

May 19, 1938
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THE WITNESS



FLEMING JAMES
Professor at Berkeley Divinity School

A LETTER TO THE PRESIDENT

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CLERGY NOTES

BROWN, E. CHARLES, formerly of Sarnia, Ontario, has accepted the position of assistant at St. John's, Detroit, effective June first.

BROWN, W. DON, graduated May 4th from the Pacific Divinity School, is the vicar at Oxnard, diocese of Los Angeles.

COX, RALPH H., graduated from the Pacific Divinity School, May 4th, is the vicar at Madera, diocese of San Joaquin.

DEWHURST, THOMAS, rector of the Ascension, Stillwater, Minnesota, died on April 28th after a brief illness.

FRY, WALTER, Canadian diocese of Huron, has accepted charge of Trinity, West Branch; Grace, Standish; St. Thomas', Omer, diocese of Michigan.

GOMEZ, ALPHONSO, graduated from the Pacific Divinity School on May 4th is to work in the district of Mexico.

HUMMEL, BERNARD W., formerly the rector of Holy Trinity, Cincinnati, has accepted the rectorship of St. Anne's, Nashville, Tennessee, effective May 15.

MITCHELL, AUSTIN B. JR., of the staff of the Blue Grass Associate Mission, Mt. Sterling, Ky., has accepted St. Luke's, Mineral Wells, Texas, and associated missions.

NASH, E. BRIGGS, has resigned as rector of St. Paul's, White River Junction, Vermont, to retire. Address, 55 Kendall Avenue, Rutland, Vt.

NICHOLSON, ROBERT WOOD, formerly rector of St. Mary's, Provincetown, Mass., has accepted the rectorship of St. Andrew's, Martha's Vineyard, Mass.

PERSON, ALLEN, rector of Franklin parish, diocese of Southwestern Virginia, has resigned to accept the rectorship of St. Andrew's, Fort Thomas, Kentucky.

POLLOCK, formerly of Raton, New Mexico, has accepted the rectorship of Nelson Parish, Nelson County, Va., effective July first.

SMITH, W. T., formerly of London, Ontario, is now in charge of St. Jude's, Fenton, Michigan.

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FRANK E. WILSON
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UNSEEN TALENTS

By
BISHOP JOHNSON

IN HIS letter to the Corinthians St. Paul stated a profound truth when he said—"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." Man is endowed with certain faculties of body and soul which are capable of development. Such are the eye, the intellect and the conscience. By disuse the eye can be blind. By misuse it can be blurred. By training it can see that which is invisible to the untrained eye. For example in going along a road the artist or the botanist can see that which is invisible to the hobo who sees only the dust.

What is true of the eye is also true of the intellect. Let us put a savage and a scientist on the reviewing stand. Which is the better man? It depends where you place them. In the wilderness the scientist would perish where the savage could live. In cultivated society the scientist would shine where the savage would be bewildered. It is not so much that the scientist is the better man. He is merely different. For the savage to become a scientist, and he could become one, would involve a desire plus a willingness to a long period of drudgery which he probably would reject. To become a scientist he would need a new birth in order to enjoy a different experience. In short man is born with a capacity for knowledge which he must train if he is to see those things which are not only invisible but repugnant to the savage. Here it would be true that the natural man receiveth not the things of the scientific spirit for they would be foolishness unto him. As in the case of the eye, man has been given potential qualities which he can acquire only as he accepts the technique which leads to the objectives. There is no one more contemptuous of book learning than the ignoramus. It is foolishness unto him.

So man is endowed with certain spiritual gifts, based on the love of God and man, which, when rightly trained, produce the kind of character which we find in a truly righteous man. To the spiritual savage, a good man is a fool and the love of God and man is a delusion. As a gangster would express it, "religion is bunk," for the same reason that the ignoramus feels that education is foolishness. It is as though a man with no ear for music should say that the opera is bunk. It would be to him, not because he is

superior to harmonies, but rather because he is lacking in the capacity to enjoy them. There is a blind spot in his make up so "a good man out of the treasure of his heart bringeth forth that which is evil, for where the heart is there the treasure is also."

WHEN we refuse to cultivate a quality that is in us, we not only become blind to its reality; we also become hostile to its worth. A man who refuses to work in a laboratory will never become a chemist, not because chemistry has no value but because he has no urge to seek. The whole problem resolves itself into certain basic questions. Is man endowed with a spiritual capacity which can develop into spiritual reality? If the cultivation of the intellect is essential to a scientific world, is the cultivation of love essential to a decent world?

If our savage ancestors needed a new birth before there could be science, does not our present generation of spiritual barbarians need a death unto sin and a new birth unto righteousness before we can hope for a decent world of international sympathy and universal brotherhood instead of a reign of hate, fear and savage cruelty? Has there ever been an age so abundant in resources and so lacking in the wisdom to apply them as the one in which we are living?

When the savage chief says "Me Big Injun," he tells the world that he has attained all that is necessary and everything beyond his ken is foolishness. The modern natural man is much like him. The tendency is to assume that science, having supplied us with a multitude of things, can solve the problem of human relationships by ignoring spiritual realities, by which the possession of those things can be adjusted. The result is bound to be a chaos of national feuds such as previously existed in barbarian tribes. Unless men seek to make of one blood all nations of the earth and to base their relationships upon love instead of suspicion, our leaders will become educated barbarians whose egotistical assurance is that of savage chieftains orienting art, music, education and religion to their tribal totem and suppressing individual initiative and personal liberty to their brutal taboos.

All dictatorships in the past have begun in service rendered and ended in the mental and moral degenera-

tion of those who have submitted to it. It cannot be otherwise since personal liberty is essential to national integrity. The fact that a nation is temporarily happy is no sign that it will become permanently joyous.

The social edifices of the world are being destroyed by the burrowing of political termites—who leave the external character of the timbers but eat out their heart by rejecting all spiritual values.

What is the answer to these questions? Certainly that each of us, as individuals, recognize that we have a spiritual faculty which must be developed within us if we are to do our share in leavening the shapeless dough of our political muddle. Never was it so important that Christian men and women bear witness to the spiritual values in Christ's Gospel.

It is not the function of the Church to dominate the political and economic world but it is the vocation of individual Christians to carry their witness into the social set up. And it is only as we cultivate the gift that is in us that we can appreciate and appropriate the values that lie hidden from the indifferent and the inert.

When men close their minds to the development of a talent and bury it, then they grumble at the good Lord as a hard Master and also lose the talent entrusted to them.

Talking It Over

By

WILLIAM B. SPOFFORD

The Honorable Franklin D. Roosevelt

The White House

Washington, D. C.

Dear Mr. President:

Every American will rejoice that we have as President a man who is a champion of democratic government. You stated in two sentences of your message read before last week's convention of B'nai B'rith, Jewish fraternal order, a truth that you of course wholeheartedly believe; one that is believed also by an overwhelming majority of the citizens of this country. "Our conception of freedom," you declared, "embraces complete liberty of conscience and of thought, freedom of education, freedom of the press, the right of free speech and assembly. On that conception of liberty all of our happiness as a nation has been built."

I read these words of yours only a few hours after I had spent the better part of a night in Mayor Hague's Jersey City. Two Congressmen had announced that they would speak there on the Bill of Rights of the Constitution. Mayor Hague and his plug-uglies said that they would not speak. And they didn't. A very good thing, too, for had they so much as tried to utter a word in Hague's Journal Square there would have been one of the worst riots that this country has ever experienced. The Mayor, who declares himself to be above the law, had rallied his forces, who can choose between obeying his orders or starving. The police were

out in such force that other parts of the city had to be policed by firemen. In the crowd of many thousands were hundreds of plainclothes-men. As I got off the subway with a friend, people were being stopped, questioned by the police and those without the right answers were turned back—not gently either. We walked through the lines—first because my friend is that kind of a guy and because I wore the uniform of a minister of the Church to which you and I belong. But the uniform did not prevent us from being trailed by one of Hague's dicks. Soon a band of the American Legion started marching. In the van was a deputy police chief of Jersey City, out not to protect citizens in exercising their constitutional rights, but to see that these rights were denied. He was followed by a stuffed-shirt, six feet-four, with a funny hat and uniform, swinging a big stick and blowing a whistle. Behind him came an interlocked line of first citizens in Legion uniforms and carrying flags, clearing the way for the poor fellows that made up the band. There is something pathetic about the Legion which even bright uniforms cannot overcome. Youthful heroes twenty years ago, marching with a vigorous step, straight, with sucked-in bellies, today they are a slovenly crew of old men, stooped, fat, and careworn. A few toots and most of them had to drop their horns and gasp for breath. A half hour of marching and they were so exhausted that it was impossible to keep them in formation. Somehow, in spite of their foolishness, it makes me a bit sad to see these fellows looking daily more like the Grand Army of the Republic of my youthful days. It won't be long before they will be parading in the back seats of automobiles.

They were there; the police were there; the plug-uglies were there; the henchmen of Hague's corrupt political machine were there; and, I am told, a lot of just ordinary citizens were there because they were ordered out by their priests. They carried stupid placards. They waved American flags. They sang, "My Country 'Tis of Thee; Sweet Land of Liberty: Let Freedom Ring" . . . these foolish people who were there to tear apart anyone who dared to stand up and say that he believed in the Bill of Rights. That is what they were ordered to do. It is what Hague's police and dicks were there to help them do.

Mr. O'Donnell and Mr. Bernard, Congressmen, were advised not to try to speak. They followed the advice, though, I am told, reluctantly. But it was good advice even though I did resent it at the time. For had they attempted to speak there would have been 25,000 people driven insane by Hague's stooges. Hundreds would have been injured and, I have no doubt, scores killed. Wisdom is the better part of valor, even if it is hard to believe at the moment.

Mr. President, had any American citizen, Congressman, Senator or priest of the Church, dared to utter in Jersey City last Saturday night your words delivered to the B'nai B'rith just a few hours afterwards, he would have been torn apart and hundreds of innocent people would have been slugged and trampled into hospitals.

Since you became President, and before, you have

stood for the rights of the common people. You have taken the rap because you want them to eat and to live in decent homes. You have fought for them. Nevertheless I, for one, insist that food on the table and a roof over head is less important than freedom. I know a lot of people who feel the same way. "On that conception of liberty . . .," you say. Exactly. And so what about Mayor Hague? Is he bigger than the United States? Or is it possible for the President of the United States to tell the Mayor of Jersey City that there is a Bill of Rights which shall be honored?

You can't let the people down. You have said that

time and again. Mayor Hague is the vice-chairman of the National Democratic Committee. He has delivered the state of New Jersey to you in the last two Presidential elections. Which is the more important: those votes or "this conception of liberty upon which our happiness as a nation is built"? People throughout this country by the millions are waiting for your answer. There isn't a bigger issue before you. Do you mean what you said to the B'nai B'rith? Frank (I am the Law) Hague has given you a swell chance to prove it. If you don't, I assure you, some of the rest of us will. Americanism isn't dead yet, even in Jersey City.

THE PARSON'S LOST SHEEP

By

LANE BARTON

Rector of Grace, Orange, N. J.; Formerly Rector of St. Paul's, Flint

LAST week I presented my conclusions about the loss of communicants, particularly the newly confirmed, based upon a questionnaire that was sent to 322 persons who were confirmed during my ministry at St. Paul's, Flint, Michigan. The 322 shall now speak for themselves. The questionnaire was mailed out to the entire list. Of these 102 sent back their replies.

Who or what influenced you to be confirmed?

A desire for the Episcopal Church, 35; having been a member of the choir, 7; desire for a church home, 6; spiritual needs, 5; welfare of children, to improve home life, mother, father, or friends, 37. A majority were led to the Church by a personal influence.

Do you consider yourself an active member?

Yes, 64; no, 31.

How often do you attend church?

Every Sunday, 47; twice a month, 10; once a month, 11; once a year, 4.

In what parish organizations are you active?

No organizations, 40; one organization, 37; two organizations, 10; three organizations, 4; four organizations, 2.

Do you read your Bible?

Yes, 71; no, 28.

Do you read your Bible regularly?

Yes, 21; no, 42.

Do you pray?

Yes, 95; no, 5.

Do you pray regularly?

Yes, 63; no, 23.

Is your prayer real?

Yes, 73; no, 8.

Is the Holy Communion a real help to you?

Yes, 77; no, 10.

Can you give any reason why the Holy Communion is or is not a real help to you?

"A pagan rite." "I feel the presence of my Mother." "I feel I am starting with a clean slate." "When I feel emotionally aroused it may help, but it is usually mean-

ingless." "It is like a savage rite to me." "The Holy Communion is of real help to me in that it gives me moral faith and courage. I feel at peace with myself and the world because I feel I have forgiveness in my heart, which principle seems to me the embodiment of the Service. The idea of Communion as a home-coming of mankind to the table of our Father, the Altar, appeals to me tremendously. Finally the Holy Communion brings me close to God. It is a great religious experience." "Because I feel my father who has been dead three years and was especially close to me, is near me." "Assurance of being a real member of Christ's family." "I have an unconquerable prejudice against the common drinking cup."

Why does the Episcopal Church appeal to you?

"My folks go there and I know of no other and have never been to another church." "The Episcopal Church appeals to me because it seems to appeal to the kind of people I like. It has kept itself free from political lobbying, and unfortunate dabbling in political issues. It is not affiliated with the group of churches that maintains a lobby in Washington. It does not attempt to coerce other people." "I sometimes wish the Episcopal Church would not have so many hymns that require such a wide range of voice and that they would use the more familiar hymns. I think using a comparatively small number of easily sung hymns would be more satisfying to the congregation. In other words what I want to do is to go to the Episcopal Church and sing Methodist hymns." "Not yet. My own confounded reticence, my desire to be let alone to do my own thinking, my own dislike of new associations, . . . all have prevented the complete Church home. But all I ask is to be permitted to attend. I know that I am selfish but I want to do good to my own soul."

Is the Church alive to the needs of modern thinking?

Yes, 63; no, 5. "No and again no. When you first came among us I thought that was about to be changed but the second year found you far afield. This is not

a personal criticism." "It is a little mid-Victorian on the question of divorce but perhaps in this day of easy divorce that is not a bad thing after all."

Can you name any issues the Church is evading?

Yes, 13; no, 51. "Church unity, international unity, failure to put young people to work in the Church." "The downward trend of living conditions, and the causes are being ignored." "Not answering Roman Catholic effort in their octave." "No, She must not become too entangled with worldly conditions." "It evades any issue unless public opinion is already favorable for it." "Persecution of the Jews." "I don't think the Church is doing all it could to stop war." "Not active enough in laying the groundwork for peace in the world." "I think the Church should take leadership in more matters of social security. The cooperative movement for example is certainly Christian. Kagawa has taught us that." "It should preach against war." "We are not advertising our Church the way we should."

Can you suggest any subjects for sermons?

"I wish the sermons would drop the defensive tone entirely and set forth confidently and constructively the beauties and value of the real Christian religion and its application to the modern situation." "I would like to hear from the pulpit a greater fight against Fascism, Communism, and all other isms. I enjoy a sermon with the teachings of Christ brought down to our modern politics, economics and current affairs. A sermon must have a punch in it to go over, and let us advertise and not hide our light, and our Church will be full."

What would you suggest to make your Church more effective?

"The effectiveness of the Church is proportional to the type of atmosphere created during its services. If it provides a colorful, beautiful and restful atmosphere, it furnishes a haven into which the parishioners may, for brief periods of time, escape the ever increasing struggle and strife of the outside world. During these periods he is occupied with thoughts of the beautiful and the ideal and leaves his haven soothed and rested, a more tolerant and more energetic individual than previously. Anything, then, which increases harmony and dignity in the Service is of inestimable value. In fact, I believe the future Church may succeed or fail in direct proportion to the attention it pays to these details. Along this line may I suggest that St. Paul's services could be improved if the choir marched through the aisles at the beginning and end of each service. Strict attention should be given to the details which make the march colorful. Beauty could also be added by having the choir sing the first stanza of the processional hymn and the last stanza of the recessional hymn while in the transept. The use of the appropriate stole by the rector would furnish another touch of variety and beauty to the service." "I believe the singing could be improved." "More Christianity." "There is only one thing lacking in my opinion. The music is a major part of a Church; that is one thing we lack, 'human music.' Though we all descended from the English Church, WE are Americans, and like our music not quite so far over our heads." "A competent psychiatrist to deal

with individuals . . . if the young folks can be steered right. . . ." "A mid-week Church night for discussion of vital problems, personal and social." "Never try to shorten services. And don't look at your watch so often. Have processional and recessional through the Church."

Let's Know

By

BISHOP WILSON

"TOTALITARIAN SCHOOLS"

UNDER the above heading our contemporary, the Living Church, recently carried a letter and an editorial. The letter was written by the Rev. Thomas A. Withey, of Belmont, N. Y. He tells how one of his faithful boys was penalized for a week by the local High School for going to Church on Ash Wednesday morning. He tells of a High School excursion to Washington in Holy Week for a group of picked boys, including one of his own who was deprived of a chance to do his Church duties thereby.

What of this school situation? We have gone in for a secular public school system in this country but does that mean that the school authorities are to dictate the religious habits of our boys and girls? In Europe the Church is fighting the secular domination of a totalitarian government. Must we also fight a similar domination on the part of secularized education? The title "Totalitarian Schools" is sufficiently ominous.

Here in my city of Eau Claire we took up this whole question with our school authorities some fourteen years ago. We spent a couple of years lining up the Churches of the community and convincing the School Board. Then we inaugurated a plan of Weekday Religious Education by which, on written requests of parents, the children in grades five to eight inclusive are excused from school for an hour once a week to go to their respective Churches for a period of down-right religious instruction on a par with what they get in school. It has proved so successful that the school authorities would be the last ones to wish to discontinue it. We also have an understanding that on special Holy Days the children may be similarly excused to go to Church without any penalty for absence from the school rooms.

Usually such things can be worked out to everybody's satisfaction if the Churches know what they want and approach the school people in a spirit of cooperation. Occasionally a superintendent or a Board feel their authority so keenly that they insist on totalitarian rights over the children. Apparently this is the case in Belmont, N. Y. We all have our troubles under the best of circumstances with the excessive demands made by the schools, especially the High Schools, on the time and energy of our children. Every clergyman knows the grief of competing for Confirmation classes and other Church activities with the endless school athletics, dramatics, bands, parties and what-not—most of which have little to do with real education. But when children are penalized for attending to their Church duties, it is time to stand up and yell.

China's United Front

By

LOGAN H. ROOTS

The Bishop of Hankow, China

Last week there appeared in THE WITNESS an article by Deaconess Julia Clark describing a visit of a number of missionaries to the headquarters of the 8th Route Army, formerly the Red Army. We believe the event to be of such significance that we present this week the following comments on the China situation by Bishop Roots, and in the news columns further descriptions of the visit, one by Frances Roots, daughter of the Bishop and the other by the American missionary, John Foster.—The Editor.

A YEAR ago I presented a brief description of the radical change in the attitude of the Chinese communist party toward the Chinese national government, brought about largely by the development of nation-



BISHOP ROOTS

alism. That change has now farther developed into a substantial move of far-reaching significance for a United Front. This concerns mainly the Kuomintang and the Kungts'entang (Nationalists and Communists) but is intended to include as participants in the government all those who are out to build up a new and united China. The communists are most explicit in stating that their purpose in this move is "not simply to co-operate with the Kuomintang (Nationalists) shoulder to shoulder and hand in hand during the period of military resistance, for the saving of the nation," but that they are "resolved, after winning the war of resistance, with united hearts and energies to work with them to establish the nation." This quotation is from the manifesto by the communist party on the 25th of Dec. 1937. Since then I have talked personally with several responsible members of the communist party who have said they are convinced that the next step for China is a "truly democratic and republican government, like that of the democratic countries of the West."

A short time ago I invited to lunch with me one of the communist generals whom I had heard of in 1930 as a determined enemy of Christianity and of missionaries in Kiangsi and Hunan. After preliminary polite re-

marks, but before he would eat, he asked me "Do you remember our past"! I replied that I remembered him as one who, some years ago, had carried some of my friends around with him as his prisoners. To this he said, "There were many misunderstandings then. The missionaries have helped us much in Shensi and Shansi. We are sorry for the misunderstandings of the past and want to work with them for the good of China hereafter." These were fair words, and further conversation and experience with them in work for the wounded, and especially their account of their new objectives since September, 1937, have convinced me that they were genuine. Doubtless there were wrongs and misunderstanding on the part of the Chinese as well as others, during those days of bitterness and such things should be admitted and set right. Anyway there can be no question that the principle of co-operating in constructive work which the communists profess and for which they have stood through no little hardship, are thoroughly consonant with the Christian spirit, and should be welcomed by all friends of China.

What have we Christians to offer as a cure or even a help in the darkness and confusion, the anguish and the ruin which beset us? Nothing! absolutely nothing of our own. Nothing but the gifts of God, which in most mysterious ways He has entrusted us to pass on. Christ says His disciples are the light of the world and the salt of the earth. But that is not because they are the source of light or savor; only because He Himself lives in them can they shine or contribute anything worth while.

I think a characteristic Christian contribution is expressed by the modern phrase "God has a plan" and the New Testament term "The Fellowship of the Holy Spirit." In conversation some days ago with a member of the central executive committee of the Chinese communist party I asked him what is the source of the "selflessness" which is often remarked upon as noteworthy in the present day leaders of his party. He replied without hesitation, and evidently out of experience which had produced conviction:—(1) "Our understanding of the tendency of the development of human history. The goal of historic development is a communistic society, where there is no exploitation of man by man. Our mission is to quicken this development. In fighting for such an end selfishness withers because there is no nourishment to sustain it." (2) "Discipline in the communist party controls both members and leaders. A selfish person is converted and if he cannot be converted he is expelled."

Can one miss the parallel between these two points and the conviction as to God's plan on the one hand and the experience of Christian fellowship on the other? In so far as Christians perceive that the goal of historic development is the Kingdom of God and realize among themselves today the transforming Fellowship of the Holy Spirit, are they not carrying to richer fulfillment those very thoughts and experiences which give vitality to the Communists? And is there not here both solid ground and enduring inspiration for the United Front of all constructive forces which our day requires?

A FURTHER STORY OF MISSIONARIES VISIT TO SHANSI

By JOHN FOSTER

Mr. Foster first describes the trip from Wuhan to the headquarters of the 8th Route Army in Southern Shansi. He continues: We were given a royal welcome both by the leaders of the army and the villagers, whom I suppose had never seen so many foreigners before. Many posters and slogans had been put on the walls to welcome us. "Welcome to our international friends!" "Greetings to the Hankow delegation!" "Salute good friends of China!" they said in English, French and Chinese.

Nowhere had we been treated with greater hospitality. We forgot that we were foreigners, so intimately were we able to enter into the life there. Our home for the five days was part of a farmer's house, though I must in fairness to him say that our party had four rooms and his family had but one. The farmer himself and some of the youngest members of the army, familiarly known as "little devils" took very good care of us. Each night, with the exception of two or three occasions when they had arranged something for us, we told our hosts what we wanted to see and permission was invariably granted.

One of these occasions was the welcome mass meeting held for us on the second day we arrived. When we entered the out-door assembly room of a former primary school where it was held, we could see at first nothing but soldiers—crowds of soldiers everywhere, even on the nearby roofs. Our presents and money were heaped about a table on the stage. First, Chu Teh made a speech of welcome and then each one of us spoke. Deaconess Clark pleased the crowd immensely with her expressive Chinese and her tales of the women who had knitted the socks; Mr. Higgins spoke of the United Front Against War and Fascism in America; Mr. Foster of the Red Cross; and Miss Suess, the other member of the party, of the League of Nations and publicity work. Miss Roots presented the gifts. We learned afterwards, somewhat to our dismay, that the speeches had been minutely taken down, reprinted and distributed throughout the army. Then we enjoyed several plays and dances, really excellently done, some by local inhabitants trained by the Political Department, some by talented members of the dramatic group headed by Ting Ling, China's famous woman author. Long after dark we returned home and were more than ready to "turn in" on our *k'angs*, but not before we had been invited to attend on the next morning another mass, not a mass

meeting but the Holy Mass at the Roman Catholic church in the village.

This turned out to be a most significant occasion. The Chinese Bishop himself was there as well as a Belgian priest, Father Lebbe, from Hopei, a Chinese citizen who is doing relief work at the front with his own order of several hundred men and women. The Mass was said for the soldiers who have been killed or wounded, and of the army Chu Teh and his wife and many of the leaders were present. Both the Bishop and Father Lebbe gave short addresses of welcome and sympathy, and Chu Teh responded after the service in the guest house. He pointed out that the spirit of both Christianity and Communism is one of sacrificing self and doing everything for others and said a very significant thing—that there is now no conflict on a large scale between Christianity and Communism. We all felt that it was somewhat of an historic occasion, symbolic as it was, of such a pronounced change of attitude.

During the rest of our visit we asked to see classes, the work of the political department in its various phases, and as much of the life of the army as we could. One of our happiest memories is of a long horseback ride by moonlight through beautiful countryside, but I think all of us treasure most the friends we made up there. We didn't want to leave at all when it was time to go, but it was necessary for some of us to get back to work in Wuhan. The trip back was as easy as the trip up until we got to Chengchow, where we were rudely reminded again of the destructiveness of this war, for the city had been severely bombed the day before. Not a building was standing for a block on either side of the China Travel Service. Back in Hankow, however, we could scarcely believe that the whole trip could have been so simple in such critical times. And we will long remember the intelligence, vision and resourcefulness of those we met there in the northwest and the good fellowship of which we felt a part. We are grateful, not only to have taken a small part in relief work in the Northwest, but also for our good fortune in seeing for ourselves how the various constructive forces in China are coming into alignment at this time and finding themselves a United Front.

BISHOPS VISIT SOUTHERN OHIO

Bishop Clingman of Kentucky addressed more than 500 women at a luncheon of the Federation of Churches in Cincinnati on May 3rd. . . . Bishop Goodwin of Virginia is to be the leader at the conference of clergy of Southern Ohio, meeting May 23-24.

FRANCES ROOTS BISHOP'S DAUGHTER WRITES OF CHINA

By FRANCES ROOTS

Others have described our trip to the headquarters of the 8th Route Army. I therefore shall tell you briefly of some of the people we met.

Everywhere there is the student. He is more steady and well-informed than the student of the past. He does not waste his time agitating. Instead he goes to a special training school where he learns about the farms and villages of China, the needs of the peasants, the psychology of country people. Then he goes out with only two or three companions to live in the country among the people, to help them adjust themselves to the hardships of war and to the challenge of spiritual resistance. Others like him give their services to translation work and editorial matter. There is a new literature arising from the emergency needs of his country. Many like him have studied in Japan. This is useful. We met many such. Most of our interpreting was done by students.

We did not get close to the peasant men and women of the northwest until we found ourselves lodged in the ample brick rooms of a farmhouse at Headquarters. The women had cleaned the place up for us, scrubbing the "*K'ang*" and covering it with clean straw matting to ensure good sleep. After their first burst of curiosity had been satisfied, we could begin to satisfy ours about them. A genuine pride in their hard work was coupled with a surprising sense of humility and a desire to "do something" to combat the terrible destruction of similar farms and villages in the north. We found expression of this desire in a new unity among all the homes of the village. The students and the soldiers were telling them news and facts they had not known before, and the women saw to it that these facts were spread. They no longer feared the army; they welcomed it as friend and teacher. They gave all they had and could to help. In return the soldiers helped them to farm their lands, to educate them, to improve sanitation and to rid their streets of beggars. The people saw plays put on by the dramatic unit of the army, and learned the new songs of "national salvation." They were told what they could do should the Japanese come. Since we were there the Japanese have come. The invaders may have burned these same villages like those in the north. But the spirit of the people has not been prematurely defeated as so often in the past. They no longer shrug their shoulders at the first warning of trouble and say "*Mei-yo fah-tze*." (Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Bishop Washburn and Bishop Ludlow both denounced Hague's suppression of civil liberties in Jersey City at the convention of the diocese of Newark, meeting last week. Said Bishop Washburn: "We deplore the arrogance of a public official who asserts his superiority to court and Constitution, thus endangering the inalienable rights of free men to their freedom." Bishop Ludlow was even more direct in his attack upon Mayor (I Am the Law) Hague: "Let us not express our disgust at the brutality of Nazism and Fascism and remain silent about Haguism on our own doorstep. Mr. Hague by his high-handed methods is hastening into power the very movement which he claims he wants to destroy."

"After suppression of personal liberty will come suppression of political liberty, if it is not already suppressed in that community, and eventually the suppression of religious liberty."

The next move, I think, is to move into Jersey City with about eight or ten preachers, announcing to Mayor Hague and his henchmen in advance that speeches are to be made on the constitutional rights of American citizens. Incidentally, I was the speaker at a mass meeting in Evansville, Indiana, the day after Bishop Washburn and Bishop Ludlow made the above remarks and there was loud applause for them when I mentioned it. People throughout the country are watching the Jersey City situation.

* * *

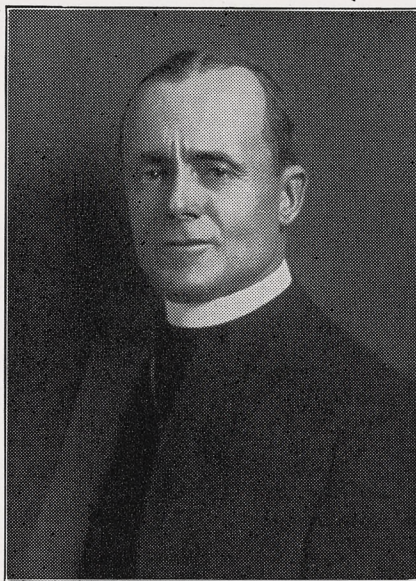
New Book On the Psalms

The Rev. Fleming James, professor of Old Testament at Berkeley Divinity School has written a book on The Psalms. One would hardly expect a book on that subject to make exciting reading, but by dealing largely with the personalities pictured in these ancient poems the author has produced not only a scholarly book but an exciting one as well. He ranges over the whole field of modern scholarship and presents the results, much of it for the first time in English. *Thirty Psalms* is published by G. P. Putnam's Sons and costs \$2.75. The book is the outcome of the Bohlen Lectures which Professor James delivered in 1936.

* * *

Bishop Manning Addresses Convention

In addressing the convention of his diocese last week, Bishop Manning of New York announced that the duties of administering the af-



BISHOP MANNING
Condemns Gambling and Lotteries

fairs of the diocese were so pressing that "I may find it necessary before long to ask for the election of either another Suffragan or of a Coadjutor Bishop." He strongly condemned the proposal to legalize gambling and lotteries in the state, declaring that such action "would be a reactionary and anti-social measure and would be a harmful influence in the life of our people. The fact that the money raised by gambling would be used for relief funds would not excuse this action. Any action giving official encouragement to the gambling spirit would be gravely wrong and is the more to be condemned because it is our poorer and more needy people who would suffer most from its evil effects." He strongly urged support of the missionary enterprise; declared that the diocese of New York was itself a missionary area of great importance, and pointed out that in a decade the diocese has contributed five and a quarter million dollars to general and diocesan missionary work. His address ended with a report on the plans to complete the interior of the Cathedral of St. John the Divine before the world's fair, stating that over \$283,000 of the million dollars needed had been raised.

* * *

Young People of Texas Do Some Visiting

Young people of the diocese of Texas are doing some visiting this month. On Sunday, May 1st, the service leagues of the diocese went to a beach ranch near Galveston—games, fellowship, supper, and a talk by the Rev. Morris Elliott of Houston. On the 8th they went to a farm at Pasadena, for more fun. Here the talk was by the Rev.

Thomas S. Clarkson of Houston. Last Sunday it was Camp Allen that they visited, with the Rev. Thomas Bagby, also of Houston doing the talking. Next Sunday the Rev. Gordon Reese, Houston rector, is to speak at a meeting held at Lyandell Park and on the last Sunday of the month Archdeacon Sumners is to be the leader at a second party held at a beach club near Galveston. In each instance the young folks gather from all over the diocese at four in the afternoon, play games and have fun, eat and then close with a service of worship.

* * *

Wants Fewer Seminaries

Dean Grant, soon to leave Seabury-Western to take a professorship at Union Seminary, New York, told the Chicago Auxiliary on May 5th that "We need fewer seminaries and better ones. The financing of theological education is one of the most serious problems before the Church. We have shirked our educational responsibilities. We have let most of our colleges disappear and have permitted the sporadic appearance of seminaries far in excess of the number needed. Instead of fourteen seminaries the Church would be better off with three or four, adequately supported, strategically located and efficiently operated."

* * *

Auxiliary Meets at Dayton

The Auxiliary of Southern Ohio met in convention in Dayton, May 17-18, with Bishop Hobson, the Rev. Arthur Sherman of the Forward Movement, and the Rev. George Van B. Shriver, missionary to India, as the leaders.

* * *

Death of Mrs. Snively Found Accidental

After a thorough investigation into the facts and circumstances surrounding the death by drowning of Mrs. Alfred D. Snively, wife of the rector at Whitinsville, Mass., reported here May 5th, the district attorney reports it to have been entirely accidental.

* * *

Commencement At Pacific Seminary

Bishop Stevens of Los Angeles, speaking at the commencement of the Church Divinity School of the Pacific on May 4th, stressed the need for uniting the various types of Anglicans for comprehensive service for God. He spoke of the prophetic vigor of the evangelicals; the intellectual motive in the liberal tradition; the historical perspective of the traditionalist, and declared that they were complementary. Bishop Parsons was toastmaster at the annual dinner at which Bishop Sanford

spoke for the province and Dean Shires and the Rev. R. G. Miller for the faculty. Five men received their diplomas.

* * *

New Building for Rectory School

The cornerstone for a new building at the Rectory School, Pomfret, Connecticut, was laid on May 7th. It is a memorial to the late Rev. Frank H. Bigelow, who founded the school in 1920 for younger boys which provides a home life and educational advantages with a stimulus to religious ideals. John B. Bigelow, son of the founder, is the present headmaster. The Rev. Ralph D. Read, chaplain, officiated at the ceremony.

* * *

Western New York Celebrates

The 100th anniversary of the organization of the diocese of Western New York was observed on May 17th at St. Paul's Cathedral, Buffalo, with Bishop Manning, as bishop of the mother diocese, the preacher.

* * *

Brooklyn Parish Has Anniversary

The Redeemer, Brooklyn, New York, celebrated its 85th anniversary Sunday, May 15th. The Rev. Thomas Lacey is rector.

* * *

Students Consider the Ministry

Twenty-five college students representing twelve institutions met at Ames, Iowa, April 26-28 for a conference on the ministry, led by Bishop Keeler of Minnesota. Those to address the students were the Rev. Stephen Bayne, Jr., of St. Louis; the Rev. H. B. Morris of Faribault; the Rev. L. McMillin of Lincoln, Nebraska; the Rev. William F. Creighton of St. Paul and Dean Vesper Ward of Faribault. A conference for those ministering to college students in the province was held at the same time under the chairmanship of the Rev. Joseph Ewing of Brookings, South Dakota. The Rev. LeRoy Burroughs was the host of both conferences.

* * *

Tells of Fascism in Canada

"Quebec, Canada, has become completely fascist, dislikes and fears the democratic influence of the United States and turns its eyes toward European dictatorship and totalitarianism," declared the Rev. Gordon C. Graham, formerly rector of a Toronto parish who is now studying at the General Seminary. His remark was made in one of four lectures which he recently delivered at the Graduate School of Applied Religion in Cincinnati. His lectures dealt with the problem of providing social leadership through the pulpit,



BISHOP KEELER
Headlines Montana Convention

the congregation, the individual and the community at large.

* * *

Negro Parish Wins Award

St. Edmund's, Chicago, a parish for Negroes, won the award of the diocese for having the best church school during the past year. A committee judges each school on five qualifications: worship, study, leadership training, equipment and administration. St. Edmund's, where the Rev. Samuel J. Martin is rector, is one of the largest colored parishes in the country.

* * *

Convention of Montana

The convention of the diocese of Montana met May 14-17, with Bishop Keeler of Minnesota the headliner. He preached at the opening service, and spoke at the annual

diocesan dinner. He also addressed the convention of the Auxiliary which met on the same dates. Mrs. John E. Flockhart of Dubuque, Iowa, representing the Auxiliary, was also a speaker at the dinner and gave several addresses at the women's convention.

* * *

Convention of North Carolina

The convention of North Carolina was held at Tarboro, May 10-11, with the Rev. William H. Milton, formerly rector at Wilmington, and at one time head of the National Council's field department, speaking on the work of the American Church Institute for Negroes, and the Rev. Henry D. Phillips, rector at Columbia, S. C. speaking on "Some of the Opportunities of a Parish Today."

* * *

Youth Faces Problems

Here are the topics discussed when the young people of the diocese of Georgia met May 1st in their annual convention at St. Paul's, Augusta: The Answer to the Tenant Farmer's Plight in Georgia; The Ethics of Christian Young People in Today's World; The Church's Mission Today; How to Build a Sustained Sunday Night Program. They voted to build, or provide the cash so someone else might, an altar at Camp Reese, diocesan summer camp. There were about 100 delegates present, and they danced and ate as well as discussed . . . also went to services. . . . I don't want to get called down for omitting that though it might be taken for granted

* * *

Cincinnati Parson Meets Southern Leaders

The Rev. Gilbert P. Symons, on the staff of the Forward Movement, addressed two convocations recently

The Upper Room

July, August, September

The July, August, September issue of THE UPPER ROOM is now ready for distribution. The cover is a reproduction of Taylor's "Beside Still Waters" with an exceptionally helpful interpretation by Albert E. Bailey. A meditation, Scripture reading, and prayer of unusual spiritual value for each day of the quarter.

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in the diocese of Southwestern Virginia. He declared that the three major emphases of the F. M. are discipleship, unity and evangelism.

Army Chaplains Meet in Washington

The 13th convention of the Chaplains' Association is meeting this week in Washington, May 17-19th. It is a voluntary organization made up of chaplains in the regular army, the national guard, the reserve corps, and CCC camps. There are Catholics and Protestants, Jews and Gentiles, colored and white, with 350 of them on hand for the shin-dig this week. Among those to make speeches are the Rev. ZeBarney Phillips, rector of the Epiphany, Washington, chaplain of the U. S. Senate and president of the House of Deputies; Archbishop Curley of Baltimore; Rabbi Morris S. Lazaron of Baltimore; the Rev. Daniel A. Poling of Philadelphia.

Young People Help the Deaf

The young people of the diocese of Minnesota have contributed \$100 toward the support of the Rev. Homer E. Grace who ministers to the deaf mutes of the northwest. They were asked for \$50, which they paid within two months. They recently added another \$50 and are out for another fifty.

Crozier Presented to Bishop Abbott

A hand-carved pastoral staff, or crozier, was presented to Bishop Abbott of Lexington on May 5th by parishioners of the Good Shepherd, Lexington. It was the ninth anniversary of his consecration.

Women Urge Days On Intercession

The Daughters of the King are urging that the ten days between Ascension and Whitsunday be observed as days for intercession "for peace in the hearts of our people, the homes of our country, and throughout the world."

Service for Police of Detroit

A service in memory of officers of the police department of Detroit who died during the past year was held on May 8th at St. Paul's Cathedral. There were 2,000 uniformed men at the service, the largest ever held at the cathedral. Dean Kirk O'Ferrall read the service, Bishop Page spoke and a poem, written for the occasion by Edgar Guest, was read.

North Carolina Parish Observes Anniversary

St. Agnes', Franklin, diocese of Western North Carolina, celebrated the fiftieth anniversary of its con-

secration on May 3rd. There was a sermon by the Rev. G. Floyd Rogers of Asheville, Bishop Gribbin was on hand to bless new lights and to preach, and there was an encouraging report by the Rev. Frank Bloxham, in charge, showing steady growth since he took charge in 1934.

Memorial Service in Wilkes-Barre

A memorial service for nurses was held on May 8th at St. Stephen's, Wilkes-Barre, Pa. The Rev. Gardiner M. Day, rector, and his assistant, the Rev. Edward Tate, read the service and the Rev. Martyn D. Keeler, Presbyterian, preached.

Hymnal Commission Holds Meeting

A meeting of the joint commission on the revision of the hymnal was held during the week of April 25th, at St. Martin's Retreat House, Bernardsville, N. J. During the sessions the commission made a very thorough study of the present hymnal with a view to retaining or omitting hymns now included in it. No con-

sideration was given to arrangement or tunes at this time. These matters will be given consideration at a further time when the hymns selected for the new book have been decided upon.

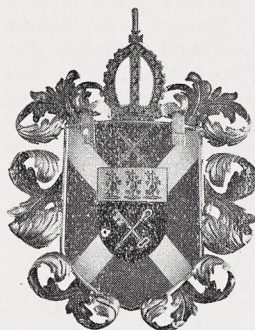
Dakota Parish Has Celebration

St. Paul's, Brookings, South Dakota, celebrated the 20th anniversary of the consecration of the present plant on May 19th. Bishop Roberts was the celebrant and the Rev. Carter Harrison the preacher. The church was built when Paul Roberts, now dean of the cathedral in Denver, was the rector at Brookings. The parish, now presided over by the Rev. Joseph S. Ewing, serves also the Episcopal students at the State College.

Message From the Presiding Bishop

Bishop Tucker, through the social service department of the National Council, has issued a statement in regard to Rogation Sunday, May 22, when the Church gives special con-

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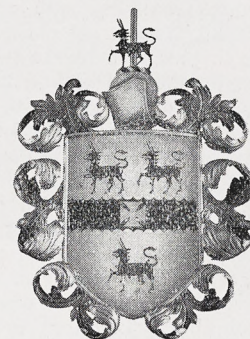
BY RAMBUSCH

for

St. James' Church

New London, Connecticut

Rev. Frank S. Morehouse, Rector



These shields hang above the Communion Rail, about 12 feet apart. They have lamps mounted on the reverse side which flood the Sanctuary with light. Some of the spill-light strikes the scroll work surrounding the shields to give an interesting play of light and shadow.

• The shield on the left carries the coat-of-arms of the Diocese of Connecticut; the one on the right the coat-of-arms of the Rt. Rev. Samuel Seabury, First Bishop of the American Church and the Diocese of Connecticut. Bishop Seabury is buried at St. James' Church.

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sideration to the spiritual welfare of people in rural areas. He declares that rural Church work has been neglected and that this neglect has imposed a handicap upon the growth of the entire Church. Recent surveys, he affirms, indicate a serious falling away from religion in rural communities. Church people therefore are urged to pray more for rural work and "to remember that the answer to such a prayer is conditioned upon our willingness to exert ourselves as fellow workers with God."

* * *

You Never Said a Single Word

Leslie D. Weatherford, I am told the most popular preacher in London, tells this story about two men who were partners in business in a large city. One man was a regular attender at church; the other professed no religion at all. It was a Sunday morning and they met on the same train, the one on his way to church, the other to play golf. As they separated the latter said to his companion, "Look here when are you going to give up all this hypocrisy about religion and church-going?"

"I don't understand you," said the other. "I mean just what I say, when are you going to give up this hypocrisy?" Much offended his companion answered, "What right have you to call my religion hypocrisy?" "Well," said the other, "We have been partners for twenty years. We have met and talked together every day. You know quite well that if what you profess to believe is true, it is a very hopeless case for me, and yet you have never said one word to help me to be anything different."

Unanswerable logic, that. And yet, is our own case parallel? Are there not people with whom we are associated every week — friends, neighbors, business acquaintances — whom we have never spoken so much as one word to influence toward Christianity and the Church?

* * *

The Kuling School in China

The following statement is by the Rev. Edmund J. Lee of Virginia, former missionary in China, who is the chairman of the board of trustees of the Kuling School: "Will you allow me the courtesy of your columns to give the latest news from the Kuling American School, in which many of your readers are deeply interested? The school opened in September, with an attendance reduced by the war to sixty pupils. Notwithstanding the growing menace of war, they had three good months in which valuable work was done, and the pupils were kept from the dangerous conditions around their homes. When the Japanese army

started its westward progress from Shanghai, and the tide of war drew nearer every day, it became evident that it was necessary to evacuate the school. The authorities realized that a Japanese air-raid directed against the neighboring government buildings might easily result in the death of a number of our pupils. Most of the faculty and students went by steamer up the Yangtze to Hankow, and from there by train to Hongkong. Mr. Allgood, the principal, who through these difficult months has showed great courage and fine judgment, remained at Kuling to care for final arrangements and to look after the school property. It is impossible, of course, to forecast the future, but the Board of Trustees at home and the Board of Managers in China are keeping their organization intact, and will be ready to re-open the school whenever conditions in China make this possible and desirable. There is good reason to believe that a wonderful period of development for Christianity in China is likely to follow the fires of suffering through which the country is now passing. The heroism and constancy of our missionaries is greatly increasing their influence. Missionary families will return, more missionaries will be needed, and the education of missionary children will continue to be a matter of the first importance. May I take this occasion to thank the friends of the Kuling School for the support they are giving in this difficult year. The war and the evacuation have entailed heavy expenses, and only the loyal support of our friends is enabling us to carry our responsibilities."

* * *

Notes On This Troubled World

Senator Nye recently said that Japan paid the DuPonts \$900,000 in 1932 for a formula for the manufacture of powder. . . . The Netherlands and Switzerland are now spending large sums for defense. . . .

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Brazil, long since a defaulter of bonds, has ordered \$40,000,000 worth of heavy artillery and tanks from the Krupps of Germany and millions of dollars worth of planes from the United States. . . . Under the Neutrality Act nothing can be sold to the Loyalist government of Spain to aid them in defeating the Hitler-Mussolini invasion. Hundreds of thousands of dollars worth of war supplies are reaching Franco however from the United States by way of Berlin and Rome. . . . France has announced that exiles from other countries will be drafted for their army.

* * *

Conferences in Diocese of Georgia

Several conferences are to be held this summer at Camp Reese, St. Simon's Island, Georgia. First there is a young people's camp under the direction of Mrs. J. W. Griffith. Then a week-end conference for leaders of young people. The college conference comes next, under the direction of the Rev. John E. Hines. This is followed by the adult conference directed by Bishop Barnwell, with the boys camp, run by the Rev. Robb White Jr., ending the summer.

* * *

New Quarters for Long Island CMH

The work of the youth consultation service of the Church Mission of Help of the diocese of Long Island has grown so rapidly during the past year, under the direction of Hilda K. Mills, that new quarters have had to be found. They sponsored a case work institute on May 11th.

* * *

Those Men of Red Wing

The men of Christ Church, Red Wing, Minnesota, are organized into a club, called the Welles Club. About five years ago, in order to

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make good use of the spacious basement of the church, the men converted it into a toy shop where they repaired broken toys for distribution to under privileged children of the city. Beginning in a very modest way with a few makeshift tools, they now have a fully equipped shop, the latest addition being a \$125.00 Delta saw and jointer donated by the men of the club. Toys are collected by the city Chamber of Commerce, the Kiwanis Club and other secular organizations, and turned over to the Welles Club for reconditioning. Operations begin about November 1 when about 20 men and boys work in the shop every Monday night. The shop is just being closed for this year, and 1500 toys have been reconditioned for distribution. Since the first of the year, the members of the club have sold more than 50 dust treaters to farmers, thereby making enough money to run the shop for the next two years. This is one shop where working conditions are ideal—labor disputes are unknown, and the project is gaining state-wide recognition.

* * *

Jersey Rector Writes About Baptism

The Rev. A. Q. Bailey, rector at Collingswood, New Jersey, writes as follows on the subject of baptisms:

"Something was said in your columns recently about the restoration of the Sacrament of Holy Baptism to its proper place in the service of the Church and of the difficulties

which some seem to have in the matter. May I say that for thirty-seven years I have been in the ministry of the Church and have had but four baptisms outside the regular services of the Church, with these exceptions: Private baptisms in sickness and baptism at the Sunday School service. Other baptisms are held either in the rubrical place after the Second Lesson or at the beginning of the Communion Service after the procession. Nor have I ever lost a baptism through opposition to this practice, nor met much opposition. In the case of adults I have always impressed

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upon the candidate that they are taking a Christian stand in this act and that such a stand should be taken before the congregation and not be hidden away in a corner as though they were ashamed of it.

"I have the feeling that the fault is in the clergy, not in the people. At the baptism of my first child in the congregation where I was a curate, the rector objected to holding the service in its proper place 'because it would disturb the congregation,' but permitted it to be held immediately at the conclusion of the service, though the practice of the parish was 'four o'clock on the third Sunday.' I think we have lost a great deal through pushing this Sacrament off into practically a private service."

* * *

Summer Conference in Minnesota

The summer conference of the diocese of Minnesota is to be held June 19-30 at Carleton College, with Dean Vesper Ward of Faribault as the headman. Others on the faculty: the Rev. E. Croft Grear, Minneapolis; Dean Paul Roberts, Denver; Rev. L. W. McMillin, Lincoln, Nebraska; Rev. Conrad Gesner, St. Paul; Rev. Newall Lasker, Minneapolis; Rev. Herbert B. Morris, Faribault; Rev. Victor Pinkham, Northfield; Miss C. A. Clark, national secretary of young people; Prof. Florence Bell Lovell of Vassar. The young people of the diocese are to hold their conference at the same time under the direction of the Rev.

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Harold Hoag of Burlington, Iowa, who is young people's advisor of the province.

* * *

Men Without a Country

Refugees from Austria are arriving in Paris in considerable numbers. That was to be expected, but more ominous is the flight of German refugees from Czechoslovakia. A spirit of panic has taken hold of the

German anti-fascists in the Czech republic because they fear Nazi conquest. Moneys were hurriedly collected and many of this group took planes for France, Belgium or The Netherlands. Some have gone to Yugoslavia and others are trying to flee to South America. France, too, has a difficult problem on its hands with regard to these political emigrés. In the debate on the organization of the nation in time of war,

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days and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

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

The Incarnation

Madison Avenue and 35th Street

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

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

St. Bartholomew's Church

Park Avenue and 51st Street

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

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saints'
Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

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

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and
Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday,
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Weekdays: 8, 12:05.

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Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

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Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

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

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

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the Chamber of Deputies also discussed the matter of refugees. A deputy on the Right moved that on mobilization day all foreigners under 50 years be expelled from the country, while those over 50 be interned in concentration camps. The motion was defeated but the government was authorized to regulate the problem. Meanwhile the Central Bureau of German Refugees has addressed a question to the various organizations of German emigrés inquiring as to their attitude in time of war. The French government proposes to enroll the anti-fascist elements in these groups for war service.

Many refugees are trying to leave France, but they do not know where to go and they lack the needed funds for further migration. Some would like to go to the Scandinavian countries, but this is very difficult, particularly since the Scandinavian countries are trying to avoid foreign political entanglements which would lead to war. The situation in France is growing constantly more unpleasant, particularly since chauvinistic elements are stirring trouble in the French population against all foreigners which is endangering not only their stay in France but also the very existence of the refugees.

FRANCES ROOTS, BISHOP'S DAUGHTER, WRITES OF CHINA

(Continued from page 8)

("It cannot be helped.") They are forming the nucleus there, as elsewhere in the province, of a new citizenship.

One outstanding feature of the farmer folk in the northwest was their attitude towards the Japanese. We talked with the family that was housing two Japanese prisoners at headquarters. They were on the best of terms with their foreign guests. When asked how this was, they replied unhesitatingly. "But they are not responsible for this war. We do not hate the Japanese people. We hate the militarism of Japan." We found this same reaction everywhere, even in some who had refugeeed from scenes of terror in the north.

General Chu Teh, now in command of all armies in Eastern Shansi, gave us two lengthy interviews, walked with us all over the village showing us features of interest at Headquarters, led us to Church, and often ate at our table. The army's ten year struggle for existence has resulted in an unquestionably high standard of army discipline and order. Chu Teh's men, we found, spoke of him affectionately as "Father of the Army," and as we grew to know him we felt they were justified. Like all his officers he could not by his dress be distinguished from the soldiers. We were invited to watch

and even to participate in his regular afternoon basketball game with the men. We saw him at times of great joy, as when we showed him our gifts for the civilians in the far north; and again when news came of the victory on the Ping-han Railway. Even discouraging news could not shake his stubborn optimism. His faith in his men and in the masses of the common people was no less than his conviction that a united front under Chiang Kai-Shek was the only hope for his country.

"Small devils" turned up wherever we visited an army headquarters or local resthouse. These young lads ranging from 12 to 16 years of age are a lively feature of the Peoples Armies. They join up for various reasons, acting as orderlies during their apprenticeship, and sometimes even fight at the front. Their patriotism has all the conviction of extreme youth, and they are loved but not spoiled by their older comrades.

Then there are the wounded. We travelled during a lull in the Shansi campaign, so we did not see the pitiful trainloads and boatloads of wounded which streamed south during the last months of the year. But one young soldier, wounded in October in northern Shansi, became our companion and friend in a crowded

third class railway carriage, acting as our "protector" from the surging mass packed into the aisles around us. Once he had heard of our "mission of mercy" he could not do enough for us. Eleven years with a Government army, and only twenty-seven years old, his courtesy and intelligence was as great as his loyalty. "In one month," he said, with enthusiasm, "I shall be well again and able to go back to the front." We had the privilege of telling him the news of the Ping-han victory. The last we saw of him he was being carried on the back of a soldier into the ship that took him across the Yellow River to Tung-kwan.

It is impossible to do more than mention here the boys and girls in Ting Ling's dramatic group, the young leader of Yen Hsi-san's "Dare to Die Corps," our slow-speaking peasant guards from Kansu and Szechwan, and Chu Teh's young wife, sturdy, resourceful, and rich in the heritage of her native Kiangsi countryside. Here indeed was a new China-new people and a fresh spirit of sacrifice and courage. As we crept slowly over the repaired tracks into Changchow, we felt somehow the futility of such bombings. A courageous spirit, born of pain, will not easily be killed.

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