

June 5, 1941
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ARTICLE BY RICHARD EMRICH

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CLERGY NOTES

ALBERTS, WILLIAM, formerly curate at Grace Church, Newark, has accepted the rectorship of Christ Church, Media, Pa.

BARNEY, ROGER WARREN, was ordained priest on May 17th at Sanbornville, N. H., by Bishop Dallas. He is the vicar of Christ Church, North Conway, and St. Andrew's, Whittier.

CLAYTOR, EDWARD McM., formerly rector of St. Paul's, Quincy, Florida, is now in charge of Grace Church, Waycross and St. Andrew's, Douglas, Georgia. Address: Waycross.

EDDEN, JAMES, Nassau, West Indies, is now the rector of St. Athanasius' Church, Brunswick, Georgia.

HASTINGS, A. ABBOTT, rector of St. Paul's, Troy, N. Y., has accepted election as archdeacon and executive secretary of the diocese of Albany.

HOGG, WILBUR E., JR., was ordained deacon on May 22 by Bishop Gardner of New Jersey at St. Paul's, Rahway. He is to be the curate at St. Mary's, Burlington.

KEITH, GEORGE E., formerly vicar of St. Andrew's, Orient Heights, Boston, has accepted the rectorship of St. Paul's, Gardner, Massachusetts, effective September 1st. Address: 92 School Street.

LEACH, WILBUR C., is to be ordained on June 8th at Grace Church, Newark, by Bishop Washburn. He is to be a missionary in the Philippines.

LUDLOW, THEODORE L., is now the rector of St. Agnes' Church, East Orange, New Jersey.

MARSH, M. LEWIS, JR., was ordained deacon on May 22 by Bishop Gardner at St. Paul's, Rahway, New Jersey.

MCSBY, CHARLES A., is to be ordained deacon on June 11th at the Church of the Ascension, Jersey City, by Bishop Washburn.

THOMSON, PAUL VAN K., formerly vicar of St. Martin's, Maywood, N. J., is now the curate at Grace Church, Newark, N. J.

TRENBATH, ROBERT, was ordained deacon on June 4th at St. James', Upper Montclair, N. J., by Bishop Washburn with Bishop Ludlow preaching. His father was the rector of the parish for many years. Mr. Trenbath is to be on the staff of St. George's, New York.

WADSWORTH, GEORGE C., formerly vicar of St. James', Hackettstown, New Jersey, is to do missionary work in the district of Arizona.

WYATT, JOHN R., formerly curate of St. John's, Larchmont, N. Y., is now the rector of the Ascension, Wakefield, Rhode Island.

Material on Malvern

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THE DOMINANT IDEA

By

RICHARD S. M. EMRICH

Of the Episcopal Theological School Faculty

SOCIETY and our lives must have some dominant idea that controls all of life. If the Church will not be the Church and will not speak to all of man's existence, then some other philosophy will. It may be the Communists or it may be the Nazis. Let me say here one thing which seems to me very convincing; it is from the writings of T. S. Eliot. He says that our country is now in a sort of neutral state. It is not Christian by and large, for most of our lives are lived far apart from the teachings of the Church. It is secular; but it is not yet definitely anti-Christian. Russia is anti-Christian and so is Germany; but we are still neutral. But, says he, we will not long remain neutral; we are going to go one way or the other. We are either going to turn back and tread in the old ways or we are going into some sort of pagan state; but we are not going to remain where we are. Some dominant idea is going to control society. Some totalitarian idea which reaches down into all of life is coming. It may be Christian—if we will work for it; or it may be that some demagogue will swing the country if we do not. So one of the things that the Church League for Industrial Democracy asks us to do is this: to face up to the question as to whether Christianity really is the truth. If it is the truth, then the world will not run without it.

So we are asked by the Church to take our religion down into the world. We are to begin by studying world affairs, business, the family; for it is not good for us to talk unless we know, and intelligent Christian men in all walks of life can be of the greatest help to us. We are to begin to make our Christian religion totalitarian, to act as if we meant it. All of us know that some day the world must be reorganized, and we want to make sure that it is done by intelligent Christian men. We, who love our Christian and democratic

tradition, must see that it is done along Christian lines,—lines that respect the true nature of man and follow God's will for human life.

The attempt is being made to bring together different peoples from the parishes who will, in the future, seek to be intelligent in community and national affairs. It is hoped that, perhaps, weekly study groups interested in social problems will be formed around your rector, and that all of you, with your knowledge of business, laws, schools, the home, will try to see what Christianity teaches about each of these important parts of our life. It is further hoped that people, through the CLID or other organizations, will be led to take an interest in other parts of our civic life—such as the hospitals, the jails, the work among the underprivileged. Would it not be great if every parish woke up to its true nature and became truly the Church in the community by sending out from the altar people who would work in every part of the community! Would it not also be great if each parish would undertake some social program of its own? The Church is here to redeem all of life, and we can begin where we are.

WHAT is the task of the Church in social affairs? (1) First of all, it is to interpret life to men. This means a general theoretical foundation, an analysis of why things go wrong, a general finger pointing in the direction of God's will for man and society. The Church here must show the disorder which inevitably results when means are made into ends, and when the things of the spirit are sacrificed to material things. Man for example is not made for business, but business for man.

(2) It is the work of the Church to protest. If there are abuses in our community, then we

should work to change them. The Church should speak.

(3) It is the work of the Church to do everything it can to alleviate suffering, to help the needy. It is good that every parish should concern itself with this. There are gifts that can be given, baskets that can be packed, bandages that can be sewn. This is all part of our Lord's command to the Church.

(4) It is the work of the Church to co-operate with every plan that is working for a better society. There are as many different views among us as there are in the CLID, but it is our work not to fight to keep things as they are, but to co-operate with all groups that are intelligently seeking to better conditions.

But one thing we must have: we must have *concern*, we must care about the world which Christ died to redeem. And we must, being loyal to Him, really attempt to get away from the idea that Christianity is an eleven o'clock service. It is the Truth—or it is nothing. And if it is the Truth, it speaks to all of life with God's voice.

Let the Church, then, be the Church, and let it lead the way to a better world which will come out of the Dark Ages into which we seem immediately to be going.

Another article relative to the Malvern Manifesto will appear in the issue of June 12. The Malvern Manifesto may be secured from The Witness, 6140 Cottage Grove Avenue, Chicago, at 5c for single copies or 100 copies for one dollar.

FOR DISCUSSION

1. When T. S. Eliot says that our country is in a neutral state what does he mean?
2. What do you think you can do, as an individual and as a parish, to make our country more Christian?
3. Is there a program for social action in your parish? Discuss how it can be enlarged and made more effective.
4. Do you think that the Church should co-operate with all groups that are intelligently seeking to better conditions?
5. What is the dominant idea of your life? Discuss in your group.

Malvern Questions

By

JOSEPH FLETCHER

THIS time, instead of a question we'll deal with *The Southern Churchman* for May 3. It needs it. I am going to be direct, even a little nasty. It isn't personal since I don't know the Reverend Howard Harper who writes "Contents Noted" in the Southern paper. On May 3 he had a good idea but his notes on the subject come

pretty close to being silly. The idea: "an American conference something like the one held at Malvern, but broader in scope." The silly notes: several, but this is a good example—"We never have thought that economic systems are fundamental. We believe that they are superficial symptoms of underlying states of mind."

The philosophical idealism revealed in this latter quotation (*ethical idealism* is something else) just about disqualifies Mr. Harper for the agenda-committee of any conference on social planning. Evidently he has never understood our Lord's little maxim that "where a man's treasure is, there will be his heart also." It's funny how much more realistic Jesus was about world culture than some of his latter-day saints.

Mr. Harper not only blames Malvern and CLID's New Haven conference for "dwelling almost exclusively on the economic aspects" of tomorrow's world; he adds absurdity to misunderstanding by complaining that they were even "too minute about the details of those aspects." It's bad enough to ignore the Malvern findings on a host of related subjects and claim that the economic factor got exclusive attention, but it's outrageous to condemn them for being as thorough as possible in dealing with it! I guess Mr. Harper just doesn't like to talk about economics.

A lot of people share his distaste. Some don't like to talk about social economy because they don't understand its implications; others don't like it because they understand it only too well! The economic system is a controversial subject. That's the measure of its importance, because people don't argue about neutral questions or superficial adjustments.

The economic question was paramount (not isolated) at Malvern because it was discussing the problem of *social order* in the new world and tried to "let first things be first." Mr. Harper says "We want to know about homes, and families, and education, and politics—as well as economics" in the new era to come. Fine. So do we all. But we can't plan for the family, for example, unless we have provided the material basis of stability it needs. Unless, of course, Mr. Harper believes that food and clothing and shelter are "superficial" aspects of family relations. And since when has "politics" been a "problem" apart from "economics" in social planning?

Mr. Harper has a good idea. The powers that be. Sociologists, educators and all other specialists will contribute. I think he can rely upon be don't want us to talk about *what* this democracy shall be that they urge us to guarantee by united effort but Mr. Harper will find us all willing to serve him in bringing about such a confer-

even the economists to recognize the "unity of all life" in his enterprise.

I'm not arguing with Mr. Harper about his idea. It's the "principle" of the thing. Frankly, I doubt whether he has even read the Malvern Manifesto. But anyway, on further thought I'm sure he'll agree with Malvern on the importance of seeking "the restoration of man's economic activity to its proper place as the servant of his whole personal life." That must be a part of the first step. Malvern only met for four days; New Haven for two. Mr. Harper's comprehensive conference will take a whole lot longer. But I'm willing, for one!

Mr. Harper's chiding is exposed by Mr. Harper himself. Here are words from his own pen which can stand alone: "Please don't get the idea that we have anything against the economists in the Church. All we are saying is that it is a pity they seem to be the only group that is both forward-looking and articulate at the same time." We rest our case.

The How and the Why?

By

BISHOP JOHNSON

PHILOSOPHERS have been trying for centuries to explain the problem of evil without much success. There are many theories but no solution that is satisfactory. The dualists assert that there are two Gods, one of light and the other of darkness, and that they are perpetually in antagonism with each other. Such a theory leaves the origin of creation and the order of nature as a bewildering puzzle. Others assert that evil is an error of mortal mind but they give no explanation of the illness in the mind which makes the error possible. As a preacher recently remarked, "If I have to be sick, I had rather be ill in my body than sick in my mortal mind." This theory simply transfers evil from the body to the mind of man. Others seem to believe in a combination of "good God and good devil" and accept joy and pain as the product of the two.

The Master recognized the presence of evil without giving any other explanation than that which we learn from His temptation and His crucifixion. He was tempted of the devil and resisted each temptation. He suffered on the cross and by so doing overcame sin, suffering and death. He tells His disciples that He "beheld Satan fall as lightning from Heaven" and He asserts that "it must needs be that offences come but woe to that man by whom the offence cometh." He tells us the "how" about evil but

does not tell us the "why". He informs us however that there is an evil spirit who resists the righteousness of God and who tempts mortals to share in this rebellion. He does not satisfy our curiosity but sets forth certain facts for us to accept.

It is because I believe in His integrity that I accept his statements. As an eminent physician in London once said, "If there is no personal devil, I cannot account for the actions of certain people who seem possessed of the devil." As to why God permits evil to exist I do not know but am sure that He knows the reason.

THE present chaos in Europe is the product of evil men. If men can be devilish, it is not impossible that they are inspired by a devil. Perhaps our failure to believe in a personal devil is due to the false emphasis that we place upon the objectives of our lives. If we are to accept the last three clauses in the Apostle's Creed we are here to obtain "the forgiveness of sins, the resurrection of the body and life everlasting." These objectives correspond to the climaxes of our Lord's life which are the crucifixion, the resurrection and the promise of eternal life.

Modern humanists discard these objectives as visionary and consequently they evaluate life solely on its temporal results. If there were no resurrection the cross would have been a dismal failure. If there is no forgiveness of sin the cross would have been a meaningless gesture. If it needs be that offences come they can be justified only in the fact that they are essential factions in the attainment of an ultimate result. The suffering on the cross was essential to something beyond our mortal vision.

We are bidden to take up our cross and to follow Him because such action leads to something beyond our temporary social order. We cannot separate the crucifixion from the resurrection without emptying life of any permanent value. It may be that such attitude does not explain why evil exists but it does tell us how it is to be met. It may not satisfy our curiosity but it does give us the hope that evil will not permanently prevail. We can at least feel that certain virtues do emerge in the contest between good and evil such as courage, charity and character, and that if we suffer as Christians we do not suffer in vain.

This seems to be what St. Paul means when he says that "if in this life only we have hope in Christ, we are of all men most miserable." There is no other adequate explanation of why we suffer than that which unites the crucified with the risen Lord. There is no other answer to how men suffer than that which the Master shows us in the way that He bore His suffering.

Talking It Over

By

WILLIAM B. SPOFFORD

ON MEMORIAL DAY a service for peace was held in Washington. The service was attended by workers from various parts of the country, many of whom had hitch-hiked to attend; by Negroes; by militant young people and (many people thought strangely though I did not think so), by rather large numbers of Jews. The address was by a retired priest of the Episcopal Church, the Rev. Eliot White. But it is not his address nor the congregation that I wish to mention, but rather the handbill that was freely distributed by the thousands before and after the service. It was a crude affair, on cheap paper and multigraphed. The heading was "War", and the text of the document was largely quotations from Pastoral Letters of the House of Bishops of the Episcopal Church. For example:

"War is murder on a colossal scale"—Pastoral letter of 1934.

"War is destructive of What Christ stands for"—Pastoral letter of 1928.

"To support war is to deny the Gospel we profess to believe" — The Federal Council of Churches.

"The Christian Church cannot and will not deny loyalty and fealty to its Lord by being partner to any scheme, national or international, that contemplates the wholesale destruction of human lives"—Pastoral letter of 1934.

"War is degrading, brutal, bestial, the father of lies and hatred. It assaults all that dignifies and beautifies human life. It violates the sanctities of the human soul. It hurls defiance at the Christian faith that men are the family of God"—Pastoral letter of 1938.

"We are bound by every solemn obligation to wage unremitting war against war"—Pastoral letter of 1933.

"War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ"—The Bishops of the Anglican Communion throughout the World (Lambeth Conference).

THOSE DISTRIBUTING this crudely gotten-up handbill were not bishops. There were no bishops around even—and but one Episcopal parson, the Rev. Eliot White, though there were quite a flock of preachers from other churches. The handbills were passed out by workers in overalls, by Negroes, by young kids—by the disinherited of this earth. Some folks on the sidelines even said they were "communists" and "fifth-column-

ists". Maybe so. In any case, while one Bishop after another climbs on the war band-wagon, these humble people were doing in 1941 what the House of Bishops promised to do in 1934. They were refusing to be a "partner to any scheme, national or international, that contemplates the wholesale destruction of human lives". Read that quotation from the Pastoral again—"The Christian Church cannot and *will not*". There are about 140 men in the House of Bishops. They adopted that Pastoral Letter unanimously. Brothers, what did you mean, "*Will not*"? What is this Church of ours—just a fair weather affair, for peace when every one is for peace and for war as soon as the drums start rolling and the pressure is on? No fooling, that has to be answered if you expect anyone to take you seriously when you call upon people to "Go Forward in Service" and when you exhort youth to live the adventurous life and follow the gleam. If you don't, I'm telling you, you are going to get what, in the bleachers is known as a bronx cheer. The common people of this world still have a lot of respect for the cloth, and particularly for the purple, but there is a limit.

A Litany for Today

O LORD GOD, Creator and Ruler of the universe,

We come to Thee in sorrow, in penitence, in humility. *Lord have mercy on us*

We come to Thee in sorrow, remembering the agony of the world. *Lord have mercy on us*

We come to Thee in penitence, acknowledging our share in the sins of the world.

Lord have mercy on us

We come to Thee in humility, knowing that we have no power in ourselves to help our war-torn world. *Lord have mercy on us*

I

We would remember before Thee all those whose needs lie heavily on our hearts.

Lord, hear our prayer

For all the nations of the earth who suffer from war, and the fear of war.

Lord, hear our prayer

For all leaders who have heavy burdens of responsibility. *Lord, hear our prayer*

For all who have worked for peace, and seem to have failed. *Lord, hear our prayer*

For all who love their own land, and fear to lose it. *Lord, hear our prayer*

For all homeless, wandering, needy folks.

Lord, hear our prayer

For all who are separated from those they love.

Lord, hear our prayer

For the old who are denied peace, and the young who are denied protection.

Lord, hear our prayer

For all who are perplexed, discouraged and afraid.

Lord, hear our prayer

For those who have been conscripted, and fight against their will.

Lord, hear our prayer

For those who fight because they see no better way.

Lord, hear our prayer

For those who hate war, but lack the courage to renounce it.

Lord, hear our prayer

For those who have been swayed by false leaders and taught amiss.

Lord, hear our prayer

For those whose ignorance, stupidity and weakness have caused them to take up arms.

Lord, hear our prayer

For those whose avarice, selfishness and pride have kindled wars.

Lord, hear our prayer

For all who suffer from wounds, illness, privation and filth.

Lord, hear our prayer

For all in fear, loneliness, discouragement and mental confusion.

Lord, hear our prayer

For the families and friends of those who fight and those who are bereaved.

Lord, hear our prayer

For those who are denied education, freedom of thought and expression of their convictions.

Lord, hear our prayer

For those who are denied religious freedom and the right to worship Thee.

Lord, hear our prayer

For all who have lost faith and do not trust in Thee.

Lord, hear our prayer

For those who know Thee not and have no hope.

Lord, hear our prayer

For all who have learned hatred, bitterness and contempt of others.

Lord, hear our prayer

For all who seek to gain righteous ends by evil means.

Lord, hear our prayer

For all who glorify the state and do not seek the kingdom of God.

Lord, hear our prayer

And for us all, Thy erring, blind and foolish children.

Lord, hear our prayer

—By ALETHEA BLEECKER YATES.

Jonah and the Shingles

THE Rev. Albert Morrill had been progressing satisfactorily and this was the Doctor's final visit. "Thanks for all you have done for me, Doctor," said the Rev. Albert. "I would be very happy if you would drop in at my Church, some time, when you are in the mood."

"That will not be very soon," answered blunt Doctor Bruce. "I'm not strong for Religion. Fact is, I never could see how a reasonable man could take any stock in that 'Jonah and the Whale' yarn and stuff like that."

"Well," granted the Rev. Albert, "a man certainly has a right to his own opinion. For my part, there are some things in Medicine that look pretty fishy. For instance, I never could believe that tying the skin of a black cat around the waist will cure the shingles."

"You are talking nonsense," snapped the Doctor, "that isn't Medicine."

"Did it ever occur to you," mildly inquired the Rev. Albert, "that 'Jonah and the Whale' might not be Religion?"—THE CHURCHMOUSE.

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ETERNAL LIGHT is one of the few perfect compositions, both in word and thought, in the hymnal. It contains in itself a complete service. The soul approaching God realizes its own unworthiness. Human dimness of life seems to have no way of approach to the Light inaccessible. But there is a way, through the cross of Christ and the Spirit of Truth. These make it possible that

The Sons of the eternal night

May dwell in the Eternal Light

Through the Eternal Love.

Thomas Binney was a minister of distinction in his generation. But his greatest memorial is this hymn, deep enough for a philosopher, clear enough for a child.

Eternal Light! Eternal Light!

How pure that soul must be,

When placed within Thy searching sight,

It shrinks not, but with calm delight

Can live, and look on Thee.

—CHARLES GRANVILLE HAMILTON

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THE WITNESS

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**EPISCOPAL LEADER
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TO PRESBYTERIANS**

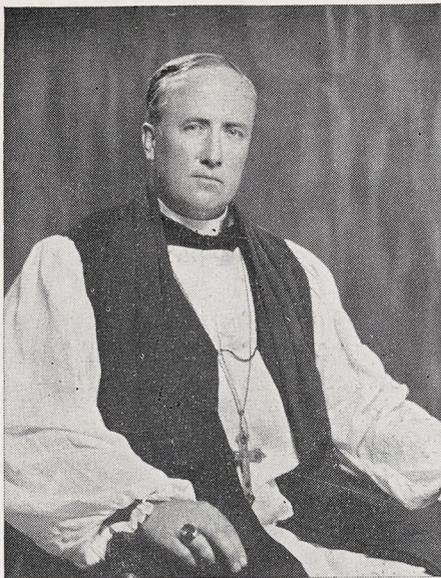
The 153rd General Assembly of the Presbyterian Church was held in St. Louis on May 22-28. The Department of Church Cooperation and Union, the Presbyterian group that has been meeting with the Episcopal Commission to discuss the Concordat, presented to the Assembly a letter from Bishop Henry J. Mikell of Atlanta, the chairman of a joint committee appointed at the last General Convention. The letter is an official one, sent in the name of the entire committee on behalf of the General Convention of the Episcopal Church. The letter follows, and is presented to our readers because of the widespread interest in the proposed Concordat:

"The General Convention of the Protestant Episcopal Church, meeting in Kansas City last October passed the following resolution: 'Resolved, that a joint committee consisting of three Bishops, three Presbyters and three laymen be appointed to prepare and send in the name of this Convention to the General Assembly of the Presbyterian Church in the United States of America an address of fraternal greeting reaffirming our determination to pursue the negotiations looking to organic union to a successful conclusion.'

"Having been appointed under that resolution we beg the privilege of addressing the General Assembly. To the General Assembly of the Presbyterian Church in the United States of America the General Convention of the Protestant Episcopal Church sends greetings; The General Convention of 1937 sent to you an invitation to join us of the Episcopal Church in a Declaration of Purpose to achieve organic union.

"We believed that in our common acceptance of the Catholic faith, of the Holy Scriptures and of the two Sacraments of the Gospel, and in the ideals and standards which we share as Christians there was ground for hope that we should be able to find ways to transcend the barriers of Church order which have kept us apart for many centuries. If our two bodies could achieve union we might thus make a notable contribution to the cause of the unity of Christ's Church.

"It was with joy that we heard that you, in your General Assembly of 1938 had accepted the invitation and had authorized your Department of Church Unity and cooperation to enter into conferences and negotiations with our Commission on Approaches to Unity. These conferences have been fruitful. A year later the joint conference issued a comprehensive statement of Beliefs held in Common, a series of proposals to further mutual



BISHOP KEELER
Director of Wellesley Conference

understanding and facilitate closer cooperation. These various proposals have aroused great interest throughout our Communion. They have furthered the study of our own standards. They have revealed many of the difficulties which inevitably lie before us in achieving the goal of our striving. But, on the other hand, we believe that they have strengthened us in the faith that our effort to achieve union is God's will and that we must therefore go forward.

"In that spirit, at our General Convention held in Kansas City last October, we reaffirmed for our part the Declaration of Purpose and we directed our commission to continue its conferences with your representatives. We commended to our clergy and people cooperation in missionary and educational work. We urged upon them to make use of every available means to increase our mutual understanding and affection.

"It is obvious that we cannot achieve union until the people of our two communions have come to believe that it is God's will. There are many obstacles present in both our Churches—theological, ecclesiastical. Each Church has its own way to clear. But there is no obstacle which will not yield to love. There is no difficulty which the power of God in Christ cannot overcome. We reaffirm our loyalty to the Declaration of Purpose.

"We greet your great Assembly in fraternal love, and we beg you brethren, to pray for us as we pray for you that God may guide us to reach that unity which we both believe to be His will."

The recommendations of the Presbyterian Department of Church Cooperation and Union relative to the ministry and ordination also will be of interest to Episcopalians. After

(Continued on page 15)

**NEWS NOTES OF
THE CHURCH IN
BRIEF PARAGRAPHS**

EDITED BY WILLIAM B. SPOFFORD

There is a new Gethsemane Cathedral at Fargo, North Dakota. That is not literally true because it is the same building, but so much has been done to improve it recently that it is being spoken of as the "new cathedral." The whole interior was renovated and many new furnishings added, all dedicated on a recent Sunday by Bishop Atwill, assisted by Dean John Richardson. The new Bishop's Chair was given by the cathedral congregation as a memorial to the late John Poyntz Tyler, for seventeen years the Bishop of North Dakota. A beautiful dean's chair was given by Mr. Murray Baldwin as a memorial to his wife, and to his father. There are also new choir screen and choir stalls, an organ screen and a chancel screen. In addition a new lighting system has been installed. All of the furnishings are in oak and were designed and executed by the Ossit Church Furniture Company of Jaynesville, Wisconsin. In fact all of the work on the new church was done by this firm with the exception of the reredos which was designed and executed by a member of the cathedral congregation, Mrs. Albert Hallenberg. There is a picture of the interior of the Cathedral on the cover this week.

* * *

**Honor Heroes Of
Peace In Cincinnati**

Memorial Day is not military everywhere. In Cincinnati the Peace Heroes Memorial Society continues to function, and held its 19th annual service on May 30th. After a devotional program and an address by Bishop Paul Jones, chaplain of Antioch College, flowers were placed on the graves of men and women who lost their lives while serving in peacetime efforts—policemen, firemen, women who died in childbirth.

* * *

**Dean Powell Elected Bishop
Coadjutor of Maryland**

The Very Reverend Noble Cilley Powell, D.D., was elected Bishop Coadjutor of the Diocese of Maryland on the second ballot at the 157th annual Diocesan Convention held in Baltimore on May 28, 1941. After a special committee suggested a nominating ballot instead of nominating speeches, about twenty names were put in nomination and after the first ballot the Rev. Dr. Powell, the Rev. Don Frank Fenn, D.D. and the Rev. Richard T. Loring received the greatest number. On the second ballot, Dean Powell was elected. He was notified by phone and a committee

will wait on him on Friday, May 30th, and it is hoped they will return from Washington with his decision to accept.

Immediately following the election of the Bishop Coadjutor the Convention proceeded with the routine business of the Diocese and the following elections were made:

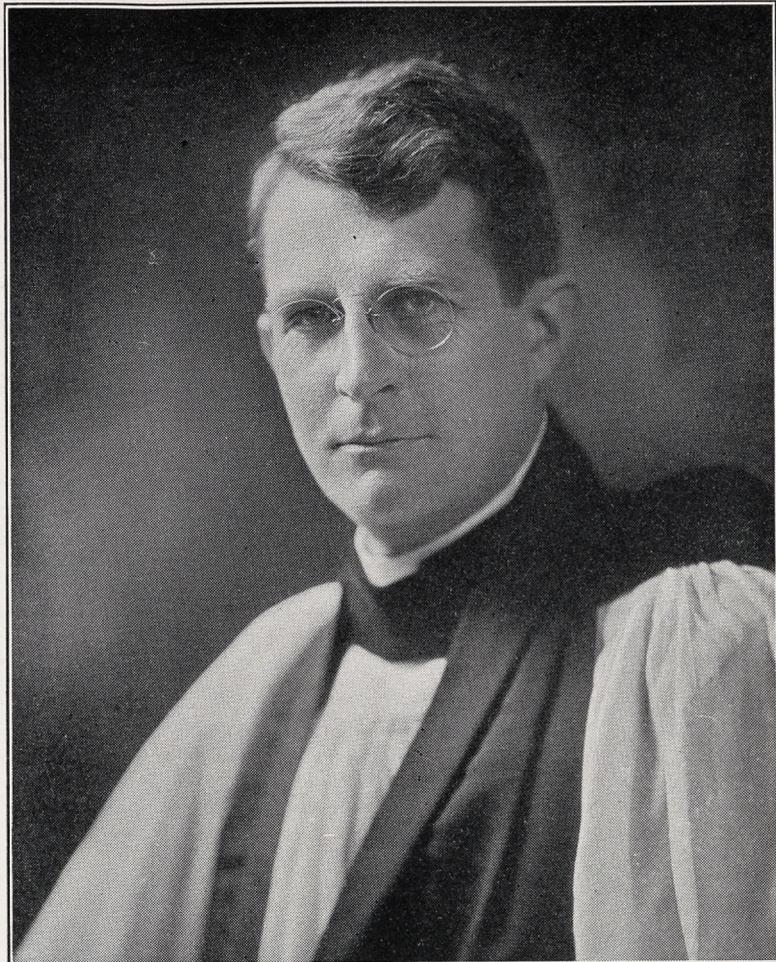
STANDING COMMITTEE: Rev. Don Frank Fenn, D.D., Rev. Richard T. Loring, Rev. Benjamin B. Lovett, D.D., Rev. Roger A. Walke, Mr. Herbert W. Brune, Mr. Thomas F. Cadwalader, Judge Calvin W. Chestnut, Mr. James A. Latane.

DELEGATES TO THE PROVINCIAL SYNOD: Rev. David C. Trimble, Rev. Wm. O. Smith, Jr., D.D., Rev. Roger A. Walke, Rev. Wm. C. Roberts, Mr. John G. Schilpp, Mr. R. N. Turner, Mr. Henry S. T. White, Mr. E. A. Lycett.

* * *

The President Has Some Callers

Members of the religious committee of the American Peace Mobilization, who have been picketing the White House for peace, called at the White House on May 29th and presented a letter to President Roosevelt. The chairman of the delegation, which consisted of several clergymen, was the Rev. Eliot White, Episcopalian. The letter said: "We have proudly participated in the Peace Vigil which day and night has been carrying a message to you from the American people. These courageous men and women—trade unionists, Negroes, youth, men and women whose sons do the fighting—are giving expression to the deep desire of the people that this nation stay out of the war. They symbolize the will of the church gatherings that have repeatedly denounced war as a method of solving the economic ills of humanity. We respectfully request you to receive a delegation from this Vigil in order that its point of view may be considered in the democratic formulation of the foreign policy which affects all our lives. We make this request as church men and women whose deepest convictions require us to be as firmly opposed to Nazism—at home and abroad—as we are to our participation in the war. The peace our religion calls for is one resting on justice and freedom for all peoples, not one that lays upon us and other nations the burden of militarization. We believe wholeheartedly in the genuine defense of our country—yes, even to the point of sacrificing our lives for it. This defense we believe includes not only defense against all enemies without, but enemies within who destroy the priceless heritage we hold as free Americans; the right to work at a decent wage; the right to the free vote; the right of racial, religious and political minorities to



DEAN POWELL
Elected Bishop Coadjutor of Maryland

think as they please; the right of the 'one third of our people who are ill-housed, ill-clothed, ill-fed' (quoting a former speech of the President) to look forward to a better life, without regimentation and war."

* * *

Founders' Day at Kemper Hall

Dean Malcolm Maynard of Milwaukee was the preacher at the Founders' Day service on May 24th at Kemper Hall. The commencement of the school was yesterday, June 4th, with Bishop Ivins of Milwaukee the preacher. There were twenty-four girls in the graduating class.

* * *

Dean Fosbroke Bids Students Accept Draft

Dean Fosbroke, speaking at the commencement of the General Seminary on May 28th, urged theological students to face "fairly and squarely" their responsibilities under the draft. "It would be a most unfortunate thing," said the Dean, "for the ministry of tomorrow if its ranks should be filled with those who had no part in the disciplined service of their country." Honorary degrees were conferred upon the Rev. Oliver Shaw

Newell, rector of St. John's, Yonkers; the Rev. Edward H. Schlueter, vicar of St. Luke's, Trinity Parish, New York; the Very Rev. Henry H. Shires, dean of the Church Divinity School of the Pacific.

* * *

No Sermon For War In Springfield

"It's better to light a single candle than to curse the dark," quoted Bishop Appleton Lawrence in addressing the convention of the diocese of Western Massachusetts on May 20th. "If Christ is the light of the world, I call upon every member of the diocese to light his candle at the light of Christ's life and to go forward in service out into the dark and dismal world carrying the radiant light of one truly Christian life." As individuals, the Bishop declared, "we are not called upon to decide how the campaign in Europe shall be waged. There are others on whose hearts and shoulders this great responsibility rests. God will not call on us to account for their decision, our own problem is to route out of our own lives those same sins and selfishness which are revealed and greatly magnified in war." The Bishop referred to needs in

the present day American system such as the wider distribution of privileges so that two-thirds of the American families will no longer be living below a "subsistence level," changing a situation which causes a crime bill of fifteen billion dollars a year, doing something about the 63% of the population who have no connection with organized Christianity and to more than twenty-four million children who have no formal religious background or instruction. "We need, in these days of crisis after crisis, to get a long look on life and to judge present-day events in terms of history. Although we are tossing in the midst of a tumultuous sea of change, some things in life never lose their essential quality." Dean Washburn addressed the convention as the secretary of the army and navy commission, describing its work among the men in the army and navy, and the Rev. Charles F. Lancaster, chairman of the week-day religious education committee of the Massachusetts Council of Churches, discussed religious training in the public schools. Another to address the convention was Mr. E. O. Heyl, a member of the commission for Polish relief, who described the Hoover Plan for feeding the people of the Five Small Democracies. "Christian civilization," he declared, "refuses to countenance the use of starvation of women, children, the aged and other innocent persons as a legitimate weapon of war without an attempt being made to provide such food to keep them alive, in a way that will not be a military benefit to Germany."

United Front in Poughkeepsie

The Protestant women of Poughkeepsie, N. Y. presented a united front on Ascension Day, May 22. Large congregations first attended early services at the Congregational Church and at Christ Church, after which they had a fellowship breakfast together, with about 400 present. The chairman was President Henry Noble MacCracken of Vassar College, with Methodist Pastor Ralph W. Sockman of New York giving an address on the spiritual needs of the world today. There were eleven churches cooperating, with all their clergy attending and making their communion with their people. Said the press: "It was a remarkable illustration of how sectarianism may be obliterated by a well planned, broad-minded gathering for mutual worship."

Wellesley Conference Opens June 24th

The Conference for Church Work, which everyone these days calls the Wellesley Conference, opens on June 24th with its usual fine faculty and indications of a large attendance. Among the teachers are the Rev.



STUART G. COLE
Genial Chaplain of Hobart

Phillips Osgood of Boston; the Rev. Theodore Wedel of the College of Preachers, Washington; the Rev. Almon Pepper, national social service secretary; Dr. John W. Wood, formerly the secretary of foreign missions of the National Council. The music school is in charge of Everett Titcomb of the Church of St. John the Evangelist, Boston. The Rev. Charles Hubon of Brooklyn will again be the director of various activities (he's the man that can even make announcements during meals a pleasure), while the director will, as in recent years, be Bishop Keeler of Minnesota. The detailed program of this oldest of our Church Summer Schools may be obtained by merely sending a postal to Miss Hamilton, One Joy Street, Boston.

Choir Festival In Cleveland

Ten parishes of Cleveland held a choir festival on June 1 at Trinity Cathedral, under the auspices of Wa-Li-Ro, the summer choir school and camp of the diocese. Bishop Beverley Tucker was the preacher. Next Sunday the service is to be repeated at St. John's, Youngstown, when the preacher will be the Rev. John Gass.

Minneapolis Parish Has Celebration

Gethsemane, Minneapolis, celebrated its 85th birthday on Ascension Day with a great service in the evening attended by former and present members. The sermon was preached by Dean Austin Pardue of Buffalo, a former rector. At the reception which followed it was announced that the mortgage on the rectory had been liquidated by the Auxiliary of the

parish, and that through a special arrangement the parish was relieved of all further interest payments on the parish house bonds.

* * *

Union Service In Albany

The ministers' association of Albany held a service of ecumenical worship on May 25th at the Cathedral of All Saints, in which most of the non-Roman churches of the city participated. The sermon was by the Rev. Henry Smith Leiper, American secretary of the World Council of Churches, who characterized the Church as the one remaining instrument of unity in a divided world—which might be questioned since there are about 285 denominations in the United States alone. However, as I have no doubt he pointed out, it is an objective to be realized.

* * *

The Colonel Keeps Things Going

At Galt, California, is located St. Luke's Church, closed from last June until December. Then Colonel Donald Sanger, U.S.A., moved in as lay reader. Every Sunday since he has driven over from Sacramento for services. On many Saturdays too the Colonel has been on the job improving, with the aid of other laymen, the interior of the church. Says the Colonel: "In active service in many parts of the world, I have never found a better way of being a good American than through the Church."

* * *

Anniversary of Bishop Gardner's Consecration

The fifth anniversary of the consecration of Bishop Gardner of New Jersey was celebrated on June 3rd with a luncheon, largely attended, in Trenton.

* * *

Choir Boys Return To Trinity

About one hundred former members of the choir of Trinity Church, New York, sang with the choir at a service last Sunday afternoon, June first. It was the 19th annual service of the Trinity choir association of which Dr. Channing Lefebvre is the president. He is also the present head of the American Guild of Organists. Rector Frederick S. Fleming was the preacher at the service.

* * *

Malvern Findings Distributed At St. Bartholomew's

The Malvern Manifesto was distributed on Sunday last at St. Bartholomew's, New York, with the request made by Rector Paull Sargent that "they be given your most prayerful and thoughtful consideration. If, when the world war ends, Christendom is to be ready for peace with united convictions, the Church must prepare now to understand and make clear God's will for His children and

Christ's way of life which alone is the basis on which order and justice can be restored." Copies of the Manifesto, as I presume you know by now, can be secured from THE WITNESS for 5c for singles copies and \$1 for 100 copies.

Commission at Work On Marriage Canon

The new commission on Marriage is at work on a new study of problems of marriage and divorce, to be the basis of proposed canons to be presented at the next General Convention meeting in Cleveland in 1943. They met in New York on May 27th, with the Rev. Stephen Bayne Jr., the secretary, reporting that 42 dioceses already have committees at work on the problems, with others being appointed. Also each seminary has a committee making a historical inquiry of Christian marriage.

Rural Church Workers To Hold Conference

Rural church workers are to hold a conference at Madison, Wisconsin, June 30-July 11, with Bishop Brinker of Nebraska as the director. Among those giving courses are Bishop Goodwin of Virginia; the Rev. George Wueland, secretary of domestic missions; Clifford Moorehouse of Milwaukee; the Rev. Francis Bloodgood of Madison; the Rev.

Clifford Samuelson, National Council's secretary of rural work.

Bishop Reifsnider Decorated by Emperor

Bishop Reifsnider of Japan has been decorated by the Emperor in recognition of his long service as head of St. Paul's University and bishop of North Kwanto.

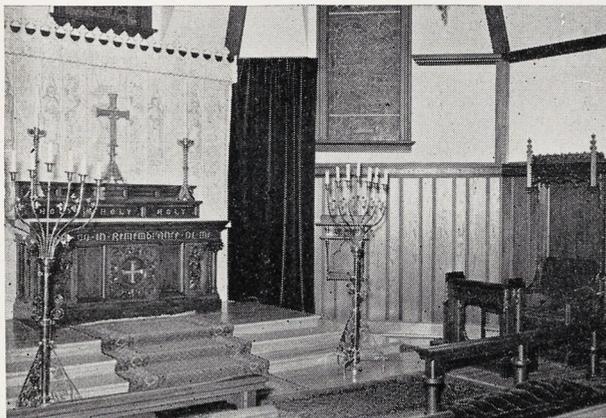
School Dedicates Athletic Field

An athletic field was dedicated as a part of the celebration of the 25th anniversary of the Virginia Episcopal School, Lynchburg, Va. The field is called the Buck Langhorne Memorial Athletic Field, and was made possible by the generosity of Viscountess Astor who gave it as a memorial to her brother. The field was dedicated by Bishop Phillips of Southwestern Virginia. Another highlight of the anniversary was a banquet attended by Bishop Jett, founder of the school, who was also celebrating his 76th birthday. There were cheers from the "old boys" and a genial response from the Bishop. The present rector of the school is the Rev. Oscar deWolf Randolph who was also a speaker at the banquet. The sermon at the anniversary service was preached by Alumnus Francis H. Craighill, rector at Williamsburg, Va., who developed the difference be-

tween the philosophies of force and the Christian way of life, and challenged the congregation to accept the latter and thus create a world of peace.

Bishop Freeman Speaks On Malvern

Addressing the convention of the diocese of Washington, Bishop James Freeman referred to the Malvern conferences and the Manifesto resulting from it as "an epochal event." "In some respects," he stated, "the findings and report of this conference constitute one of the most challenging statements our Church has heard for many years. Repercussions of it have already been heard here in America. The report must be read and pondered to understand its deep import and significance. It might well call for the deliberate consideration of every diocese and parish throughout the country. It is bold and challenging. It may mark a new and eventful day in the Church's life. It presumes to ask the Church, what is to be its consistent course in the re-making of a world that has been shattered into fragments. To what is the Church to address itself? The ways of its conceits and traditions, its petty concern for certain types of individual sins or to those larger and weightier questions that concern the weal and happiness of vast multitudes. Its sug-



Gethsemane Cathedral, Fargo, S. D.

Other Recent Installations

- Gethsemane Church - - - Minneapolis
- St. Paul's Church - - - Des Moines
- Christ Church - - - Houston
- St. John's Church - - - Tampa
- Christ Church - - - Chicago
- Cathedral Chapel - - - Eau Claire
- Church of the Advent - - - Chicago
- St. Peter's Church - - - Chicago
- Grace Church - - - Sheboygan
- St. Matthew's Church - - - Kenosha

THE program to improve the interior of Gethsemane Cathedral at Fargo was carried out by Ossit craftsmen. Not only was new woodwork installed, but the new lighting fixtures, insulation materials and decorating were a part of this organization's responsibility. A complete service of this type is highly efficient and economical. Consult Ossit on all phases of church interior improvements. No obligation, of course!

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gested program may prove startling and unsettling to those who believe the Church has a prescribed and time-honored and restricted field; it certainly must thrill with high hopes those who believe that the Kingdom of Christ is concerned with each and all of the most vital issues of life.

"In any event, be this report too forward in its reach and too all inclusive in its broad scope, one thing is certain, namely, the Church of the future is to be challenged to greater daring and to a program more consistent with the express will and purpose of Jesus Christ. If a new world is to be born, the Christian Church must play a large and commanding part in bringing it to birth. A closed mind and a too tenacious hold upon old ways and practices has repeatedly cost the Church dearly. 'As things have been, they remain,' is a dangerous and deadening policy."

* * *

Hobart College Commencement

Clarence ("Union Now") Streit was the headliner at the commencement of Hobart College on May 26th. He urged the adoption of his plan to assure world peace and justice, and received an honorary doctorate, along with seven others, including Bishop Davis of Western New York. There were seventy-six men graduated from Hobart and twenty-five girls from William Smith College which is on the same campus.

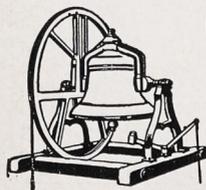
* * *

A Great Service In a Small Parish

In one of the gestures that make great leaders beloved by their followers, presiding Bishop Tucker singled out a service launching the roll call in St. Paul's Church in the little town of Montrose, Pa. as the occasion for sending a message to all the smaller churches in the nation stressing their part in the Forward in Service movement and urging them, "Carry on your noble work." The letter was addressed to the Rev. Philip H. Steinmetz, rector of St. Paul's and three other small churches near Montrose, and was read at a special service in St. Paul's on Friday evening, May 23.

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"It is impossible for me to reach all of the little churches in the nation," Bishop Tucker wrote, "but I wanted your church and every other little one throughout this great land of ours to know that your service is great to the cause for which we stand. The Episcopal Church in America is like a great tree. It needs both its large roots, the big churches, and the small ones, like the fine roots from which a tree draws its strength. To St. Paul's and all the other little churches in the United States, I say, 'Carry on your noble work'."

It was an impressive, colorful service with part of the Montrose High School Band leading the procession in which the new Church Flag was carried and which included the Presbyterian and Methodist ministers: Captain John T. DeForest Jr., of Church Army; Dr. and Mrs. John Wood, guest speakers, and the rector.

* * *

Dedicate Hospital For Crippled Children

Presiding Bishop Tucker and Bishop McKinstry of Delaware are to take part in the dedication of the Alfred I. DuPont Institute, a hospital for crippled children in Wilmington, on June 14. The hospital is located on the estate of Mrs. Alfred I. DuPont and receives much of her attention.

* * *

Worship and Prayer For the Next Year

Now that the roll call is presumably complete, the next phase of the Presiding Bishop's ten year plan for Forward in Service is worship and prayer. He issued a statement last week asking that people of the

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Church shall "make the dominant theme for the coming year worship and prayer, with the aim to enlist all

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baptized members in regular and devout worship and prayer, so that they may acquire the incentive and receive the power to go forward in service. In addition, the organization of every parish should be so perfected that it may be better able to play an active part in the ten year program." * * *

Choir Festival In Albany

Forty-eight choirs, including one from Canada, took part in a choir festival held on May 24th at All Saints Cathedral, Albany. The conductor was Albert F. Robinson, organist and choirmaster of Trinity, Potsdam. * * *

Deaconess Booth Does Some Travelling

Deaconess Booth of Dante, Virginia, was the speaker at four archdeaconry meetings in North Dakota recently, involving 1,300 miles of automobile travel. * * *

Bishop Davis All Out For War

"The United States should throw its whole strength into this conflict on the side of Britain, whatever the cost to us", Bishop Cameron Davis told the convention of the diocese of Western New York, meeting May 19-20 at Grace Church, Lockport. He expressed his "complete disagreement" with those of the Church "who hesitate to call upon the religious motive for our active participation". "I believe that our religion itself urges us to defend by force, if need be, the spiritual values that are threatened by totalitarian aggression", he declared. On the second day of the convention his position was endorsed by a large vote. The Bishop also asked the convention to endorse old age pensions for lay employees and offered detailed suggestions for making youth work and the national work of the Church more effective. * * *

Large Children's Offering In Olympia

The annual mite box offering of the children of the diocese of Olympia was the largest since 1931—\$1,509. It was presented at a service at which the address was given by Mr. Joseph M. Kitagawa, a candidate for the ministry, who recently arrived from Japan. He said that while he had served in the Japanese army

in China that he had kept his faith and on Easter worshipped with a Chinese congregation. The service was held at Trinity Church, Seattle, and was led by Bishop Huston. * * *

Chicago to Consider Diocesan Debt

Bishop Conkling of Chicago has called a special convention of the diocese for June 11 for the sole purpose of considering the diocesan debt. Committees have been studying the problem for several months and it is hoped that an acceptable plan will be adopted at the convention. * * *

Commencement at St. Katharine's School

Bishop Longley is to deliver the commencement address at St. Katharine's School, Davenport, Iowa, next Sunday, June 8th, with Dean Philbrook preaching the baccalaureate sermon that morning. There are twenty girls in the graduating class. * * *

A Reception For Bishop and Mrs. Conkling

Bishop and Mrs. Conkling of Chicago were the guests of the Church Club of the diocese at a dinner and reception on May 26th. * * *

Celebrations in Harrisburg

There was a dual celebration in the diocese of Harrisburg at the time of the diocesan convention. It met May 20-21 at Christ Church, Wil-

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liamsport, which was celebrating its centennial. In addition the tenth anniversary of the consecration of Bishop Wyatt-Brown was observed. The convention recommended support of the United Service Organizations for work among the armed forces, and also voted a six months' vacation to Bishop Wyatt-Brown. The Bishop, in his convention address, declared that America "rose to her highest idealism" when she "entered into a war to end war and to make the world safe for democracy", and he then called upon the country to do the job over again by affirming that "We must fight for freedom now".

Addition to Chicago's Church Home

Several hundred friends of the Church Home for Aged Persons in the diocese of Chicago were present at an "open house" on May 20th to inspect a modern new addition to the plant. The home is now a fine three-story brick building which cares for over 100 residents and gives them all the comforts and freedom of a real home. One of the improvements consists of an occupational therapy department where those who wish to keep active and alert are given an opportunity to put their time to pleasant and profitable use.

Auxiliary Meetings in Southwestern Virginia

Auxiliary meetings were held at three central points in the diocese of Southwestern Virginia during May, with a total of 331 members attending, representing 45 parish branches. On each occasion the speakers were Bishop Phillips, and three diocesan officers of the Auxiliary; Mrs. Frank K. McVeigh, president; Mrs. C. Shelburne Spindle, treasurer; Miss Bertie Tomkins, educational secretary.

Auxiliary President Is Honored

Mrs. Donald C. Stevenson, president of the Auxiliary of Michigan, was the guest of honor at a luncheon on May 26th, attended by the outgo-

ing and the newly elected officers. Mrs. Stevenson has not only successfully administered the affairs of the Auxiliary but has also been active in national Church affairs, and is at present a member of the commission on youth.

Windows Dedicated At the Ascension

Five stained glass windows were dedicated on Sunday last at the Church of the Ascension, New York, by the rector, the Rev. Donald B. Aldrich. Their dedication gave Rector Aldrich an opportunity to say that "Beauty teaches us the finest of distinctions. It shows us the source of our being. It makes us understand that the inherent freedom

which is the birthright of every man's soul shall not go down.

"Beauty makes us see this. It makes me see what England sees in herself, for she is going through days of terrific self-searching, and I am bound to say that I see no self-searching in Germany, only self-assertion, and there is no beauty in self-assertion."

Unusual Garden in New York

There is a beautiful garden at the Epiphany, New York, which was dedicated last Sunday by Rector John W. Suter Jr. It was planned and developed by members of the parish, and includes a statue of St. Francis of Assisi standing over a sand box

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. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon. 8.

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

Grace Church, New York
Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M. Thursday and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:00 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.

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

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

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

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

The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Thursdays 12 noon—Holy Communion.

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

Sundays: 9:45

Weekdays: 8, 12 and 3

St. Thomas Church
Fifth Avenue and 53rd Street

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

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

8:30 A.M. Holy Communion
12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

Trinity Church
Broadway and Wall Street
New York

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

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

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

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

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

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

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

The Very Rev. Arthur F. McKenny, Dean

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

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

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

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.

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where the children play. It was given by Mrs. Elihu Root Jr. as a memorial to her son. There are many flowers in the parish garden, planted and cultivated by members of the parish.

* * *

Empire Day at Trinity College

Boys of the British Empire residing in New England for the duration of the war were guests of Trinity College, Hartford, on May 24th for Empire Day—the occasion for bringing together all the various parts of the Empire. It was a typically British day, with an international cricket match between a team of British refugee boys and a home team of Americans who were familiar with the game. And, of course, tea—a high tea. Then chapel with the singing of "God Save the King" and afterward a dinner with an address by Sir Gerald Campbell of the British Embassy. Presiding was President Remsen Ogilby of Trinity.

* * *

Thankful for Old Clothes

When Mrs. T. K. Bowman of St. John's, Springfield, Kan., opened her Blue Box this spring she found it fairly bursting with coins. Though many had been given by other people they were definitely thankofferings. Last November she started to lend her collection of old-fashioned garments. (She has about sixty and longs for more, especially those with big skirts or leg of mutton sleeves.) She asked the borrowers to put an offering in her box on the mantel. A hurried young man returning a frock coat borrowed for a "Gone With the Wind" ball gave her a quarter and said, "I haven't time to go upstairs, will you please put this in the church mite box?" It has gone all about town "You can get old-fashioned clothes from Mrs. Bowman if you put some money in her church missionary box."

* * *

Columnist Writes of Graduate School

One of the men to graduate from the Graduate School of Applied Religion next week is a Jewish Rabbi—Melvin Sands. It prompted Alfred Segal, himself a Jew and the writer of a daily column in the Cincinnati Post, to say this: "It appears that in this school they break down religion to its fundamentals and discover that the goals of the various churches are pretty much the same: To make a more just and lovely world out of this. So the rabbi finds he can go along with the Episcopalians to learn how to apply religion to the matter of making life more liveable in the world.

"After a young Episcopalian has been graduated from his theological seminary and been ordained a clergyman he goes to this school on Oak

street to learn what to do with his religion. There is so much: He spends a period in the Workhouse, a time in the slums, in the Juvenile Court, in the hospitals.

"They do not go to preach to the prisoners, the slum people and the sick, but to learn from them; to learn how they get that way and what can be done about it. They learn to serve these poor. (The idea seems to be that the silk hat church people can pretty well take care of themselves.)"

* * *

Texas Clergy Set Some Standards

The clergy of the diocese of Texas went into a huddle recently and came out with six standards, not for their parishioners but for themselves.

1. A daily early celebration, or an early hour for rising and for personal worship.
2. The next two hours for a real general study, not the preparation of the Sunday sermon.
3. The next two hours for the people. If the clergyman must minister to more than one church, he should spend at least one day in each of his churches and advise his people of the fact. These hours also may be spent on the parish register, the parish leaflet or literature, or in answering letters. It is recommended that the parish secretary arrange the rector's conferences and appointments for him.
4. The luncheon hour is a good time to meet the men of the parish. This is more true, of course, in the larger parishes.
5. After luncheon at least three hours of hard calling should be done.

If the parish is small, the clergyman should have a prospect list as well as his regular parish calling list. In larger parishes the calling should include prospect lists, new calls, and hospital calls.

6. After supper there should always be a number of evening meetings. Evening guilds are good for those who work during the day, and evening is the best time to see the men.

In addition to this schedule, the Texas conference emphasizes the importance of recreation, family prayer, morning and evening prayer, and personal devotions.

EPISCOPAL LEADER ADDRESSES LETTER TO PRESBYTERIANS

(Continued from page 8)

providing for rigid examination for all seeking to enter the ministry of the Presbyterian Church, the amendments provide that "Ministers connected with other Evangelical Churches in correspondence with the General Assembly who have not been presbyterially ordained shall, in addition to the fulfilling of all the conditions set forth in the immediately preceding sentence of this section, be required to produce satisfactory evidence (1) that their ordination was intended to be within and to the ministry of the catholic and universal church, (2) that their ordination was performed by the authority charged with the exercise of this specific church-power within the ordaining communion, and (3) that their ordination has been accompanied by the laying on of hands by such as have themselves been ordained similarly."

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