

May 23, 1940
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THE WITNESS



JOHN G. MARTIN
Superintendent of Newark's Church Hospital

MEANING OF THE LORD'S PRAYER

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CLERGY NOTES

BENTLEY, W. E., general missionary of Staten Island, New York, is in charge of All Saints' Church, Bayside, Long Island, until the arrival of the new rector, the Rev. Howard R. Dunbar, in September.

BROWN, L. S., was ordained to the diaconate by Bishop Tucker of Ohio on May 15 at Trinity Cathedral, Cleveland. Taking part in the ordination was Bishop Demby. The Rev. J. E. Elliott, rector of St. Luke's Church, Washington, D. C., preached the ordination sermon. The Rev. Leonard W. S. Stryker of Youngstown presented the candidate.

BUSSINGHAM, A. C., vicar of St. Clement's Church, San Clemente, California, will become vicar of St. Peter's Church, Santa Maria, July 1.

CROSS, G., assistant rector of Trinity Church, Santa Barbara, California, will become vicar of St. Mark's Church, Van Nuys, California, on July 1.

DUNBAR, H. R., rector of the Church of the Epiphany, Brooklyn, New York, has accepted a call to All Saints' Church, in Queens, effective September 8th.

GOODEN, JR., R. B., vicar of St. Peter's Church, Santa Maria, California, will become vicar of the Church of the Redeemer, Los Angeles, on July 1. Mr. Gooden succeeds the Rev. Charles W. Baker, who is retiring. He will at the same time assume the post of headworker at the Neighborhood Settlement House.

HIBBERT, R. W., formerly rector of Trinity, Mountville, W. Va., is now in charge of mission work in mining camps in Raleigh and Wyoming Counties, diocese of West Virginia. Residence is at Beckley, W. Va.

JOHNSON, H. A., vicar of St. Andrew's Church, Elsinore, California, will become curate of All Saints' Church, Pasadena, the Rev. J. F. Scott, rector, effective July 1st.

RAFTER, G. C., will become vicar of St. Clement's Church by the Sea, San Clemente, California on July 1. He was formerly in charge of missions at Van Nuys, Tujunga and Reseda.

WHEELER, P. M., vicar of St. Mary's Church, Palms, California, was ordained priest May 15th by Bishop Stevens. The Rev. John C. Leffler of Ross, California, preached the sermon.

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by

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THE LORD'S PRAYER

By

BISHOP JOHNSON

AN AUTOMOBILE is perfectly integrated when each part of the mechanism makes its proper contribution to the power of the engine and a man is so integrated when each faculty within him makes its proper contribution to do God's will. In the first place we are creatures. "It is He that hath made us and not we ourselves." We are His people. As creatures we are subject to the will of the Creator and there are laws that govern us. Man can flout those laws but he cannot avoid the penalty that comes from disobeying them. Man differs from a machine in that God has given him liberty to choose and once given such freedom he becomes the captain of his own soul. He may violate these laws but he may not avoid the consequences of such violation.

In the Lord's Prayer the Master gives us the process by which we may obtain the end for which we were created. Back of the Lord's Prayer is the summary of the law, "Thou shalt love God and thy neighbor," and in advance of the Lord's Prayer is His assertion that, "In My Father's House are many mansions, I go to prepare a place for you." Unless we are rooted and grounded in love we are not able to comprehend the purpose of our lives and unless we can look forward to a new life in our Father's House men have not the incentive to carry out this purpose. It is the Lord's Prayer that gives us the process by which we are to attain our goal. Let us not deceive ourselves as to the goal toward which we are to press. It is to be like the Master who lived the life that He calls upon us to pursue.

Don't confuse the goal with the prize. The goal is the Christ, the prize is our salvation. The runner does not run toward the prize. Let us consider the process which is indicated in the Lord's Prayer. It begins with the words "Our Father." So from the beginning of His Ministry to His

death on the cross, again and again He asserts that He came to do His Father's will. Consequently the creed of the Church starts with the same note, "I believe in God the Father." Thus at the end of life we say with Him, "Father unto thy hands I commend my spirit." If we put first things first, then we will assert that God is not merely a mathematician or a mechanic creating a world of things that are accurately related to one another, but more than that is the author of personalities, He has all the qualities that are to be found in fatherhood.

IT IS absurd to say that man as a creature has attained to heights to which the Creator could not attain. He that made a father's love can Himself manifest that love toward us, "If we ask for bread He will not give us a stone." Note that it is not "My Father" but "Our Father." Thus in two words He asserts the Fatherhood of God and the brotherhood of man as well. The first principle in the integration of our lives to do God's will is to hallow His name. How can we make God's name holy? By giving Him loyal service as sons who would refuse to put a stain upon their father's name and who bear witness by reverent worship to His goodness. "He that giveth me thanks and praise he honoreth me." Worship is the one method of expressing our gratitude for all the blessing that we have received from Him. It is putting first things first in our lives. Then God so loved us that He sent His beloved Son to live and die for us.

In the face of hate and malice Christ established a Kingdom in which we were to become new creatures, having liberty without sin. So we pray "Thy Kingdom Come" and we do what we can to spread that Kingdom among men even though it involves much tribulation. Then Christ gave the Holy Spirit to His subjects. He was to convince

the world of sin and righteousness and judgment; to guide His Church into all truth and to endure His faithful disciples with power from on high. Therefore we pray that the Father's "will may be done on earth as it is in Heaven," not merely by our own efforts but "by His grace we are saved and that not of ourselves, it is the gift of God." Having therefore in the first three petitions prayed for God's glory, we next ask for our own needs. "Give us this day our daily bread," is a proper prayer for a son to ask of his Father and as Christ is the head we seek to feed on His body as He commanded us to do.

This prayer assumes that the Church is a household into which we are born and in which we are fed and again it is "give us" and not merely "give me." We owe a responsibility to share our food with others. So far we have in our prayer recognized the Father's care, the Saviour's love and the work of the Holy Spirit operating in the Household of faith. Then the creed goes on to state the objectives of the Christian life, namely the forgiveness of sin, the resurrection of the body and life everlasting. So the Lord's Prayer places the forgiveness of sin as the great need of sinners and in doing so emphasizes the fact that we will receive the forgiveness that we extend.

The two final petitions, "Lead us not into temptation but deliver us from evil," have their significance in the final acts of our Lord in securing our redemption. He prayed that this cup should pass from Him, nevertheless "not my will but thine be done." In other words He prayed that He might escape the temptation but if the ordeal was necessary then He prayed that He might be delivered from the evil. He did not escape the trial but He was delivered from the evil one and His is the Kingdom and the power and the glory.

Talking It Over

By

WILLIAM B. SPOFFORD

THE TRAGEDY in which the nations of the world are involved, in its ultimate nature, is our refusal to accept the law of Christ as the rule of life. Christianity has not failed but Christians have. The brotherhood which Jesus proclaims can only become reality as men respect and value each other. Hatred and fear defeat the very purpose of God and reduce man to the level of the brute.

I doubt if I could draw too black a picture of the immediate future—universal war, pestilence and famine. All of us are aware of the sinister shadows cast across the earth. What we want to know is whether or not there is any hope. All I can say as to that, at this time of untold agony

for mankind, is that I reaffirm my unalterable conviction that God is supreme and that His will, as revealed in Christ, will be done. "Ye shall be sorrowful but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow because her hour hath come but as soon as she is delivered of the child she remembereth no more the anguish for joy that a man is born into the world."

How soon it will come, and by what means, depends upon us, individually and collectively. Those of us who take His name upon our lips are called upon to devote ourselves more strongly than ever to the spreading of His values. It was Lord Bryce, Ambassador from England, who said years ago: "The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian Gospel." And it does give some courage and hope to know that the Christian missionary enterprise, feeble as it is, is at least an international movement, crossing national boundaries not to drop bombs but to bring healing, to educate, to bind up the wounds not only in the bodies but in the souls of men.

OUR vision is that of a far-off Kingdom in which it is becoming increasingly difficult to believe. But we must never lose that dream; rather must we hold to the conviction that even the suffering of our time is but the prelude to a more glorious day. There is plenty on which to build. I received a letter from a college lad only the other day. "I look around and see so many of my elders without a thing worth living for. They are not doing anybody any harm—but they are not doing anybody any good either. I figure I'm here for some reason; to work for some good cause or some ideal and not just settle down, raise a family and stagnate." There is idealism behind that trite statement—an idealism shared by millions of young people throughout the world, and on that idealism can be built a better world. It is for us older folks to throw off our cynicism and let these youngsters know that we are with them in their striving. Walk into the box, slap that youngster on the back and say: "All right boy, stay in there and pitch. The bases are loaded and there's nobody out. So bear down and give 'em all you've got. We're right behind you and together we'll pull this game out of the fire yet."

We are not reading much about it in the newspapers these days, but the work of reconciliation and redemption goes on. Thousands of faithful missionaries are at their appointed posts across the world. Eager young men and women are waiting to close up the ranks. There is no hour too desperate and no force too great for the love and power of Christian truth in action.

RAIKES REMEDY TO RELIEVE RECTORS

THE Prayer Book used to say, "The rector of the parish shall catechize the children of the parish at some convenient time." It is a good idea; but in 1780 Robert Raikes invented something called the Sunday school, to relieve the rector of this responsibility. Did he succeed—and how?

With the aid of departments of religious education (they were invented later) and Christian nurture series (they came later still) the rector is now entirely relieved of the task. Under this thoroughly modern, efficient system he has only to secure the services of about fifteen men and fifteen women as teachers. They should have some pedagogical training. (Find fifteen men who will admit it and you will have a new one for Ripley).

The material one finds (after two weeks' study of the catalogues) costs more than the total budget items for Church school and Contingencies. The teachers' meeting brings forth four or five prospective teachers. The material promptly gets itself all mixed up, and is given to children who fail to return after one Sunday. The teachers manual calls for several reference books; but since the rector's library does not have these particular books, Mrs. "A" promptly resigns with, "You can't expect anybody to teach a course like that if you do not furnish the material with which to get the lesson. Mr. "B" also quits with, "Gee, Parson, I can't read all that stuff, I haven't the time."

So the parson bravely announces a teachers meeting each week, to help the teachers with the task, and gets for his trouble two more resignations on the ground, "I can't come on Friday nights; that is my bridge club, lodge night, etc."

A little later the superintendent calls up to announce that the course is too complicated; could the parson write one that would be simpler and easier for the teachers. The parson anxious to please and to keep the school going, remembering with a sigh of regret the old Prayer Book ideal of Catechism, proceeds to work for hours on a course of lessons for the teachers. When Sunday arrives only about half of the regular teachers do; and as the new lessons have been sent out by mail, it is too late to get more copies for substitutes.

Mrs. "C" who tried to help by teaching the fifth grade boys, just could not handle "Charles D" and sent him out of class. Of course it just had to happen that way, (Mrs. "C" and Mrs. "D" never did like each other) so the rector had to

listen to Mrs. "D" wail that she was not going to send her son to any Sunday school class taught by such a creature as Mrs. "C."

Lateness, lack of teachers, inability to keep material, discipline, and all the rest of the problems, are solved by the department of religious education by the simple expedient of changing the name, a popular process in the P.E.C. of the U.S.A. It is now a Church school and no longer a Sunday school. That lets Mr. Raikes out for he did not invent the "Church school"—but the Poor Parson still feels that "a rose by any other name —"

There are some good teachers and certainly that ought to be a reason for gratitude and hopefulness; but is it? Mrs. "E" telephones to say that her child must be put into the fifth grade; they have such a good teacher and the fourth grade teacher is no good. The rector carefully explains that the school is graded and that he cannot disrupt it in that way; besides it is better for the child to take the courses as they come. His explanation, however, is of no avail—"the child is simply learning nothing." He is not surprised at that—he learned last Sunday that she had lost the lesson material (it cost a dollar and twenty cents) so with that patience with which the clergy are supposed to be endowed he said, very quietly, "I will see what I can do." He knows from long experience there are several possibilities; the teacher of the fourth grade may not be present; even the teacher of the fifth grade (good as she is) may be absent next Sunday. Then again the particular child is not any too regular in attendance; or it may rain and the whole thing be forgotten.

No, he cannot treat it lightly, it is important, even if some parents do not think so. The whole problem is one of "worthwhileness." If parents appreciated the school and its purpose, tardiness and discipline would be corrected, lessons would be prepared, and teachers encouraged. But how to reach the parents? Ah, he has it: A letter to all the parents in the parish. But what a sad awakening for the Poor Parson; he was to learn that most of the parents felt they were doing him a favor in getting their children to the church school ("his Sunday school" they called it.)

Woe betide the Poor Parson, he is sorry for himself again; and he is satisfied that the old fashioned Prayer Book idea of "the minister of a parish shall diligently upon Sundays, openly in the Church, instruct and examine the youth of his parish" (rubric page 295) would at least

equal in efficiency the modern notion of the Church school.

Would parents cooperate? Would the time so spent be worth while? I do not know, but I would like to try. It is the law of the Church, I wonder if I could get away with keeping it.—THE POOR PARSON.

Prayer Book Inter-Leaves

PRAYER BOOK AND PRINTING PRESS

WHILE the Germans are using their infernal machines to destroy civilization other countries are commemorating the invention of the first of the great machines, set up at Mainz in Germany about the year 1440. The printing press was a Christian product, or at any rate it fitted into the scheme of Christian culture. Its first book was the Bible, and much of the work of the early printers was done for the Church. The first missal appeared in 1474, and by the time of the Reformation there were over two hundred printed diocesan missals. Among the earliest books to come from Caxton's press at Westminster was the Directorium or Pie, a sort of perpetual Church almanac, of which the preface to the first Prayer Book said, "To turn the book only was so hard and intricate a matter that many times there was more business to find out what should be read than to read it when it was found out." Its tables and rules were, in fact, so confusing that the word "pie" came in printing offices to be synonymous with confusion.

Machines serve man, but they also control him to greater or less degree. The printing press traffics in words, which are inseparable from thoughts; hence its profound influence on our intellectual and spiritual progress. Luther's "open Bible" was nothing but a translation printed in cheap form for general circulation. Similarly the printing press popularized the Prayer Book and standardized it. "The people," says the preface to the Book of 1549, "shall not be at so great charge for books as in times past they have been." Whereas "there has been great diversity in saying and singing in churches, henceforth all the whole realm shall have but one use." Twenty-one years later Pope Pius V issued the standard R. C. missal and thereafter any adaptation or improvement was ruled out because of the enormous expense involved. It is said that a revision of our Prayer Book would cost several million dollars. In England Prayer Books are changed to correspond with changes in the prayers for the royal family, but the new pages are inserted in Books already printed. One such Book has a life of only ten hours.

Printing always interprets. In the XVIII cen-

tury some Prayer Books had the Holy Communion printed in small type, thus stigmatizing it as an "occasional" office. Psalm cv. 25 can have two different meanings, depending on whether a comma comes before or after the word "or." The Cambridge Press prints it before, the Oxford Press after. And our American printers have imposed an important interpretation upon our Communion service by means of a capital letter. The consecratory prayer or canon begins, of course, with the Preface (which means proclamation). In all the new Anglican liturgies (see the Dean of Chichester's recently published collection) this is made clear by the word "Consecration" or "Anaphora" printed above the Sursum Corda and Preface. The mistaken medieval idea was that the canon began with the Te igitur, and scribes often distinguished this initial T by turning it into a crucifix or otherwise elaborately decorating it. But the first English Prayer Books did not recognize an independent "Prayer of Consecration." This name first appeared in Laud's book of 1637, whence it worked into the English revision of 1662, and into our own Book. The large A printed in our altar books at the beginning of this prayer sanctions the medieval mistake. "Lift up your hearts" printed with a large L would have been liturgically correct and might have restrained the clergy in their bad habit of saying this phrase as if it were one of the Comfortable Words.

Printers are said to be responsible for placing the name "Protestant Episcopal" upon the title page of our first Prayer Book, that of 1785. If so our Church would seem to be the only one in Christendom with a machine-made name.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

Doubts Assail

THE train from Cologne to Berlin was packed to the doors with soldiers returning on leave from the front. They were weary and dirty, their boots were caked with mud, they all had heavy growths of beard, and they smelled. Throughout the entire ten-hour trip they hardly spoke to one another, but dozed, each resting his head on his neighbor's shoulder, while the train crawled through rain-soaked fields and deserted, Sunday-afternoon cities.

It was late at night when we got to Charlottenburg, a suburb of Berlin, says a correspondent of the Nofrontier News Service. There most of the soldiers got off, leaving me alone in a compartment with one young soldier. He had a cold, his face was white with fatigue, and he looked thoroughly miserable as he stared out of the window at the lightless city. We pulled out of

the station, and suddenly he turned from the window to me, and began to speak. "Do you think it is possible," he asked, "that our Fuehrer is leading us into a catastrophe? They told us that the French were all used up after the last war. They must fall back, musn't they?"

I asked how old he was. He said, "Twenty-three; and you?" "Twenty-two."

"And you haven't been called up yet?" "No, I'm an American."

"Oh." He looked at me closely for a moment. "Well, this time things aren't as bad between America and Germany as before the last war, are they?"

I didn't have the heart to tell him, but merely shrugged my shoulders. "Well," he said, "it was one thing to talk about it beforehand, but I've been up there three weeks now, and I've had enough. I hope to God it is over soon."

We pulled into Friedrichstrasse station, and I lost him on the blacked-out platform.

Let's Know

By

BISHOP WILSON

LOW COUNTRIES

THE average American nowadays picks up his morning newspaper and casually wonders which country was invaded yesterday. At the time we are writing the latest is the Low Countries—Holland, Belgium and Luxemburg. Today they are three separate countries but at various times in their checkered history they have been under one sovereignty. It was only in 1867 that Luxemburg became an independent Grand Duchy. It was only in 1830 that Belgium was separated from Holland.

The Netherlands was the general name for this whole area, meaning just what the words imply—the nether-lands or the Low Countries. It is a natural theatre of war for western Europe. A frightful succession of battles have scarred the land and seared the lives of the people for many centuries past. Nearly two thousand years ago the Romans conquered it and then abandoned their conquest. Later it was conquered by Charlemagne on whose death it was divided between France and Germany. The northern part (Holland) developed along German lines, the southern part (Belgium or Flanders) was thoroughly French, while in the center was a mixed culture which has carried its own name of Flemish.

In the Middle Ages the Netherlands consisted of seventeen small principalities each largely autonomous. In the thirteenth century a political party proposed a scheme to overcome the divisions by hooking the various sections together—they

were known as the Hooks of Holland. In the fourteenth century the country made enormous progress. Antwerp became the leading commercial center of Europe. Education ran far ahead of other European countries. The great drawbacks were wars from without and dissension within. The many dukes and princelets were always quarrelling for the throne and making marriage alliances with other sovereigns of Europe to support their claims. Wars of succession were endless and the Low Countries found themselves tied to the fortunes of one after another of their neighbors.

Christianity was introduced in the seventh century by St. Willibrord followed by St. Boniface. The religious life of the country developed along reasonably normal lines until the time of the Reformation. At that time Charles V of Spain was also king of the Netherlands by reason of one of the royal marriages referred to. He set out to crush the Reformation in the Low Countries and the persecution was fierce. His successor, Philip II of Spain, was naturally of a cruel nature and had a definite aversion to the Netherlands. It was he who sent the notorious Duke of Alva to beat the people into submission. The Spanish Inquisition was introduced and a terrible chapter in religious persecution was written. The Thirty Years War also took its toll in the Low Countries. William of Orange was the man who won immortal renown by battling successfully for final independence for his people. The northern part of the country was strongly Calvinistic and established the Reformed Church. The southern part remained strongly Roman. The Napoleonic wars brought them more disasters. The Battle of Waterloo was fought out on their soil. They continued as one kingdom until 1830 when Belgium was separated from Holland.

Holland managed to retain its neutrality during the World War. Belgium suffered fiercely at that time as well as Luxemburg. Now they are all cruelly caught again in the vortex of invasion. May God have mercy on them.

Willie's Prayer

FIRE drill proved its worth the day the Center School was burned. The teachers had the building emptied in three minutes, without the least sign of a panic. That night, when little Willie knelt to say his prayers, mother suggested that he ask God to bless the brave teachers who had led all the little children to safety. "God bless Papa and Mama," prayed Willie, "and God bless Aunt Nellie. God bless our brave teachers and don't forget, God, to bless whoever set that fire."
—THE CHURCHMOUSE.

NEWARK HOSPITAL CELEBRATES IT'S 75th ANNIVERSARY

By BELLE W. NOORIAN

The 75th anniversary of the founding of the Hospital of St. Barnabas and for Women and Children, at Newark N. J., was observed on National Hospital Day, May 12, which is also the birthday of Florence Nightingale. The celebration began May 11 with a lawn party for children born at the hospital, with prizes and refreshments provided by a committee of women of the guild and auxiliary. On Sunday, May 12 a service was held in the hospital chapel, to commemorate the founders and benefactors of the institution. The Rev. Charles L. Gomph, president of the hospital and rector of Grace Church, Newark, officiated, and Grace Church choir provided the music. The service was broadcast to patients throughout the hospital by a radio system which supplies ear-phones to each bed patient.

On May 15, an anniversary dinner of the trustees, physicians, nurses, guild and auxiliary members was featured by the presentation of an oil portrait of Dr. Edward J. Ill, F.A.C.S., now 87 years of age, who was present. The portrait is to be hung in the hospital as "a permanent tribute to a great physician and humanitarian, whose personality, skill and devotion to the cause of alleviating human suffering have made a distinguished service of 58 of the 75 years of the hospital's history."

A special meeting of the board of trustees was held on May 16, when Waldron M. Ward, vice-president of the hospital read an historical paper. The hospital was opened for visitors to view an exhibit prepared by members of the medical staff. St. Barnabas' Hospital was a development of the work of Church women who attended a lone sick woman in 1865 and, seeing the need for such ministrations, extended their services to the community. Rectors of Newark parishes with their laymen effected formal organization of the hospital with the Rt. Rev. William H. Odenheimer, Bishop of New Jersey, as the first president. The Hospital for Women and Children began its work under the auspices of the Home for the Friendless in 1881, and continued its ministrations until the two institutions merged in 1932 under the present name.

In 1935 a campaign for \$500,000 was conducted, following which the new South wing of the hospital was built. The new building embodies the modern conception of architecture and is provided with the most up to date equipment, including air-conditioned sections and acoustic treat-



HOSPITAL OF SAINT BARNABAS AND FOR WOMEN AND CHILDREN
From the left: The new South Wing; Nurses' Residence; Chapel and the Tower of the North Wing.

ment. A School of Nursing, begun in 1895 has become a strong center of education, enjoying full approval and furnishing a complete course of nursing instruction.

The Rev. John G. Martin, whose picture is on the cover, has been the superintendent of the Hospital for St. Barnabas for ten years when the two institutions were merged in 1932 and became the administrator of the united hospitals. Economy, efficiency and thoroughly modern equipment have been the outstanding characteristic of his management. The hospital has, of course, the full approval of the American College of Surgeons and of the American Medical Association.

A new hospital building now spreads its wing across the southern area of the property. It is of modern fire proof construction, air-conditioned in the operating and the delivery departments and in the babies' nursery. Acoustic treatment is provided in the delivery rooms, corridors, diet kitchens and dining room. Each patient's bed is provided with electric outlet for nurses' call, supplementary lamp or treatment apparatus, telephone and radio. The latest self-operating elevators with electric ray door-control have been installed. An up-to-date pathological laboratory with full equipment and a modern X-ray department with new apparatus and an excellent dark room are provided. Central heating with high pressure steam for the entire institution is furnished from a new oil-burning power plant.

In the year 1895 the trustees established a training school for nurses which was an important phase of hospital development. The first class was trained by the Sisters of Saint Margaret and was graduated in 1897. This school rejoices in the newly erected hospital building as a field of experience. In its planning the idea was never obscured that provision should be made for the best modern

techniques and facilities for correct instruction, the large wards of the old hospital were retained and improved. Here, men, women and children are given care at little or no cost to themselves and the students find abundant opportunity to demonstrate and perfect the qualities of personality and skill of nursing that are desirable in those who are privileged to serve the afflicted. The School of Nursing of the Hospital for Women and Children graduated its first class in 1903 and continued to carry on as a separate school until 1932 when the two schools were merged. These schools have graduated over 500 young women entitled to the Registered Nurse Certificate, R.N., which symbolizes the attainment of skill and a high degree of intelligence in the performance of duties for which the nursing profession is renowned.

The school is affiliated with the Jersey City Medical Center, the New Jersey State Hospital at Greystone Park and the Newark Visiting Nurses' Association for experience in communicable disease, psychiatric and public health nursing. It is registered in New York by the regents of the university of the state and in New Jersey, where it is approved by the state board of nurse examiners.

The year 1940 marks the eighth year of the so-called intensive block method of instruction. In this, class room work alternates with experience in the wards, where, under supervision, the student nurses the patient, receives individual instruction and attends conferences and bedside clinics. The attractive grounds surrounding the hospital have recently been enclosed by a high protective fence, thus allowing the members of the school to go back and forth from the school house, and to indulge in tennis and other games in comparative seclusion.

The ideals of the nurses as taught
(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A number of Churchmen were among the fifty-three citizens to sign a statement on May 20th declaring that "the time has come when the United States should throw its economic and moral weight on the side of the nations that are struggling in battle for a civilized way of life." Episcopalians to sign: Bishop Hobson, Bishop Mann, Bishop Manning, Bishop Keeler, Bishop Maxon, Samuel Seabury, Bishop Stires, Dean William P. Ladd. . . . A committee of the diocese of Chicago, appointed at the last diocesan convention, has issued a report urging committees in parishes to study peace, with the suggestion that young people be encouraged to write essays on the subject. . . . Mrs. Richard H. Soule, originator of the United Thank Offering, now 91 years old, was present at the service in St. Paul's, Boston, on May 15th when the diocesan Auxiliary presented over \$12,000 for the offering. . . . Charles M. Curtis, for forty years a member of the board of trustees of the diocese of Delaware, was honored at the diocesan convention on May 15th. . . . Women of the province of the Pacific were urged to develop work among migrants by Miss Anne W. Patton, reporting at the provincial meeting held in Salt Lake City. A fund to aid retired women missionaries living in the province was started, and the convention voted more active aid to Church work at colleges. . . . At a service at which eight men were ordained, held May 19th at the Cathedral, New York, Bishop Manning asked the congregation of 2000 persons to stand in silent prayer "that justice, right and liberty may be upheld in this world, that our country might be given vision to see, and strength to do, whatever is right, and that peace with justice and righteousness may be established for the sake of all mankind."

* * *

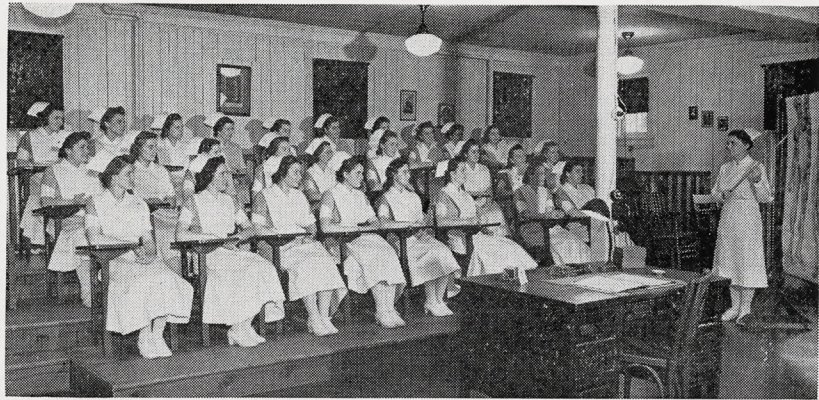
Anniversaries in Pennsylvania

The Rev. John E. Hill celebrated the 35th anniversary of his rectorship of All Saints, Philadelphia, on May 19th. On the same day the Rev. William T. Metz observed the 25th anniversary of his ordination to the priesthood.

* * *

Officers from Headquarters Confer with Pennsylvania Leaders

Two hundred laymen of the diocese of Pennsylvania met May 18-19 with leaders from national headquarters, to discuss financial and mission-



A CLASS IN ANATOMY AT ST. BARNABAS HOSPITAL

ary problems of the national Church. Guests of President Gates of the University of Pennsylvania, the leaders were Vice-president Sheerin, Treasurer Lewis B. Franklin, Missionary Secretary John W. Wood and Editor Joe Boyle.

* * *

Toronto Educator in Detroit

The Rev. H. J. Cody, president of the University of Toronto, was the preacher at the annual Empire Day service, held at St. Paul's Cathedral, Detroit, on May 19th. He also addressed the English-Speaking Union of the city on May 18th. All the patriotic societies of Detroit and Windsor were invited to the service at St. Paul's which was conducted by Dean Kirk O'Ferrall.

* * *

Western Massachusetts Supports the Concordat

The convention of the diocese of Western Massachusetts, meeting in Springfield, instructed its delegates to General Convention to vote for the continuation of the joint committee on Church Unity. The resolution declared that the people of the Church are not sufficiently informed on the Concordat so that there should be further study. A canon was approved forbidding the incurring of parochial debt without the consent of the Bishop and Standing Committee. Delegates to General Convention—Clergy: Vincent Bennett, Ralph Hayden, Edmund Laine, Richard Preston. Laity: H. C. Bartlett, Sidney Bell, Robert Carpenter, Harold Hixon.

* * *

Convention of Diocese of Newark

Bishop Washburn, addressing the convention of the diocese of Newark, May 13-14, strongly supported the Concordat, though he said he doubted if the commission on unity would ask for its adopting at the coming General Convention. He pleaded for "calm and Christian thinking" in the face of the present international situation and said that "We must not

allow ourselves to be led blindly into the horrors of war by the insidious and subtle propaganda of any industrial or financial interests whose personal profits might lead them to sacrifice the flower of our youth upon the altar of the god of war." Delegates to General Convention—Clergy: Lane Barton, James A. Mitchell, Dean Dumper, Charles L. Gomph. Laity: Harry J. Russell, Henry T. Stetson, Leigh Lydecker and Henry Young.

* * *

Unique Service in Philadelphia

At Calvary Church, Philadelphia, on Whitsunday evening, there was speaking with tongues. The service was called the "Catholicity and Unity Service," with priests of several Old Catholic and national Orthodox Churches joining in the service, and speaking their native languages.

* * *

Bishop Graves of China Dies

Bishop Frederick R. Graves, who retired in 1937 as missionary bishop of Shanghai, China, died on Friday, May 17th, after 59 years of service in that field. He had remained in China following his retirement, believing that the war gave him much work to do in relief and refugee enterprises.

* * *

New York Coordinates Welfare Agencies

Following a lengthy discussion of a report by a committee appointed at the last convention, the diocese of New York voted on May 15th to coordinate the seventeen church and welfare agencies of the diocese, in order to give better service and greater economy. The plan is to go into effect in January, 1941.

* * *

New Faculty Members for Cambridge

The Rev. Sherman E. Johnson of Nashotah House and Professor Massey H. Shepherd Jr., of the divinity school of the University of Chicago, will join the faculty of the Episcopal Theological Seminary,

Cambridge, this fall. Mr. Johnson will succeed the Rev. Norman Nash in the New Testament department while Mr. Shepherd will be an instructor in Church history, taking over the teaching duties of Dean Washburn who retires next month.

* * *

Operation After Hypnotism

A patient in a Baltimore hospital is today recovering following an operation which was performed under the influence of hypnotism. She was placed in the hypnotic sleep by the Rev. Lewis O. Heck, rector of the Messiah, who studied psychology at John Hopkins University and who conducts a clinic twice a week at the rectory of the parish where he gives hypnotic treatment to persons suffering from functional disorders traceable to emotional difficulties.

* * *

Bishop Creighton Speaks on Mexico

Bishop Creighton of Michigan spoke on Mexico, where he was formerly the bishop, before the men's club of St. Luke's, Ferndale, Michigan, on May 21st.

* * *

Keller Writes From California

Dr. William Keller, Cincinnati physician who founded the Graduate School of Applied Religion and is affectionately known to hundreds of young parsons as "Doc Bill," got himself sick this winter and had to take time off in California. He recently sent a message to the men at the school: "Those of our clergy who are alert are faced as never before, not so much with the personal sin of their people, but with the corporate sin of social situations whereby honest people cannot earn an honest living no matter how hard they try. Many of our Bishops and other church leaders who are facing problems squarely are groping and discouraged by the godlessness and paganism of our present social order. In urban areas, especially metropolitan centers, there is a rapidly growing feeling among our leaders that the Church is overpowered and not adequately meeting the challenge of our complex contemporary social living; that the Church is not facing issues from a fundamental and basic standpoint. On all sides I find a growing interest in our little pioneering institution. Departments of theology of large state and denominational universities, as well as seminaries, are turning to us for mutual exchange and service." He then announces that over sixty men have applied for entrance in the 1940 summer school, about twice as many as can be taken; while the winter session, directed by the Rev. Joseph Fletcher, is meeting a great need in



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providing a graduate year to men who have been out of the seminary for awhile as well as recent graduates. Dr. Keller returned to Cincinnati last week after having been in California since January.

* * *

Manning Urges Aid for Allies

Bishop Manning in his address to the convention of the diocese of New York, meeting May 14-15, urged the United States to give immediately "utmost material assistance" to the allies, whom he declared are fighting for Christianity and democracy. "I should like to see one of the presidential candidates come out and take his stand on that platform," declared the Bishop. Asked later by reporters just what he meant by the statement, he said that he meant credits, munitions, arms, airplanes "and every possible aid except troops, which we cannot send now because we are not prepared—everything we can send at present." In his address he described the war as "a world conflict in which every principle of truth and justice, every principle and ideal of the Christian religion, every principle of free and civilized life is assailed and threatened." Following his address the 600 delegates representing the 266 parishes of the diocese voted to have the address printed and sent to President Roosevelt, members of the Cabinet, members of Congress and to the various candidates for the Presidency. There were a few dissenting votes.

Bishop Manning also announced that because of the war situation he was not asking for another suffragan bishop at this time, because of the

expense involved. He also announced that he had no intention of retiring as Bishop, and brought in the controversy over Bertrand Russell by stating that "The issue boiled down to its utter simplicity is as to whether our colleges have the right to select as a guide and teacher a recognized propagandist against morality and religion who specifically commends sexual promiscuity and adultery."

* * *

Testimony About Bertrand Russell

The following letter comes from Estelle D. Lake, a WITNESS subscriber: "I was glad to learn from the issues of THE WITNESS that some Churchmen are seeing the other side of the Bertrand Russell controversy. It is much to Bishop Johnson's credit, since he himself feels so strongly opposed, that he has allowed space in the paper for the presentation of the

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other side. I would like to add my bit of testimony to that given by the Rev. F. K. Howard. I am a mature professional woman who has recently gone back to the university, and am taking one course under Mr. Russell. In that class he has said nothing, either before the controversy or since, which could be considered as subversive to the morals of youth. Marriage and sex have never been mentioned. On the contrary he has, both by manner and teaching, emphasized several precepts of the Sermon on the Mount which we Christians need to emphasize more ourselves.

"I think that if his more thoughtful and sincere opposers could only hear his class lectures they would agree that the positive good which he can and does do would far outweigh any harm which his might-have-been-forgotten writings might do. He is a zealous advocate for peace and justice for all the world, and for tolerance, understanding and honest thinking. I judge, largely from outside criticism, that he is not a professing Christian, but he always speaks of religion with respect. He is the kindest, most tolerant and least bigoted professor that I have heard. Whether one agrees with him or not, one must admire his personal and intellectual integrity and the tolerance which he himself shows for those who differ with him.

"I also think that his influence is good for those radical young people who come to hear him, for he says to them, in effect, that convention is necessary in a society and that one cannot have absolute freedom for oneself without enslaving someone else."

* * *

R. E. Lee Memorial Church Ends Celebration

The service closing the centennial celebration of the R. E. Lee Memorial Church, Lexington, Virginia, is next Sunday when the Rev. Vincent C. Franks, former rector who is now rector of St. Paul's, Richmond, is to preach. A high spot in the celebration, which started in February, was the service this Tuesday evening, May 21st, when Presiding Bishop Tucker preached in this historic parish which entertained the convention of the diocese of Southwestern Virginia. The week of February 7th was devoted to prayer and rededication in preparation for the nearly four months of celebration, which brought to the parish some of the outstanding leaders of the Church, among them Bishop Darst of East Carolina; Bishop Phillips of Southwestern Virginia; the Rev. Oscar deWolfe Randolph, former rector who is now the head of the Virginia Episcopal School; the Rev. Churchill J. Gibson, a former rector who is now

the rector of St. James, Richmond. In addition there was an historical address by Captain Greenlee D. Letcher; one by General Charles E. Kilbourne, who related the history of the relationship of the parish to the Virginia Military Institute, which he now heads, and a third by President Francis Pendleton Gaines of Washington and Lee University.

It was in 1853 that the Rev. William N. Pendleton became the rector of the parish. In 1861 this clergyman, who had graduated from West Point, accepted the command of the Rockbridge Artillery and left for the war. He was eventually promoted to the rank of General and became the chief of artillery of the army of Northern Virginia, which under the

command of Lee, won more victories than any other army of history. Following the war General Pendleton returned as rector of the parish, which he served until his death in 1883. During many of these years the rector had as a vestryman his former Commander General, Robert E. Lee, who had come to Lexington as President of Washington College. General Lee was invariably on committees doing the active work of the parish, and was the chairman of the committee elected in 1870 to build a new church. And some years later, funds having been raised to pay off the indebtedness of the parish, the church was consecrated, not as Grace Church as it had been, but as a memorial to Robert E. Lee, one of

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whose last acts in his long and honored life was serving on the committee whose work culminated in the erection of the beautiful church.

The present rector of the parish is the Rev. Thomas Wright who was called in 1933 and under whose leadership the parish has had a marked increase in membership and who has brought it to a generally thriving condition.

* * *

Conference On Religious Education

Problems raised by the new law of New York permitting religious instruction in public schools were discussed at a conference held at the Church Missions House on May 15th. The conference was called by the Rev. Daniel McGregor, secretary of the national department of religious education, who stated that he is "very anxious that the department shall work for a policy as to the direction in which it should encourage the movement for weekday religious education, and to discover just what the functions of the national organization should be." Those attending studied the present situation and its possibilities, school time available for religious instruction, objectives of such instruction from the standpoint of the Church, and curriculum and program. Relationships with other churches, school boards and community groups was also discussed. Attending the conference were the Rev. Maurice Clarke of Camden, S.C.; the Rev. Crawford Brown of Elgin, Illinois; Miss Vera L. Noyes of Garden City, Long Island; Miss Evelyn Buchanan of Pittsburgh; Miss Genie Daly of Maine and Miss Hilda Shaul of Southern Ohio.

* * *

Rochester Endorses Taylor Appointment

The committee on Church and state of the diocese of Rochester voted 7-1 to approve the appointment of Myron C. Taylor as the President's personal representative to the Vatican. This report was given to the diocesan convention, meeting in Canandaigua, on May 14th, by William A. Eddy, president of Hobart College, who is the chairman of the committee.

* * *

Honorary Degrees Given By Pacific

Presbyterian John Coleman Bennett, professor at the Pacific School of Religion; the Rev. Ray O. Miller, rector of St. James, Los Angeles, a broad Churchman and the Rev.

Charles P. Otis of the Cowley Fathers and therefore presumably a high Churchman, all lined up together to receive honorary doctorates from the Church Divinity School of the Pacific on May 10th. Bishop Dagwell gave the commencement address and Bishop Parsons dedicated the new seminary chapel. On May 12th Bishop Parsons preached the commencement sermon at the University of California.

* * *

Conference On Church Liberty

Bishop Freeman of Washington, together with fifty pastors of various denominations, are on a committee that is sponsoring a conference on religious liberty, meeting in Washington on June 11th. The conference is to discuss the taxing of churches for social security for employees, the appointment of Myron Taylor to the Vatican, and governmental action that tends to violate the first amendment to the Constitution. The task of chaplains during war time, the attitude of the churches toward war and conscientious objectors will also be discussed.

* * *

New Hampshire Holds 138th Annual Convention

The 138th annual convention of the diocese of New Hampshire was held May 7 and 8 at the Church of the Good Shepherd, Nashua. The convention was preceded by a service at which the preacher was the Rev.

Henry Sloane Coffin, president of Union Theological Seminary, New York, who took as his subject, "Christ as the Essence of the Gospel." The convention was devoted largely to reports of organizations and commissions and to consideration of the budget. The address by Bishop Dal-

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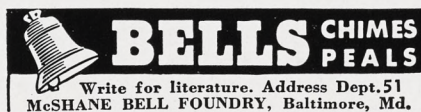
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las was a clear exposition of the various duties of the officials and boards of the diocese and how they function. Deputies elected to General Convention: Clerical: William Porter Niles, Robert H. Dunn, Bernard N. Lovgren and Maxwell Ganter. Lay: Eliot A. Carter, Harold K. Davison, Edgar F. Woodman and John R. McLane. The convention voted to meet with Grace Church, Manchester, next year, when that parish will celebrate its 100th anniversary.

* * *

Liberal Evangelicals in Conference

The sixth regional conference of the Liberal Evangelicals is being held this week, May 22-23, at St. Stephen's, Wilkes-Barre, Pennsylvania. Among the leaders on the program are the Rev. E. Clowes Chorley, formerly rector at Garrison, N.Y.; Bishop Ludlow of Newark; the Rev. Louis W. Pitt of Grace Church, New York; the Rev. John Gass of the Incarnation, New York; the Rev. A. C. Zabriskie of the Virginia Seminary; the Rev. Stephen F. Bayne Jr. of Northampton, Mass.; Bishop Sterrett of Bethlehem; the Rev. Cyril Richardson of the Union Seminary; Dean Foust of Bethlehem; Mr. Spencer Miller Jr., of the National Council; the Rev. William Russell of West Englewood, N. J.; Bishop Davis of Western New York; the Rev. Frederick C. Grant of the Union Seminary; Vice-president William H. DuBarry of the University of Pennsylvania and the Rev. Charles W. Sheerin, vice-president of the National Council. The conference will be fully reported in THE WITNESS for May 30th.

* * *

Lawson Willard Accepts New Haven Parish

The Rev. Lawson Willard, rector of St. James, Elmhurst, Long Island, has accepted a call to Trinity Church, New Haven. Mr. Willard has for a number of years been one of the

active leaders among the younger men of the diocese of Long Island, with stress on the social implications of Christianity. He is a member of the executive committee of the Church League for Industrial Democracy.

* * *

Our Error and Not the Bishop's

In reporting the convention of the diocese of Florida we quoted from the address of Bishop Wing. He now writes us in great concern to inform us that the quotation was from the address that the Presiding Bishop made to the February meeting of the National Council. "Please tell your readers, giving proper credit to their author," writes Bishop Wing. No sooner said than done.

* * *

Buchmanites Hold Meetings On Coast

Moral Rearmament meetings have been held on the Pacific Coast this spring, under the auspices of the Groupers (Buchmanites). Mayors, social workers and other distinguished persons were the speakers at meetings in Portland, Seattle and San Francisco. They all maintained that the Moral Rearmament movement will unite the nation for solution of labor problems and the world for international peace. About 200 persons attended the luncheon in Portland, only four of whom were parsons.

* * *

Social Security Plan Killed At Trenton Convention

At the annual convention of the diocese of Trenton held May 7-8 in Trinity Cathedral, Trenton, Bishop Gardner laid emphasis on support of the Presiding Bishop's program. The convention enthusiastically supported him, authorizing the appointment of

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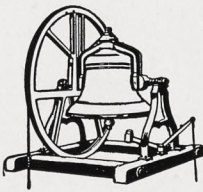
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any necessary committees. A resolution offered by the department of social relations commending to General Convention the National Council resolution regarding social security for the lay employees of the Church was lost by an unanimous vote. During the convention moving pictures were taken by representatives of the field department with a view to inclusion in the film of diocesan work now being prepared.

* * *

Michigan Churchwomen Meet

Suggestions for a new plan of work, to include a program for reaching the isolated families in the diocese, was presented by Bishop Whittemore when he addressed the women of Western Michigan at their annual meeting in St. Luke's, Kalamazoo, May 7-8. Other speakers on the program, which had been arranged by Mrs. Whittemore, the Bishop's wife, were Mrs. Robert G. Happ, chairman of the Woman's Auxiliary to the National Council and Mrs. E. V. Hughes of Massillon, Ohio.

* * *

Confirmation Figures Large in Buffalo

In the past two years 360 persons have been presented for confirmation at St. Paul's Cathedral, Buffalo, New York. Recently 121 were confirmed by Bishop Page of Michigan in the absence of Bishop Davis of Western New York. This was the second largest class in the 102 years of the diocese. It was the largest class Bishop Page ever confirmed in his twenty-five years as a bishop. St. Paul's record breaking class was the one last year—156. Dean Austin Pardue is the head man at the Cathedral.

* * *

George A. Barton Receives a Present

In recognition of his assistance at Holy Cross Church, Miami, Florida, the Rev. George A. Barton, formerly of the Philadelphia Divinity School, was presented with a pectoral cross inscribed with his name and that of the church. The presentation by the rector the Rev. Edgar L. Pennington, was directed by the vestry as a token of appreciation.

* * *

Brotherhood Pilgrimage Set for June 8-9

The 20th annual Churchmen's Pilgrimage conducted for the purpose of celebrating the Holy Communion at the Rev. Robert Hunt Shrine in Jamestown, Virginia, will be held June 8-9. The shrine marks the place where the Holy Communion was celebrated the first time in Virginia, the first permanent English

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Services in Leading Churches

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. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon 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, Rector
Broadway at 10th St.

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

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

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

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

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

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

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

St. Bartholomew's Church

New York
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

Sunday Services
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue at 71st Street
The Rev. H. W. B. Donegan, Rector

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed., 8 A.M.; Thurs. 12 M.

St. Thomas Church, New York

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 a.m. and 4 p.m.
Daily: 8:30 a.m. Holy Communion; 12:10 p.m. Noonday Service (except Saturdays).
Thursdays: 11 a.m. Holy Communion.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05 Noon.
Wednesdays: 11 A.M. Holy Communion

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 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.

St. Michael and All Angels

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

Sunday Services:—
7:30 A.M.—Holy Communion
9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Evening Service and Sermon

Weekdays:—
Holy Communion—
Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.
Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

St. John's Church

Lattingtown, Long Island
Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.
9:45 A.M.—Junior Church and Sunday School.

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

settlement in America. The pilgrimage originated 20 years ago at the general convention of the Brotherhood of St. Andrew in Norfolk. Since then churchmen from Richmond, Washington, Baltimore and other points have joined in the annual affair. The pilgrimage will be led this year by Bishop Phillips of Southwestern Virginia and the Rev. Francis H. Craighill, Jr., Bruton Parish Church, Williamsburg.

* * *

Plight of Negro Considered

A pamphlet, *The Plight of the Negro in the North*, has been issued by the race relations committee of the social service commission of the 2nd province. The paper considers the problems facing Negro people in New York and New Jersey and what the Church should do about it. It is offered simply as a help to Church people and groups in the work of their own communities, with the hope that it may be of some value in stimulating a greater concern over the problems facing the Negro. It seeks to promote more effective and energetic action in their behalf and to foster a deeper Christian interracial fellowship.

* * *

Church Holds Service for Hospitals

St. Paul's Church, Englewood, New Jersey held a Florence Nightingale Service last week for the hospitals in the vicinity, attended by many doctors, nurses and social workers. Dean Arthur B. Kinsolving of Long Island preached the sermon. The Rev. James A. Mitchell is the rector.

* * *

Thieves Break into Church

St. Paul's Church, Lynchburg, Virginia, was robbed for the second time within two years when thieves broke into the parish house and cracked the safe. This time they drilled twenty-one holes in the door and broke the lock with a hammer and chisel. Two years ago they knocked off the dial and drilled a neat little hole into the combination which fell apart as if it had felt the touch of a master hand. This time, if the thief was less artistic, he was

no less thorough, for he took all the safe contained. The hind-sight which the vestry showed in insuring the contents of the safe after the first robbery showed to be fore-sight in this instance and the recent loss was entirely covered by insurance.

* * *

Bishop Stewart's Successor to Be Elected in September

Election of a successor to Bishop Stewart, late bishop of Chicago, will take place sometime between September 15 and 30. This announcement was made by Suffragan Bishop Randall, who said that he will issue a call for a special convention later this month or early in June. Since at least sixty days must elapse between the time the call is issued and the convention held, the earliest date on which convention could be held would be late in July or early in August. This would be at the height of the summer vacation period and a postponement until after September 15 was deemed wise. According to present plans, consecration services for the new bishop would take place in November. The Church and the diocese will receive a substantial share

of the estimated \$25,000 estate left by Bishop Stewart, it was disclosed when the Bishop's will was filed for probate on May 10. St. Luke's Pro-Cathedral in Evanston will eventually receive \$5,000, while the diocese will get \$2,000, according to the terms of the late Bishop's will. The will left most of the estate in trust for the widow, Mrs. Gertrude Stewart.

* * *

Finnish Minister At Washington Convention

"Finland, I assure you, did not accept any foreign domination in her affairs as they are now constituted. The task of reconstruction is not impossible." This was the statement made by the Finnish Minister, the Hon. Hjalmar Procope, at the fellowship dinner at the annual convention of the diocese of Washington, D. C., held May 7 to 9 in St. Thomas Church. The speaker said that there are no religious or racial disaffections in Finland and that 98 per cent of the people are Christians of Lutheran persuasion. Bishop Freeman presided over the sessions of the convention and made his annual

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address seated in a rolling chair. He was suffering from a painful fracture of a small bone in the ankle but was always present at the convention. The Rev. Z. B. Phillips was named as chairman of a special committee appointed to confer with a committee from General Convention, should the matter of transfer of Church headquarters to Washington come up again. Many churchmen have for several years held that Washington should be the national center of the Church. Bishop Freeman favors this plan but is opposed to any dismemberment of the diocese in order to create a primatial see.

* * *

Church Unity Conferences Announced

The Church Congress announces a series of five conference meetings dealing with church unity in connection with the meeting of General Convention. The series will open on October 14 and continue through October 18. While the general theme will be present approaches to unity between the Episcopal and Presbyterian Churches in the United States, the whole problem of Christian unity will have consideration. The program has been organized under the direction of a Committee with the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York,

and chairman of the Congress at its head.

* * *

What Are You Doing This Summer?

"Summer offers a greater opportunity for Christian education than any other season of the year," declares a pamphlet *The Church in Summer*, just issued by the National Council. Instead of laying down on the job the pamphlet suggests informal programs for all groups, thus maintaining Christian education through the year.

* * *

Seminary Chooses New Associate Mission

The missionary society of the General Theological Seminary, New York, has chosen the Upi Mission in the Philippine Islands as its new associate mission. Raymond Abbitt of the diocese of Maryland and a member of the present senior class has volunteered for work there. Mr. Abbitt's full salary will be paid by the society. In a resolution passed last week the society engaged itself to support one or more missionaries at Upi for the next eight years. The Upi mission is being substituted for the Associate Mission in Hays, Kansas, from which, according to the original plan, financial aid is gradually being withdrawn.

NEWARK HOSPITAL CELEBRATES ITS 75th ANNIVERSARY

(Continued from page 8)

and exemplified by Miss Eva Caddy R.N. their director, are indelibly impressed upon the students and graduates. Considerate and efficient care of the patients is her constant aim.

The guild, which from the start has been a most active organization, recently established a tea room and gift shop in the hospital. This has proved to be a great convenience to visitors and those within the hospital, as well as a successful financial enterprise. The acting director is helped by members of the guild and auxiliary and others appointed through the courtesy of the Newark American Red Cross.

The care of the soul, as well as that of the body, has always been considered important in the hospital. Religious ministrations of all denominations are available. Deeds of unselfish love and untiring devotion from physicians, surgeons, staff and personnel fill every page of the hospital's life-history. Memories of what has been accomplished within its walls will shine forever—a glowing tribute to its founders and workers. Their steadfast courage, their unfaltering faith, still uplifts the work of the Hospital of Saint Barnabas and for Women and Children.

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