toward the goal. What then is the goal? It is to be like Him, "until we all come to the measure of the fulness of Christ." What then is the prize? It is to be with Him in His kingdom.

The Old Testament scarcely ever refers to the future life; Christ is very sparing in His mention of it. But when He does mention it, He puts the stress upon being with Him in His kingdom. To the penitent thief, He said, "Today shalt thou be with me in paradise." The emphasis was on being with Him. When His disciples were overcome by the thought of His leaving them, He told them that in His Father's House were many mansions—"If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." In other words Christ invites us to follow Him, not because we will rise from the dead but rather because He is the kind of person with whom we would be glad to abide forever. Our Lord does not place the emphasis upon the fact that if you are good you will go to Heaven, but rather if you love me you will want to be where I am.

A self-centered egotist would find Christ an unpleasant character and to be where He was would be pain and grief to him. Paradise would be hell to a modern dictator whether in a capital, labor or totalitarian state. Unless we are the kind of people who love Him, we would not seek to be with Him in paradise. This truth is given us in the parable of Dives and Lazarus. As in the case of the penitent thief and also of the pitiful beggar, those who never had a chance in this world are in a better state to love Christ and to

be with Him than are those who have had the opportunity and rejected it.

For this reason, in the parable of the Great Supper, the Lord replaced as guests those who had been invited and who sent unsatisfactory excuses with the poor, the halt and the blind. It is an invitation that He still gives us and our response to it is the test of our discipleship.

**L**IFE is a spiritual adventure in which the prize that we receive is dependent upon the goal that we seek. The first question that Christ asked His first converts was "What seek ye?" and the answer of Andrew, "Where dwelleth thou?" indicated that they sought that which He had to give and so they were anxious to establish an intimate relationship with Him in His Father's House.

We are to keep His commandments not because

we will get something out of it but because we love Him. This motive will cause us to be faithful to Him whether or not we dislike the minister, the choir, the sermon or the ritual. To reject His invitation to the Great Supper because of any of these things is to miss the boat and to have our place filled with those who have never had a chance to be His disciples.

In running a race there are three things necessary: 1—to know the rules and to observe them; 2—to take the training necessary to participate, no matter whether we enjoy it or not; 3—to run with all our heart and soul and mind toward the goal for the prize of being with Him. In doing this we are to forget the things that are behind, whether they smack of success or failure. The one thing that gives an adequate purpose to our lives, is the hope that we may be with Him.

## MAKING THE BEST OF IT

By

HORACE J. FENTON

*Layman of the Diocese of Connecticut*

**I**F ONE has a recipe for contentment in these jittery days, one should let it be known. Here is mine, and it is very simple. Mainly it consists in properly valuing what you have; that is, making the best of it. Let me illustrate.

Whenever I hear anybody telling of the wonders of the world that he has seen I feel like saying, "Well, have you seen my farm?" If I did, he would probably come back with, "Seen your farm? Why, you make me laugh!"

It may perhaps seem absurd to suggest that a small hardscrabble farm in eastern Connecticut is worth looking at, but I have always found it interesting. In fact, I think I may without gross exaggeration say, as Thoreau must have said to himself about Concord, that the world is just an extension of my farm.

Somewhere on it I can usually find exactly the same, or very similar, natural phenomena that many people travel thousands of miles and spend small fortunes to see. Now I have never seen the Rhine or the Nile, and if present conditions persist much longer, I probably never shall, but any day I can go do out and look at the Saw Mill brook which meanders through my woods. It is the same thing in miniature, and miniatures can be very lovely. Indeed, I have a feeling that in the month of May the Saw Mill brook is far prettier to look at than either the Rhine or the

Nile. I know that the water in it is far cleaner and purer. Then there is my duck pond. It is no such vast body of water as Lake Superior, yet by placing my eye near to it I can make it seem really immense. My orchard knoll is really a sort of Mt. Everest, the latter having been pushed up into the air somewhat higher. I need not travel to Alaska to view icebergs, avalanches, crevasses, and glaciers. Every winter I can see the same phenomena here, less dangerously too. If I yearn for the silence of great forests, I can find it in my own woods, and at no hazard at all. I question if anywhere in this world the sun sets any more gloriously than frequently it does over the hills towards Coventry, or if anywhere else I might see a more charming sight than my south meadow presents in June when gemmed with buttercups and daisies. I really set great store by these manifestations of the goodness of the Lord that are so close at hand and so inexpensive.

I have never had a seat at grand opera. But what of it? Robins and orioles sing marvelously in my maple trees every May and June. Bobolinks twang their violin strings in my meadows. Frequently at evening the golden notes of the wood thrush come rolling across the pasture to my ears. Night after night I am lulled to sleep by the wild sweet notes of whippoorwills. Many people who pay five dollars and more for a seat

at grand opera never hear music like this, which costs me nothing. The music of nature is always without price, but let none disparage it on that account. I am pleased to remember that Thoreau was charmed by "the cheap and natural music of the cow."

I AM, of course, a sort of farmer. In the eyes of many people farming is a lowly profession involving toil and sweat, overalls, mud on the boots, and not much financial profit, yet I am proud to belong to that profession which Washington called the noblest on earth. It deals with futures, and those futures are always bright. I never go yachting or play golf, but to me the humble work of planting is really a thrilling experience. It comes when nature is in a kindly mood, when earth is mellow and rich with rain, when the air is most sweet, and the welkin rings with the music of birds. One goes forth to the fields now imbued with a curious sense of exaltation; it is work of promise, not mere drudgery for a paltry wage. Nothing that I do or ever have done moves me like turning the furrow in the spring and dropping in the seed. That is work shorn of all malice and of all hate. Meanwhile, though I may not always think of it, I am helping the Almighty in a small way to carry out a great purpose,—to make the land fruitful and to multiply. It is stimulating to feel that one has a share in a large enterprise. Oh, I know that planting does pack dirt beneath the fingernails and muddies the shoon, but thank God it leaves no stain upon the soul.

I have never been lauded by the public. Never has it been with me

" . . . . . roses, roses all the way,

And myrtle mixed in my path like mad."

But I try not to be sad about that. In fact, I am probably happier without it. Public acclaim can be most disturbing, as many of the great have found out, I believe, however, that I have the respect of some very excellent neighbors, and both the love and respect of a wife, two sons, and a small dog that licks my hand even after a scolding. There is comfort in this, and unless my nature changes it will continue to be the same tomorrow and tomorrow till time for me shall end. May the Lord deliver me from the flaming fickle admiration of the public, and I have no doubt He will.

Never has it been my privilege to crook the hinges of the knee before royalty or to shake hands with the president. Still, that does not make me unhappy. I have many times genuflected in the presence of Parson A, not to

mention names, and shaken hands with Mary B, lame spinster who lives beside the road two miles below me and is a friend to everybody. These people pretend to no distinction, yet in certain ways they are the Lord's annointed. I rarely leave the presence of either without feeling a little better than before. I doubt if humbling myself before one born to the purple, or getting the perfunctory handshake of one balloted into the White House, would ever make me feel quite that way. More likely it would provoke in me a foolish sense of inferiority. Parson A and Mary B have a way of making me feel as though I were somebody.

I AM not wealthy. Yet, come to think of it, that is a comparative term. Alongside of Mr. Rockyford, meaning no particular millionaire of course, I surely would look as poor as the proverbial church mouse; but when I compare my state with that of Tom Atwood, who potters at odd jobs round the town and is generally on relief, I feel that I really am very well off. At least, I have a farm of some fifty acres, some of which are arable, and up to the present I have been able to pay my taxes. Indeed, when I begin to take stock of what I actually have, and cease to think of the things I haven't, I think that perhaps I am wealthy. I have little doubt about it whenever I pass doddering Tom Atwood, who hasn't anything to speak of and never did have. Of course there are plenty of millionaires in the land, but I seldom think of them with their worries and debilitated constitutions. And as for the Joneses, I long ago ceased trying to keep up with them. Happiness was not to be had that way. Let the Joneses keep up with me if they can.

It strikes me that much of our discontentment stems from the fact that we seldom stop to think how well off we really are. We are continually thinking how much better off somebody else is, and we are forever reckoning up the things we have not instead of counting the things we have. It is all rather silly. It is hardly the proper angle from which to view life, not if one wishes anything like serenity of mind. Rather, one should treasure as highly as he can the possessions and the accomplishments that are his, and be glad that he has so much. If one can not be first in a race, one should find satisfaction in the fact he is not the last. And if he has to be the last, what of it? He is sure to get some cheering if he runs nobly. To run nobly is surely to make the best of it, which is my whole thesis. One who can make the best of what he has is pretty sure to find contentment.

## Junior Choirs

By

GRACE LEEDS DARNELL

IF THE rector of a church were asked what is the most valuable asset to his parish, I feel sure he would reply: "The church school." And as a source of material from which the congregation of tomorrow is to be drawn, this is true. But since home training in religious matters has vanished and real church school teachers with vision are hard to procure, the junior choir has taken a place far in advance of the church school and has become the most valuable asset of the Church. The congregation is increased by this organization for the parents and friends of the choristers come to hear them sing and bring others also. The junior choir attends more church services than any other group, for they not only attend when they sing but also are required to be in church every Sunday if they should sing only once a month. Most choristers of a parish attend the church school and then sing at the eleven o'clock service as well. The touch the junior choir has with spiritual things comes out in the community, especially in rural districts. They stand out in their school work and also are the leaders for civic activities.

The choristers, if properly trained, learn how to worship, which is a vital requisite of the future congregation. They become familiar with the service of the church and the symbolism of the ritual. They are instructed how to wear vestments, what is fitting and proper in church apparel and why some things are not considered appropriate. They are shown how to conduct themselves in the service and help those (who hear them sing) to worship God in a finer, better way. They acquire the technique of a good chorister: fine posture, useful breathing habits and exercises and good vocal habits. They learn, also, the songs of the church: hymns, canticles, anthem-settings of the Bible texts is a part of their weekly vocabulary. Poise is also cultivated and a feeling of responsibility for the success of the service through their offices. Besides this, a sense of reverence for God's House is developed—this naturally helps to instill a reverence for other things which the wave of individualism has almost banished. However, we believe it is returning through such choristers as the junior choir.

If a census were taken of the governing bodies of most churches the results would reveal that over two-thirds of the members were, at one time, choir boys. This early training leaves an unfor-

gettable memory with the choristers and becomes a tremendous force for good in later life. The Church and the world need boys and girls who have come close to the secret, spiritual things of life and the junior choir brings this to its members.

## Talking It Over

By

WILLIAM B. SPOFFORD

WAR REQUIRES a grim sense of humor if one is to maintain sanity. Thus when you read, as you did last week, that the Nazis denounce the bombing of Berlin by the British as "dastardly and base," or that "Russians do not fight fairly" because of their guerilla tactics, it is healthier to smile than it is to get mad. So too there are smiles to be had in the way God and the churches are being used in this war. On the first day of the German attack on Russia the Nazis radioed from Zeesen that "one of the first measures of the German administration will be the restoration of religious freedom. We will allow you to organize religious parishes. Everyone will be free to pray to God in his own way." On July 15th a special message was radioed to Africa: "The German Christian youths today stand on the outpost of Western Europe defending what is holy and dear to every civilized being. Opposed to these Christians stand anti-Christ, the Bolsheviks, in armed fraternity with the Red lords of Great Britain. The prayers of hundreds of millions of Christians follow the German army in this fight for the liberation of Western Europe." Ten days later the radio from Rome began to taunt the Archbishop of Canterbury because he has said nothing about England and Russia being allies. When the Archbishop did make a statement, and asked for the prayers of British Christians for the success of the Red Army, the Rome radio accused him of hypocrisy. "The archbishop," declared Rome, "though ready to damn a great man like Hitler, is loath to damn Stalin. We are not surprised. What the state considers to be its interest, the Church endorses as the will of God. Some of you may be shocked at this information, but it can easily be proved. The Church officially considers the enemies of England as the enemies of God. The archbishop's latest pronouncement is therefore logical and necessary, even though it may be blasphemous." The Dean of Canterbury, as one might expect, has been even more bitterly attacked on German

and Italian broadcasts, with his letter to the Russian people (WITNESS, August 21) described repeatedly as "an act of sacrilege."

IT IS HARDLY NECESSARY to say that all this is propaganda hokum, but hokum doubtless is effective so that it may be worthwhile for me to review a few facts gathered in Europe four years ago. In Berlin a group of us met—behind guarded doors of course—with four outstanding Christian leaders of Germany, men who are known throughout Christendom for their scholarship and their leadership: Julius Richter, Martin Dibelius, Martin Niemoeller and Hanns Lilje. I quote from my notes, written at that meeting, since they seem to have a bearing on the present Nazi promise "to restore religious freedom." Said Professor Richter: "Not only the cultural but the religious life of Germany has been ruined by the Nazis. Theological scholarship, once so fine, has been ruined. Religious education is entirely impossible to carry on. Christianity is being stamped out of Germany. The Church, Roman as well as Protestant, is regarded by the government as a nuisance, hindering in building the new Germany. . . . An overwhelming majority of the pastors in Germany are standing by their Christian convictions even though they know well that it means that their lives are in constant danger. Hundreds are already in prisons and concentration camps, with scores added each week, and with nobody knowing when his turn will come. Indeed the test of a good pastor today in Germany is whether or not he has been in prison, with congregations not disposed to want a man who has not. Persecution is strengthening the Church." Hanns Lilje, distinguished Christian scholar who has had a leading part in the Church unity movement and was the general secretary of the Lutheran World Convention, declared: "I believe in the Holy Catholic Church. Therefore membership in the Church transcends citizenship. We as Christians are bound together in our allegiance to one Lord and one Church. Christians must be prepared to give their lives if necessary in order that their message may be heard. People in Germany have given their lives for political convictions. Christians can do no less and expect to be heard. We must stand for Christian principles against the state which demands complete submission. Our government tells us that we are very free to think as we like about things in heaven, but it is for the state to determine what shall be on earth. They inform us that we can preach on Jerusalem without interference, but if we preach on conditions in

Berlin we go to prison. They say that every man must have the same ideology or world view. But the Church teaches that each man must decide these matters for himself, with freedom, in the light of Christian principles. So we must stand for Christian principles against the state that demands complete submission. It will mean prison, which does not matter. After ten or fifteen years of Christians going to prison the leaders of the state may be convinced that the Church does exist."

MARTIN NIEMOELLER, who was arrested three days after we saw him and has been in a concentration camp ever since, made a great distinction between those who hold to the Christian faith and those who practice the Christian religion. "There is a small group in all the churches," he maintained, "who will stand firmly by the faith under all circumstances, whereas those who are merely 'religious' will be the compromisers." He then described how the secret police of this government, which now promises to "restore religious freedom" in Russia, attended all services and arrested the clergy even for asking their congregations to pray for pastors already in concentration camps. Martin Dibelius, another internationally known Christian leader, described how the Nazis were attempting to destroy all Christianity and to restore the worship of tribal gods, an effort which he declared would fail since "the Christianization of Europe has been so thorough-going that all knowledge of the religions of our ancestors has been lost." He then told us how the churches were carrying on, in the face of tremendous persecution, even maintaining five hundred missionaries in foreign countries, though the government had forbidden that any church funds should leave Germany.

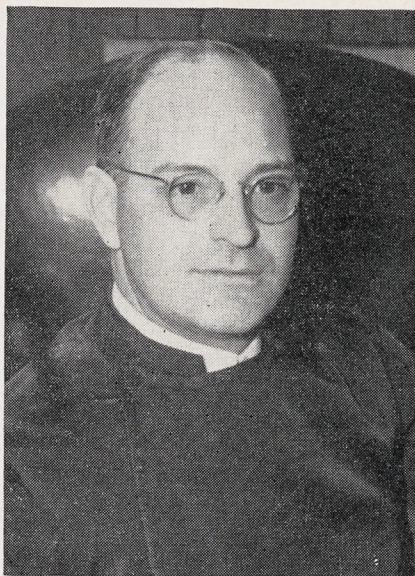
Enough has been said perhaps to show the utter hypocrisy of Hitler's claim to be fighting a "holy war against the godless bolsheviks." It can also be said, I am sure, regardless of how Americans feel about it, that he is in no way fooling British Churchmen. They are solidly resolved to destroy Hitlerism, as recent pronouncements by both Archbishops make clear, and they welcome Russia as an ally without necessarily giving approval to the Russian experiment or its attitude toward organized religion. But what, exactly, is the policy of the Soviet government toward the churches? Fifteen days in the Soviet Union was hardly time to discover a complete answer to this question, but we did uncover a few facts which I hope to present next week.

## CLID COMMITTEE MAKES PLANS FOR MALVERN MOVEMENT

A committee on the Malvern Movement, appointed during the summer, made its report to the board of directors of the Church League for Industrial Democracy at a meeting held at Pendle Hill, a Quaker training school near Philadelphia, on September 10 and 11. The following statement was drawn up at the meeting to make clear the relationship between the CLID and the Malvern Movement: "The CLID has appointed a committee on the Malvern Movement. The purpose of this committee is to further by every possible means the study of the Malvern Manifesto and to nurture the growth of that sort of Christian action for which the Malvern Manifesto calls. The CLID believes that Malvern has far-reaching potentialities for the life of the Church, potentialities which truly transcend the present scope of the CLID. Because the CLID wishes Malvern to stand on its own feet and to commend itself to the hearts and minds of American Christians on its own merits, the CLID has formed this committee as a means whereby co-operation for Malvern ends may be secured from all who respond to Malvern's summons, both within the membership of the CLID and without. A special function of the committee is to secure co-operation for Malvern ends from groups who are not members of the CLID. Therefore the CLID is happy to assist in financing the Malvern Movement. The board of directors requests a quarterly report from the committee."

The Rev. Joseph Moore of Evansville, Indiana, chairman of the Malvern committee, which also includes the Rev. Joseph Fletcher, dean of the Graduate School of Applied Religion in Cincinnati and Mr. Stanley Matthews, layman of Cincinnati, described the committee's plans for the movement. Regional secretaries have been appointed in each province of the Church to work under the direction of the committee in organizing study-action groups. The program for this autumn consists primarily in extending the distribution of printed material on Malvern. Also Malvern book clubs are being set up, through which books for the study-action groups may be purchased at a discount. The committee is drawing up a study-action program and bibliography to assist organizers who have had little or no experience of sociological work.

The gathering at Pendle Hill was a regular meeting of the board of directors of the CLID. The Rt. Rev.



WILLIAM E. SPRENGER  
*Announces a Party at the Waldorf*

Daniel T. Huntington, retired bishop of Anking, China, conducted a retreat and was celebrant at a communion service held early on the morning of September 11 in an upstairs room of one of the lovely old buildings of the Quaker school. A new executive committee was elected by the board of directors, to consist of the Very Rev. Arthur Lichtenberger, dean of the Newark cathedral, who will serve as chairman; Miss Mary van Kleeck, director of the department of industry of the Russell Sage Foundation, vice-chairman; Mr. Arthur Fawcett, layman of Middletown, New Jersey; the Rev. Paul T. Shultz, of Boston; the Rev. W. B. Spofford, executive secretary of the CLID. This committee is to meet at regular intervals to set the policies of the League and to direct its work, being responsible to the larger board of directors which meets less frequently.

A committee was also appointed, headed by Miss Mary van Kleeck, to prepare a new statement setting forth the purposes and program of the CLID. Two questions, primarily, will be answered in this statement which will be presented at the annual meeting of the League: "Having in mind the present situation in the United States and in the world, what do you regard as the main purpose of the CLID?" and "Why should anyone join the CLID at this time; what is expected of members and what may members expect of the organization?"

The annual meeting for 1942 is to be held in Baltimore on January 25-26, opening with a service on the evening of the 25th when the sermon will be preached by some outstanding leader of the Church.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD, JR.

Bishop Parsons, retired bishop of California and president of the Church League for Industrial Democracy; the Rev. E. A. DeBordenave of Alexandria, Va., and the executive secretary of the CLID are among the clergymen and educators sponsoring national "Americans All" week which is to be observed from October 21 to October 28. It has been arranged by the American Committee for the Protection of the Foreign Born of which Carey McWilliams, a speaker at the CLID forums at the last General Convention, is chairman. The purpose of the observance is to help establish the unity of all Americans, native and foreign born, for the defeat of fascism at home and abroad by combating discrimination against the foreign born and by encouraging and facilitating naturalization of non-citizens. Special meetings and ceremonies are being arranged, and the week will culminate in the nationwide observance of the fifty-fifth anniversary of the dedication of the Statue of Liberty on October 28. Among the other sponsors are Louis Bromfield, writer; Dr. Rufus E. Clement, president of Atlanta University, Georgia; the Rt. Rev. John Montgomery Cooper, of the Catholic University of America; U. S. Senator James J. Davis, of Pennsylvania; Congressman Samuel Dickstein, chairman of the House committee on immigration and naturalization; Hugo Ernst, secretary-treasurer of the hotel and restaurant employees international alliance, A.F.L.; Dr. Ales Hrdlicka, of the Smithsonian Institute; the Hon. Robert Morss Lovett, government secretary of the Virgin Islands; Professor Wayne McMillen, president of the American association of schools of social work; Reid Robinson, vice-president of the Congress of Industrial Organizations; Professor Edward A. Ross, president of the American Civil Liberties Union; Congressman Adolph J. Sabath, dean of the House of Representatives; Vilhjalmur Stefansson, noted explorer; and Thornton Wilder, author.

\* \* \*

### Milwaukee Youth Conference Discusses Spiritual Aspect of Crisis

Two hundred young people of high school and college age met in an annual three-day conference of the youth of the diocese of Milwaukee on Friday, September 12, at the DeKoven Foundation, Racine, Wisconsin, to discuss the spiritual problems of a generation facing a

future fraught with the uncertainties of a war and post-war era. Bishop Conkling of Chicago was the opening speaker on Friday evening. Other speakers included the Rev. Bonnell Spencer, O.H.C., of Hyde Park, New York, the Rev. James Parker of Geneva, Illinois, and the Rev. Rex Wilkes of Chicago, educational secretary of the National Council's division of youth.

\* \* \*

#### **Sacred Masque for Benefit of New York Society**

The Rev. William E. Sprenger, director of the City Missions Society of New York, has announced that Musician George L. Foote has written the music for a sacred masque which will feature a money-raising dinner to be held in New York on November 5th. Held at a swanky hotel it promises to be quite an affair in a social sense, with New York's prettiest society girls taking the leading roles. James W. Gerard, former ambassador to Germany, is the chairman of the fund-raising campaign, with Mrs. Ernest E. Adey of Tuxedo Park the head of the women's division. The masque, written and directed by Hoffman Hays, dramatizes the history of the society, founded 110 years ago.

\* \* \*

#### **Prominent Churchman Takes Important Post**

Churchman Maury Maverick of Texas, former Congressman and later Mayor of San Antonio, has accepted appointment as assistant and consultant to Price Control Administrator Leon Henderson. Maverick, a member of the board of directors of the Church League for Industrial Democracy, is one of the most colorful men in public life and is a thoroughgoing champion of democracy and civil liberties.

\* \* \*

#### **Date Set for**

#### **Powell Consecration**

Noble Powell, former dean of the Washington Cathedral, is to be consecrated bishop coadjutor of Maryland on October 17th. The service is to be held at Emmanuel Church where he was rector for six years prior to going to Washington. Presiding Bishop Tucker will be the consecrator, and Bishop Helfenstein of Maryland and Bishop Freeman of Washington the co-consecrators. Bishop Beverley Tucker of Ohio is to be the preacher.

\* \* \*

#### **Church Youth Commission Plans Reunion Week**

The national youth commission of the Church, which held its second annual meeting last week in London, Ohio, where the members of the commission were the guests of Miss Mary E. Johnston, member of the National Council, has extended the Church's youth program to include



MAURY MAVERICK  
*Churchman Appointed to Big Job*

Reunion Week. The program previously comprised a rule of life, a Whitsunday corporate communion for youth, youth Sunday, and the united youth offering. Reunion Week, to be observed between December 28, 1941 and January 4, 1942, will gather for special worship services, personal talks, and social events the thousands of Church young people home from school and college, as well as those at work who return for a Christmas vacation, and those on furlough from military and naval service. The purpose of the week, according to the commission, is "to strengthen ties between young people and their home parishes." The commission requested the preparation of program material in the following areas of study: The Rule of Life, vocations, the Holy Communion, Christian youth as planners for the world's future, and how our Church is organized.

\* \* \*

#### **British Religious Leaders Praise Russians On National Day of Prayer**

Sunday, September 7, was celebrated in Great Britain as a national day of prayer, the third since the opening of the present war. The Archbishop of Canterbury, broadcasting on a program with the Archbishop of Armagh, Primate of Ireland, and the Archbishop of Wales, stated: "Our thankfulness as well as sympathy and admiration go out to the Russian armies in their heroic resistance to the might of the common enemy." Describing the war as a conflict between wholly opposed concepts of the purpose of life, that in which man is held to be a child of God and the opposing Nazi devotion to the state, the Archbishop said: "Between these there can be no compromise, no neutrality. Ca-

tastrophe has fallen on the world which has shattered the old comfortable belief in the natural progress of mankind." The Roman Catholic Arthur Cardinal Hinsley also delivered a radio talk in which he praised Russia's fight against Germany; he stated: "Russia, or Russia's government, we know, has been guilty of great wrongs to others but people whose rulers have done wrong do not forfeit all their own rights. We pray that defense of Russia's rights may help repair Poland's unmerited wrongs. The true peace for which we pray is the peace which is promised to men of good will." At a service in the two hundred and fifty year old Great Synagogue in Aldgate, which is now little more than a shell, the chief rabbi of the British Empire, Dr. J. H. Hertz, said: "The barbarous destruction of this place was the work of one who is the relentless enemy of both Israel and humanity."

\* \* \*

#### **Evelyn Underhill, English Authority On Mysticism, Dies**

Evelyn Underhill, whose many books on mysticism are well known in this country, died last week in England at the age of sixty-five. Miss Underhill had written at least thirty books, some in verse, on mysticism and the spiritual life. One of them, *Mysticism, a Study in the Nature and Development of Man's Spiritual Consciousness*, went into its thirteenth edition in 1940. She collaborated with the late Rabindranath Tagore, noted Indian author, on *One Hundred Poems of Kabir*.

\* \* \*

#### **Oxford Group Stage A Play at Newport**

Remember the Oxford Group with their moral rearmament? Funny thing, we just had an inquiry as to whatever became of them, then low and behold up they bob in swanky Newport. With Frank ("Thank God for Hitler") Buchman the big man at the party, they staged a review last Thursday evening called "You can defend America," in a theatre that was packed with flocks of notables, including no end of honorables, generals, dukes and duchesses. It was all very grand, in the true Oxford Group manner, with gads of dinner parties preceding the defending of America.

\* \* \*

#### **Prominent Layman to Be Head of Virginia Public School**

Dabney S. Lancaster, executive secretary of Sweet Briar College in southwestern Virginia, has been appointed superintendent of public instruction by Governor Price of Virginia to fill out the unexpired term of Dr. Sidney Hall. Mr. Lancaster is a member of the executive board of the diocese of Southwestern Virginia, chairman of the diocese's new-

ly organized department of promotion, and a member of the department of religious education.

\* \* \*

#### Milwaukee Bishop Receives Promotion As Mason

Bishop Benjamin Ivins of Milwaukee will receive the thirty-third degree of Scottish Rite Masonry at the meeting of the supreme Masonic council in Chicago. He will preach the opening service at St. James Church, Chicago, on Sunday afternoon, September 21, with fellow-mason Bishop Frank E. Wilson, associate editor of THE WITNESS, presiding.

\* \* \*

#### Prominent Chicago Layman Mourned

Friends in church, business, and civic circles were shocked by the recent death by suicide of Charles H. Schweppe, president of Chicago's St. Luke's Hospital board for sixteen years and widely-known investment banker and philanthropist. He was president of the Lee Higginson Corporation and a director of Marshall Field and Company and of Fairbanks Morse and Company. Mr. Schweppe had been in ill health for some time; he was sixty years old.

\* \* \*

#### Socialist Christian Fellowship Announces Fall Conference

The fall conference of the Fellowship of Socialist Christians will be held at Camp Northover, Bound Brook, New Jersey, on Monday and Tuesday, September 22-23. The meeting will open at four o'clock Monday afternoon with an address by James Loeb, Jr., executive secretary of the Union for Democratic Action, on the topic "The Relation of Democracy to National Defense." Monday evening at eight o'clock there will be an address by Professor Hans Simons on "The Present International Situation and its Meaning." On Tuesday morning, following a business meeting, there will be a general discussion of what Christians can do in the present crisis; it will be opened by two short talks, by Charles Arbutnot, on "The Chaplaincy," and by John Daniel, on "Working with Secular Liberals." Professor Reinhold Niebuhr, of Union Theological Seminary, will deliver the closing address at two o'clock Tuesday afternoon. The announcement states that Lewis Mumford, author, is expected to be present to participate in the leadership of the conference.

\* \* \*

#### Philippine Church Takes Steps to Meet Recreational Needs of Soldiers

The Cathedral parish of St. Mary and St. John, Manila, has organized an Episcopal Service Club for all enlisted men serving in the Philippines in order to provide facilities for their recreation. There has been an urg-

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ent need for such an organization. "During the past few months," according to the Rev. William C. Baxter, "thousands of young men have arrived here and neither the government nor the city has adequate facilities for their recreational activities." The women of the cathedral have served two very well attended suppers for service men; and the top floor of the building formerly used by the Colombia Club, known

as the "cathedral room," which has been fitted up for the club, is much used. Mr. Baxter writes that sixteen of the men sing in the cathedral choir each Sunday, and "for the past few Sundays fifty per cent of each congregation has been made up of the boys in the United States army and navy."

\* \* \*

#### District of North Dakota to Hold Annual Convocation

The fifty-seventh annual convocation of the District of North Dakota, to be held in Grace Church, Jamestown, will open on Tuesday evening, September 23, with an evening service and sermon by the Rt. Rev. William P. Remington, Bishop of Eastern Oregon, who will also be the chief speaker at a banquet Wednesday evening. The special speaker for the sessions of the Woman's Auxiliary will be Mrs. James A. Latta, of Minneapolis. Preceding the Convocation on Tuesday afternoon, there will be a conference on the Forward Movement with a leader to be designated by the National Council.

\* \* \*

#### Diocese of Lexington to Hold Annual Conference

The annual conference for clergy and lay people of the diocese of Lexington, Kentucky will meet on

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*By Bishop Washburn*
- 7. Suggestions on Running a Parish**  
*By Bishop Lawrence*
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*By Charles P. Taft*
- 9. The Inner Life**  
*By Bishop Cross*
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September 24 in the Church of the Good Shepherd, Lexington. The theme of the conference is to be Forward in Service, and the Church's program and the Every Member Canvass will be discussed as part of "The Parish in Action." The Rev. Benedict Williams, rector of Trinity Church, Toledo, Ohio, will be the chief speaker. A new feature of the conference this year is an abridged repetition of the day's program after supper for the benefit of those who cannot attend the day-time session.

#### California Laymen Hold Conference

The twelfth annual meeting of the laymen's conference of the diocese

of California assembled at the Menlo School and Junior College on Friday, September 5 and continued through Saturday and Sunday. The general topic discussed at the conference was "A New Era in the Church—What is my Part in It?" The expenses of the younger men were paid by their vestries, as in past years.

\* \* \*

#### Church's Aid to British African Missions Effective

The Rev. Canon G. W. Bromfield, secretary of the Universities' Mission to Central Africa, which recently received a gift from the American Episcopal Church, has reported on the use to which the money has

been put. It has been distributed among the four dioceses for which the mission is responsible. Without the American grant, the diocese of Zanzibar would have been forced to close two mission stations, to dispense with six European workers, and to reduce the stipends of all native African clergy and teacher-evangelists. The portion of the gift allotted to the diocese of Nyasaland is about equal to the total sum paid in wages to native teacher-evangelists. In Masasi the grant enabled the continued education of 2500 children in sixty out of the two hundred and sixty-eight village schools, which otherwise would have had to be closed and it made it

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Daily Morning Prayer, 8:45.  
Holy Communion, Tuesdays 10:10; Wednesdays 8:00; Thursdays 7:30; Saints' Days 7:30 and 10:10.

### BOWDOIN COLLEGE

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### WILLIAMS COLLEGE

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11:00 A.M.—Choral Eucharist and Sermon.  
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### THE STATE UNIVERSITY OF IOWA

#### Trinity Church Iowa City, Iowa

THE REV. RICHARD E. McEVoy, RECTOR  
8:00 A.M.—The Holy Communion.  
10:45 A.M.—Morning Service and Sermon.  
7:00 P.M.—The Student Group.

### VANDERBILT UNIVERSITY

#### Christ Church Nashville, Tennessee

REV. THOMAS N. CARRUTHERS  
REV. J. F. McCloud  
7:30 A.M.—Holy Communion  
9:30 A.M.—Church School  
11:00 A.M.—Morning Service and Sermon  
6:00 P.M.—Student Forum

### MICHIGAN STATE COLLEGE

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College Center, 445 Abbott Road, East Lansing.  
Sundays: 9 A.M.; Wednesdays, 7:30 A.M.  
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Holy Days: 7:15 and 10 A.M.

### UNIVERSITY OF MARYLAND

#### St. Andrew's Church College Park

THE REV. NATHANIEL C. ACTON, VICAR  
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University Bible Class, 10 A.M.  
Canterbury Club, Wednesdays, 7 P.M.

possible for a dispensary at Namanago which cares for 100 outpatients and 20 in-patients each day to continue. In Northern Rhodesia a substantial reduction in the European staff would have been necessary, a misfortune because this is a part of Africa where the natives are not able to do much for themselves yet. At the last general meeting of the supporters of the mission, a resolution thanking the American Episcopal Church for its generosity was passed.

\* \* \*

### Church Library School Building in Chungking Destroyed

The Cunningham building of the Boone Library School in Chungking has been completely destroyed by Japanese explosive and incendiary bombs. There were no casualties or injuries to staff or students, since the raid-warning sounded in time for all the occupants to reach a bomb shelter. The second story of the building was used as living quarters for seven families of the school staff and as a dormitory for girl students. The first floor served as the school assembly hall and dining room. The kitchen and a cooperative store were located in an annex which was also totally destroyed. Everything in the building was lost—equipment, clothing, and utensils of every kind. The staff of the school and their families are being cared for by the Methodist Mission, and are housed temporarily in the assembly hall there.

\* \* \*

### Bishop Scarlett of Missouri Weds

The Rt. Rev. William Scarlett, Bishop of Missouri, was married to Mrs. Guy W. Oliver of St. Louis on September 2 in Christ Church Cathedral, St. Louis. The Rt. Rev. Henry St. G. Tucker, Presiding Bishop, performed the ceremony. The Very Rev. Sidney Sweet, Dean of the Cathedral and intimate friend of Bishop Scarlett, presided. Only members of the immediate families and a few close friends attended.

\* \* \*

### Labor Sunday Celebrated At Cathedral of St. John the Divine

The destruction of Hitlerism must be the common task of religion and labor, affirmed Matthew Woll, vice-president of the American Federation of Labor, speaking to a congregation of 1000 at the annual Labor Sunday service on September 7 in the Cathedral of St. John the Divine in New York City. Mr. Woll

emphasized the menace of Hitler's regime both to free labor and to free worship. The "acid test" of Hitler's "new order," Mr. Woll said, is its policy toward labor. "It promised to abolish unemployment—it has in fact abolished freedom, individuality, nationality. It promised jobs for all—it has made Germany a nation of grave diggers and of moral outlaws of the world. By any test known to free men, Hitler's new order is an order of human degradation and slavery that is a denial of the dignity of the human soul and of the Christian belief that 'God hath made of one blood all nations for to dwell on the face of the earth together.' Labor, with its principles deeply rooted in the Christian faith, rejects Hitler's new order stem and branch. It will have none of it." Hitler's attempt to paint his attack upon Soviet Russia as a crusade against bolshevism will deceive no one, said Mr. Woll, "least of all men of labor." Hitler is the overwhelming menace at this time. "In the face of a common danger labor and religion draw closer together in their acknowledgment not only of the Fatherhood of God but of the brotherhood of man."

\* \* \*

### New Army Chapels to Be in Constant Use

Not only Sunday but every day of the week will see activity in the hundreds of new regimental chapels which the government is building in the camps and army posts throughout the country. Col. William R. Arnold, chief of army chaplains, has laid out the following full weekly program. On Sundays there will be

services for each of the Protestant denominations represented and as many Roman Catholic masses as conditions warrant; in addition, there will be Bible classes and vesper services. On Mondays it is planned to use the chapels for instruction and forum meetings. On Tuesdays, there will be programs by civilian church groups. On Wednesdays, religious instruction and group-singing. On Thursdays, mid-week prayer meetings, group-singing, and choir rehearsals. On Fridays, Jewish serv-

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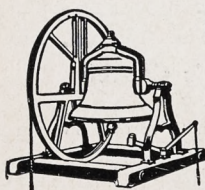


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ices, and on Saturdays special programs of music. The chapels will also be used for daily religious services and for special services on Christian and Jewish holidays, as well as for confession, catechism classes, novenas, classes for confirmation, and daily vacation Bible school classes. The chapels will also be available for denominational group meetings, for funerals and for marriages. Chaplains may use them for lectures on citizenship and sex-morality and moral training, when these are based on religious principles, as well as for illustrated lectures and films of a character-building nature. Finally, in whatever time is left over, the chapels will always be open for private prayer, meditation, and devotion.

\* \* \*

#### Missionary Collections Show Steady Rise in Past Five Years

"The statement of collections on missionary expectations to September 1st speaks for itself and speaks with a shout," says Lewis B. Franklin, treasurer of the National Council. During the past five years payments in the period June first to September first have risen from \$198,116 in 1937 to \$260,783 in 1941. The percentage collected of amounts due on September first has increased from 86 per cent in 1937 to 93 per cent in 1941. The number of dioceses and districts paying 100 per cent of the amount due was forty-four in 1937, and has risen to fifty-four this year.

\* \* \*

#### Archdeacon Shepherd of New Jersey Dies

The Ven. R. Bowden Shepherd, archdeacon emeritus of the diocese of New Jersey and senior priest in canonical residence of the diocese, died on September 5 at the age of eighty-three after sixty years' service in the ministry.

\* \* \*

#### Home for Old People Dedicated in Detroit

Years ago, before the turn of the century, a busy Detroit clergyman was so concerned about the family problems of two old ladies that he put them into a cottage home. He was the Rev. Charles L. Arnold, founder of the Arnold Home, and at that time rector of St. Peter's Church, then a large and flourishing parish. His first venture in 1898 resulted in a growing family of old folks who lived in rented houses in various parts of the city. Then in 1923 it seemed as

if the whole project had collapsed. Beset by financial difficulties, Dr. Arnold was advised to apply for a receivership. But a timely legacy saved the situation and enabled Dr. Arnold to purchase a site for a future home for the aged, at that time considered hopelessly out "in the sticks." As a matter of fact the location, on Seven Mile Road just west of Southfield Road, Detroit, is in one of the fastest growing sections of the city. This summer Bishop Creighton dedicated, free from debt, the fine, large, four-story home for old people that has been erected on that site under the leadership of Dr. Arnold's daughter, Mrs. Mabel Arnold Thompson, who has carried on since his death in 1925.

\* \* \*

#### Bishop's Son Is Bottle Bomber

Reports have come from London that Sergeant James M. Maxon, son of the bishop of Tennessee, has invented a new and most devilish weapon with which to plague the Nazis. Said weapon is the plain, ordinary, every-day milk bottle, which Maxon dumps gracefully upon Berlin from his rear gunner position in a bomber plane. He explains that while the bomber of his plane is releasing explosives he heaves milk bottles out one at a time. They set up a fiendish, whining noise on the way down, Maxon said. We often wondered what the boys back there in the rear cockpit did when they got bored. Now we know.

\* \* \*

#### Southern Baptists Plan Fight on Army Morals

Southern Baptists are planning what they term a "spiritual blitzkrieg" against sin rampant near army camps," it was announced by the home missions board of the Southern

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Baptist Convention recently. A fund of \$300,000 now being raised, will be used to provide equipment, workers and churches in strategic locations near army camps in an effort to "keep the morals of the soldiers from being the first war casualties."

\* \* \*

#### Bibles Banned in Korea

Reports have recently come from Kilsok Haan, representative of the Sino-Korean People's League, that the Japanese authorities have banned the use of the Old Testament in all Christian churches and schools in Korea. Mr. Haan has interpreted the action as an indication of the desire of the Japanese authorities to prevent Koreans from becoming familiar with the early history of the Jews and their efforts to gain freedom.

\* \* \*

#### Says Life Is In Constant Flux

Life is a progression, full of ascensions and descensions, as the history of Jesus Christ clearly points out, and is not, as nations today are trying to make it seem, merely a matter of maintaining a desirable status quo, Bishop Kroll of Liberia stated recently in the Cathedral of St. John the Divine in New York City. The life of Christ, he declared, included a series of climaxes, after each of which it would have been easier to accept that level of achievement. Instead Jesus "descended" into other problems as a further manifestation of the power of God. "We as a nation today are facing the expression of materialism in its worst form," Bishop Kroll asserted. "It is a matter that concerns not only the church but us as a people. We must go into this thing with Christ or it's going to be our destruction also. We need Christ today to come to us into our life and into our beings. It is a tremendous experience for us."

\* \* \*

#### Bishop Gets "Crook from Crooks"

Prisoners in an English penitentiary have made and presented to Bishop Daukes of Plymouth a pastoral staff, symbol of his episcopal office. A prisoner with a sense of humor stated that the staff, in the shape of a shepherd's crook, was "the gift of a crook from crooks."

\* \* \*

#### Asserts Japan Has Lost War

Japan has "lost the war in China already and would be happy to get out of it," Dean Henry H. Meyer, director of the graduate division of religious education at Boston University, declared on his return to this country after an eight-month visit to China. He asserted that if the United States were able to give China more supplies and to enforce a

stringent embargo on products of war to Japan, the Chinese-Japanese hostilities "would be over in six months." He claimed that the Japa-

nese people were suffering from the lack of food much more than the Chinese and that their military success is slowing down due to the ever-

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

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.

### 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. Thursday 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 a.m.; Morning Service and Sermon 11 a.m.

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

### St. Bartholomew's Church Park Avenue and 51st Street New York City

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

8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon

Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days  
The Church is open daily for prayer.

### St. James Church Madison Avenue at 71st Street New York City

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

8 A.M.—Holy Communion.  
11 A.M.—Morning Service and Sermon.  
Thursdays 12 noon—Holy Communion.

### St. Paul's Chapel Trinity Parish Broadway and Vesey Street New York

Sundays: 9:45  
Weekdays: 8, 12 and 3

### 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.  
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8:30 A.M. Holy Communion  
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Thursdays, 11 A.M. Holy Communion

### Trinity Church Broadway and Wall Street New York

Rev. Frederic S. Fleming, D.D., Rector

Sundays: 8, 9, 11 A.M., 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

### St. Paul's Cathedral Shelton Square Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

### Christ Church Cathedral Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

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. 12:35 p.m. Noonday Service.

### Gethsemane, Minneapolis 4th Ave. South at 9th St.

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Wednesdays and Holy Days: 10:30 A.M.  
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increasing effectiveness of the Chinese guerilla armies. Dean Meyer, who spent two months in free China and six months in occupied China, taught religious subjects at Nanking Theological Seminary, Shanghai, and at Yen Chun University, Peiping. He said that Chengtu, which is thirty-five miles from Chungking, had become the seat of learning of China, five educational institutions having been established there on one campus.

\* \* \*

**Poll Shows Reprisal Bombings Are Taboo**

The more a district has been bombed, the less do its inhabitants desire reprisal bombings, according to the results of a Gallup survey recently conducted in England. The results of the poll showed that throughout England 53 per cent of the people approved of reprisal bombings while 38 per cent disapproved. But when the results were broken down into districts, it was found that in the heavily bombed areas the number of approvals declined considerably, while the disapprovals mounted. Thus in the inner London district the answers showed 45 per cent approving reprisals and 47 per cent disapproving, whereas in the rural regions of Yorkshire, Cumberland, Westmoreland, etc., the percentage of approvals rose to as much as 76 per cent and the disapprovals declined to 15 per cent.

\* \* \*

**WPA Assists in Church Program**

Not a great many people realize that the Works Progress Administration does other kinds of work besides paving streets and making road detours. One of the busiest of their 'other' projects is done in cooperation with the Christian social relations department of Christ Church in Savannah. There they conduct a cooking school, a mothers' club, a boys club, a summer Bible school, and a class for prospective mothers.

\* \* \*

**Nave Window Dedicated In Canton**

A beautiful nave window has recently been installed in St. Paul's Church, Canton, Ohio, in memory of Peter Neff, who at his death in 1930 had for twenty years been senior warden of the parish. The window is a gift of his widow, Mrs. Helen B. Neff, and was dedicated by the rector, the Rev. Dr. Herman S. Sidener, recently. The new window consists of two lancets and a trefoil, and portrays The Temptations, and The Designation of Christ as the Lamb of God. It continues in a series of twelve lancets depicting in chronological order the chief episodes in the life of our Lord. It was designed and executed by the Rambusch Studios of New York City.

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## HARLEM AIDS CHINA

AMONG the camps for New York's needy children was one sponsored by the Y.W.C.A. at Bear Mountain Park. Most of the children were little Colored girls from Harlem. They heard of the work in China for "warphans" directed by the Rev. Kimber Den from the Rev. Hugh McCandless, rector at Suffern, who led services at the camp. So these underprivileged Negro children cut down on candy etc. out of their very meager allowances in order to make a donation to help their brothers and sisters in China.

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