

# *The* WITNESS

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NOVEMBER 6, 1941



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## LETTER FROM BISHOP JOHNSON

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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.

GRACE CHURCH, NEW YORK  
Broadway at 10th St.  
*Rev. Louis W. Pitt, D.D., Rector*  
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 11 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH  
Park Avenue and 51st Street  
*Rev. G. P. T. Sargent, D.D., Rector*  
8 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
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.  
9:30 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
8 P.M.—Choral Evensong.  
H. C. Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL  
TRINITY PARISH  
Broadway and Vesey Street  
New York  
Sundays: 9:45  
Weekdays: 8, 12 and 3

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 Services 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).  
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  
Buffalo, New York  
Shelton Square  
*The Very Rev. Austin Pardue, D.D., Dean*  
Sunday Services: 8 and 11 A.M. and 5:30 P.M.  
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

## The WITNESS

### For Christ and His Church

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## SERVICES

### In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main and Church Sts., Hartford, Conn.  
*The Very Rev. Arthur F. McKenny, Dean*  
Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.  
Weekdays: 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 and 11 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

TRINITY CHURCH  
Miami  
*Rev. G. Irvine Hiller, Rector*  
Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH  
Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*  
Sunday Services: 8 and 11 A.M.; 4:30 P.M.  
Weekdays: Services as announced.  
The Church is open daily for prayer.

EMMANUEL CHURCH  
811 Cathedral Street, Baltimore  
*Rev. Theodore P. Ferris, Rector*  
8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.  
Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.  
Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

EMMANUEL CHURCH  
15 Newbury Street, Boston  
(Near the Public Gardens)  
*Rev. Phillips Endecott Osgood, D.D., L.H.D.*  
*Rev. Arthur Silver Payzant, M.A.*  
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.  
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH  
Nashville, Tennessee  
*The Rev. Thomas N. Carruthers, D.D., Rector*  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young Peoples' Meetings.  
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH  
105 Main Street, Orange, New Jersey  
*Lane W. Barton, Rector*  
SUNDAYS  
8 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).  
7 P.M.—Married Couples Group (bi-monthly).  
7 P.M.—Young People's Fellowship.  
THURSDAYS  
9:30 A.M.—Holy Communion.



# EDITORIAL

## A Statement of News Policy

THE WITNESS is a News-Magazine for the whole Church. We promise that the news will be presented accurately and fairly without subtle editorializing in either news writing or headlines. News-gathering facilities, now extending to all sections of the United States and some foreign countries are being steadily expanded and the news will be presented as fully as space permits. Is it true? Is it interesting? Is it significant? On the basis of such questions a parish meeting in a struggling mission may have as much news value as a clergy luncheon in a swanky metropolitan hotel. The news will show the earnest aspirations which so frequently go unnoticed as well as the futile fussiness which attracts passing attention. Other Christian bodies have purposes akin to our own. Their discoveries, their methods in capturing man's imagination, their success in persuading men to share a common endeavor, is news and will be presented in THE WITNESS. Wherever free men speak or act, giving evidence that they are not to be bound by rigid forms in either political or religious philosophy and demonstrating their belief in truth as taught in the New Testament and their faith in Christ as the Way of Life, THE WITNESS will look for news, which will be presented without bias.

## The Every Member Canvass

IN THE depths of the depression every bank in a certain city and state was closed. The rector of a parish in that community was wondering how to keep the church running on no income. One of his laymen said to him, "Mr. Rector, you need not worry about this church; I'll sell my best bonds if necessary to keep it going". This layman

had not only a keen sense of stewardship, he had what is even more fundamental, a sense of the value of the Christian church in the community in crisis. He saw the necessity for the undergirding of the moral and spiritual integrity of the community by the forces of the Christian religion. The season of the Every Member Canvass is upon us when it is customary for parishes to seek the financial support of their members for the mission of the Church in parish, diocese, nation and world. Apprehension has been felt that the increasing defense taxes may cause a decrease in the giving of people to the Church. There are, to be sure, people in every parish who will hide behind the tax burden as an excuse. But there is an increasing number of people in the Church in these days who are seeing as they have never seen before the need for Christ and the Church. They will rejoice to continue our assistance to the missions of the Church of England. They will rejoice at the signal accomplishments of our work in China. But their greatest joy will be to give their share in maintaining through the Church that organism which is the very bulwark of the democratic way of life, of moral integrity, of brotherhood among men and nations, and of

## Days for Adventure

THE new editors call this present undertaking of THE WITNESS an "Adventure in Journalism". Certainly these are days for adventure when we must dare to go forth into new and untried fields of labor and I welcome such in all realms of the Church's life and work.

I am especially pleased to welcome this adventure on the part of THE WITNESS. Many of our people have followed THE WITNESS from week to week and have been inspired by it. I am sure the new WITNESS will find an even larger family of readers.

The whole Church has been called to go *Forward in Service* and this development of THE WITNESS is in line with that program. "To do the things we have been doing but to do them better"—that is the ideal of *Forward in Service* and I am sure it is the ideal of THE WITNESS in the important days which lie ahead.

*H. George Luchter*

*Presiding Bishop.*

confident faith in the eternal purposes of God. Now is the time, and the pledge card is the means by which churchmen can register their conviction that it is through Christ alone that this world can find righteousness, peace and brotherhood.

## Modernism and the Federal Council

WHEN a group of "Bible Protestants" charged the Federal Council of Churches of Christ in America with being "a general instrument of soul-destroying Modernism," they attached a meaning



to the word which has no warrant in English speech. If the word is used in so broad a sense as to cover any deviation from ancient manner or practice, it is much more applicable to the separatist and fissiparous idiosyncracies of Bible Protestants themselves than it is to the devotion to social reform which characterizes the Federal Council, the latter being integrated in a history which began with the prophet Amos and included some of the mighty works of Him who announced it as part of His mission to preach the gospel to the poor. But if the word Modernism is used in its limited and specific sense, it denotes the efforts of certain Roman Catholic scholars and their sympathizers to conserve the values of the Catholic faith while denying their factual bases in history.

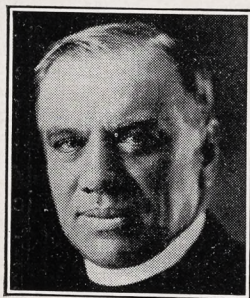
In this specific sense, Modernism is as repugnant to the principles upon which the Federal Council is organized as it is to those of the Bible Protestants, or of the Pope himself. From its inception this representative body of American Christians has been profoundly orthodox and evangelical. Its acknowledged theological foundation has been and remains belief in the incarnation of God in Christ as a fact in history, the implications of

which transcend, overrule and determine history. The Bible which contains the revelation of God is accepted in every department of the work of the Federal Council as the source of inspiration. It is from the Bible, from the Law, the Prophets, the Gospels, the Epistles, that the Department of Social Service of the Federal Council of Churches derives the ideals which it has sought to express in its statement of the "Social Ideals of the Churches." When the Bible Protestants say that its "social gospel" is "hardly to be distinguished from outright Communistic propaganda," they are resorting to methods with which Herr Goebbels has made us painfully familiar and are themselves incurring the reprobation with which the Bible visits malice and untruth.

What interests us as Episcopalians is that like Anglicanism the Federal Council of Churches is neither Fundamentalist nor Modernist in its theology, and that like the Anglican Communion as represented by its bishops in conference at Lambeth, and by its clerical and lay members in conference at Malvern, it is now deeply concerned with the social and political application of Christ's Gospel to a world so desperately in need of them.

## A Letter to Readers

IT WAS twenty-five years ago that a group of clergy, attending General Convention in St. Louis, conceived the idea of publishing a paper for the laity of the Church. As a result of this conference the first issue of THE WITNESS appeared in January 1917. I was asked to be the Editor and since that time have acted in that capacity. It has been a very interesting experience, and I am deeply indebted to those who have co-operated in reading and supporting it.



Bishop Johnson

It has been increasingly difficult to meet the expense of publication, and it has become necessary to create a Board of Directors who will assume this responsibility. Also, instead of an Editor in the Far West and a manager in the Far East and a printer in Chicago, it is planned to have an Editorial Board, living in or near New York, who will meet weekly and who will undertake to provide for its publication.

page four

by **Bishop Johnson**

*Founder of  
The Witness*

Inasmuch as I would be unable to attend meetings of such a group and inasmuch as I am ready and anxious to retire, I have asked this Board to relieve me of the office of Editor, permitting me to continue as a Contributing Editor, but relieving me of any responsibility for its policies. The Board has graciously asked me to continue articles and assured me that I will have freedom of expression, at the same time relieving me of any financial burden. My work as Editor has been a labor of love for which I have received no salary but in which I have felt responsible for the integrity of the paper.

I wish also to express my appreciation of the work done by Mr. Spofford in keeping the paper out of the red. He needs to be relieved of the burden and to share the responsibility with those who are able and willing to assist him in the task. It is increasingly difficult to maintain Church pub-

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lications and the burden should not fall upon a single man.

I am glad that such a distinguished group, headed by Dr. Frederick C. Grant, will now take the responsibility for shaping the policies of THE

WITNESS. I shall, as I have said, write for the paper at regular intervals as the spirit moves me. You have been patient and generous in the past. I am sure you will be as patient and generous under the new management.

# A Statement of Policy

by *Frederick C. Grant*

*Chairman of  
the Editorial Board*

IT IS a very real honor and privilege to be asked to share in the work of producing THE WITNESS. The importance of a Christian journal, and specifically one that is devoted to the interests of the

Episcopal Church, in a time of world-crisis like the present—that fact is obvious at once. But the task means something personal to me, and upon this occasion I hope to be excused if I become personal. I have known, admired, and loved Bishop Johnson for nearly forty years—ever since I was a



Dr. Grant

high school boy in his Confirmation Class at Gethsemane Church, Minneapolis. "Bill" Spofford I have known, with an equal regard, for over twenty-five years, since we were together as young clergymen in Chicago.

I say this in order to reassure any readers who may think THE WITNESS is about to be revolutionized. On the contrary. THE WITNESS has stood for freedom, ever since its organization. People have sometimes been puzzled to find one kind of statement on page three, another point of view reflected on page six, and a completely opposed expression on page 10! In anything other than a propaganda sheet, that ought to be perfectly normal. We believe in the freedom of the press—and practice it. We believe that, within the broad bonds of loyalty to our central faith, there is and ought to be ample freedom for the expression of disagreements in matters of opinion. We believe religion is never more alive than when differences in its interpretation appear; when convictions are real and strong, they are bound to disagree. But we can certainly disagree as brethren, and still care more for the central issues than for our own private expressions and interpretations. If a religious journal were to be ironed flat each week, say by some autocratic editor or inner group of editors, we can easily imagine *how* flat, and also how 'stale and unprofitable', it would be! Not so THE WITNESS. It has always stood for freedom.

We purpose to maintain that standard. The Editorial Board which we have gathered, and which now assumes the editorship, is a group of intelligent, conscientious, loyal churchmen. Their very names are a guarantee of the preservation of the journal's tradition of freedom, impartiality, and loyalty. Our method is simple: If the group backs an editorial, it will remain unsigned. If an editorial reflects only a minority view, the author will be asked to sign it. By this simple and perfectly fair and fully understood procedure we expect to work in complete harmony, to the advantage of THE WITNESS and for the good of the Church.

Again, THE WITNESS has stood for fair-play in social relations. The "Social Gospel"—often, alas, maligned in these days—is one of the glories of American Christianity; and in this movement the Episcopal Church has, for two generations and more, taken a position of leadership. This we intend to support, as heretofore. But the support of THE WITNESS has not been partisan: capital has its faults, and so has labor. The evils that afflict our economic and industrial life are not the inevitable fruit of some false system, which could be scrapped and then all would be well. From the religious point of view—which is the view of this journal—those evils are human, not mechanical. Not simply the system, but men, are wicked, and are at fault. Religion means a remotivation of human life, inspired by the Gospel, renewed and reinvigorated by the Incarnation.

All of life, not merely commerce, industry, and politics is to be made over; that is the full sweep of the Christian social principle. Hence in approaching the social application of the Gospel of Christ, we intend to keep our eyes lifted to the ultimate horizons of the total transformation: particular issues are incidental to that full pro-



gram. Physical health, the adequate supply of nourishing food, opportunity for individual growth, universal education, reclamation of lost agricultural areas, reforestation, the conserving of natural resources, reemployment of the unemployed, the moral self-discipline of every citizen, the provision of adequate and wholesome recreation—all these, and many more, are legitimate factors in a genuinely Christian program of social welfare. It is the Church's task to concern itself with these "secular" objectives—quite as much as with the spiritual restoration and edification of the individual. Indeed, we believe they are impossible of achievement without the strongest kind of emphasis upon the essentially "spiritual" life of the Christian, the life "in grace". One is the factory full of machines; the other the powerhouse; if the machines stand idle for lack of power, that is a tragic situation! But equally tragic is a power-plant creating energy which is not used! And we believe that Canon Barry was right when he said that the Church's "work" is and ought to be seventy-five per cent "secular".

**A** GAIN, THE WITNESS has never flagged in its central loyalty to the Church. Its standards of doctrine and of churchmanship have been those of the Prayer Book. These standards will still be ours. It is the peculiar treasure of Anglicanism, and the most important contribution it has to make to our common Christianity and to the reunited Church of the future that it combines—as in the Prayer Book—liberty of interpretation with absolute loyalty to the historic faith. "In essentials, loyalty; in non-essentials, liberty; in all

things, charity"—this might be taken as the motto of the Anglican Communion, and of this journal. We recognize that our Church represents a two-fold heritage, both Catholic and Protestant. But by Catholic, we mean the full, rich, varied tradition of continuity with the Church of our ages, not a partisan patterning after one particular type of Catholicism, or the idealizing of one particular "age of faith". And by Protestant, we understand the essential principles of Christian liberty, the open Bible, the separation of Church and State, the freedom of access to God and Christ on the part of the individual, and a continued emphasis upon study, teaching, interpretation rather than a submission "once and for all" of the intellect to the authority of past formulations, however venerable.

We believe, in fine, that it is possible to hold a firm position of faith in combination with complete freedom for the examination of alternative views; to be orthodox without being reactionary; to be loyal to Christ and His Church, and by virtue of that very loyalty to go forward and claim all things as His—He is the Lord to whom "all things in heaven and earth" are subject; to bring every issue, political, ecclesiastical, social, economic, or whatever, to the bar of His judgment; and to insist upon "Christianizing" not only the social order but every order, the ecclesiastical and the political and the educational as well. "All things are yours . . . and you belong to Christ".

We believe that scholarship is simply indispensable to intelligent churchmanship. But we believe that the fruits of scholarship can be stated simply and clearly, without academic tone and manner. For Anglicans, this is an ingrained predilection, and we purpose to follow it—as far as we are able.

We believe that the Christian Church cannot continue to flourish, and can simply never bring the full force of its influence to bear upon society, in its present divided state. Therefore we urge that whatever sacrifices may be necessary, compatible with the central loyalties already referred to, must be made, and made promptly, in order to achieve the reunion of Christendom. As Bishop Brent pointed out long ago, "A divided Church cannot function as it should in a united world". Today, he might have put it: "Only a united Church can heal and restore a divided society". Never was there greater need for a strong, unyielding, continual affirmation of the Christian faith, and of Christian standards of moral life. But a divided Church cannot make that affirmation—the man of the world thinks at once, "If Christians mean business, let them set their own house in order first, and achieve some unity among themselves, before they undertake to teach others how to live together in peace and harmony." We feel the force of that

## THE SANCTUARY

*Conducted by John W. Suter Jr.*

### BROTHERHOOD AND PEACE

**I** NTO thy merciful hands, O Father, we commit all those who suffer in a world torn by war. Grant them the continual knowledge of thy presence. Let not tribulation or distress or persecution or famine or nakedness or peril or sword separate them from the love of Christ. Bless the very old and the very young; the leaders and the followers; civilians and warriors, doctors and nurses. Fortify the bereaved, give peace to the dead. And may the world's agony, which lies upon thy heart, so quicken our conscience and stir up our wills that we may give ourselves unsparingly to the building of righteousness and brotherhood, as true children of our Father and makers of peace; through him who came to redeem all men, our Saviour Jesus Christ.



objection: and we are determined to throw whatever strength we have, of influence or persuasion or example, into the movement toward Christian Reunion.

These issues, and others like them, unite us. In the pursuit of these aims and purposes, which are liberal, evangelical, social, and completely loyal to the noblest elements in our Episcopalian tradi-

tion, we invite all American churchmen to share with us in carrying on this weekly journal of the Episcopal Church. It is not breaking with its past; instead, it is going forward to face the new day with courage undaunted, still marching in the same direction it has followed since the day in 1916 when Bishop Johnson and his friends set forth with it at the St. Louis General Convention.

1377-1941 . . .

# Messages from Malvern

by *Vida D. Scudder*

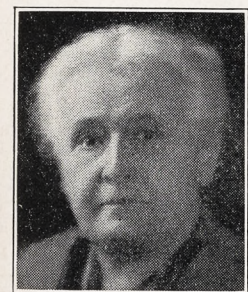
*Professor Emeritus  
of Wellesley College*

PICTURESQUE coincidences are refreshing. The

Malvern Conference of last winter was held among those lovely hills near the Welsh border already memorable as the birth-place of the great

fourteenth century poem, "The Vision of William Concerning Piers the Plowman."

A modern religious conference might seem to bear slight relation to a mediaeval poem, in the old alliterative rhythms, which wanders over pretty much all themes in heaven and earth. But it happens that the two have the same passion at the heart:



Miss Scudder

the Church of Christ, the Christian faith, in their abiding power, and in their cruel failure to redeem the temporal order from social injustice and from corroding sin. Nowhere in mediaeval literature is social realism more intense, social satire more telling, than in this old poem; nowhere, not in Dante, does faith soar to more triumphant heights. Comparisons invite us.

The poem is a series of dreams. At the outset, the Dreamer, asleep on a burnside in the Malvern hills, finds himself in a field full of folk, "all manner of men, the mean and the rich, working and wandering as the world asketh": mediaeval life in miniature. A lovely lady comes to him; and she tells him in stirring phrase: "I underfong received thee first, and free man thee made". In a tower on the horizon, dwells Truth; and thither not only the Dreamer but the whole motley throng, after powerful sermons preached them by Reason (of all people) and Repentance, would betake themselves. "I shall seek Truth first ere I see Rome", cries one penitent. Pilgrimage to Truth! It is the cry of the ages. We can not follow that quest through the long mazes of the allegory, out-

pouring as it does the religious aspiration, passion, bitter sorrow, of its time: so like, and so unlike, our own.

So like. The same enemies, the same seekers, however different the costume. Opening sections deal with the story of Lady Mede, her proposed marriage to Falsehood, the protest from Theology, if you please, her journey with her attendants to court, where she is most cordially received. Who is she? Reward, Bribery, the Power of the Purse, say the critics. I think she is the Profit Motive, which can use any of these synonyms, and brilliantly are her wiles presented. The king wants to marry her to Conscience, she is willing but he isn't, and presently we return to the pilgrimage. Points of contact with modern social feeling are many as it proceeds. Tender, indignant, sympathy for the poor:

*"Poor people, Thy prisoners, Lord, in the pit of misery,*

*Comfort Thy creatures that much care suffer  
Through dearth, through drought, all their days here.*

*Woe in winter time for wanting of clothes,*

*And in summer time seldom sup to the full.*

*Comfort Thy care-ful, Christ, in Thy kingdom,  
For how Thou comfortest all creatures, clerks bear witness."*

Satire bitter, keen, Hogarthian in realism; worldliness, laziness, dishonesty, all the Seven Deadly Sins, parade before us. But the most surprising analogue with a good deal of modern thinking beyond the area of the "Malvern Declaration" is the choice of Piers Plowman as hero and centre



of the poem. Marx probably never heard of Piers, but he might have hailed him as prophetic, for he is not agricultural laborer only, he is as he tells us himself, tailor, tinker, Jack of all trades; he is the common workman of the middle ages, and he alone knows the way to Truth. The pilgrims are in sad plight. They "blunder forth as beasts," stumbling, groping, and nobody can tell them how to go till the Plowman pokes up his head. Marxists take notice! But Piers can't leave his job and guide till his half acre is ploughed, so all the pilgrims take hold to help, and he becomes the economic head and organizer of the community. The amazing and entertaining allegory would appeal to any Marxist going. But the Marxist may not care for the sequel, for the poem cuts deep into ethics, and Piers' figure is transformed as we review three grades of conduct, Do Well, Do Better, and Do Best. Modern critics say that he ceases to be a plain layman, represents first the lower priesthood, then the episcopate. I don't quite agree; but we can't discuss that. What is sure is that by the end of the poem he is not only Guide but Saviour, identified with Jesus. . . . Well, the Marxist too looks to the Proletariat for salvation; but he doesn't mean by salvation what Langland meant.

For to Langland, traditional author, the sense of the Eternal is all-pervading; and the chief likeness of the poem to the pronouncements of Malvern 1941 is in the agonized paradoxical recognition of the contrast between Holy Church eternal, source of Divine Life, to whom steadfast loyalty

## WHAT'S THE IDEA?

### THE PICTURE BOX

**P**ICTURES are a great aid in Church School work. Children love pictures and find great pleasure in using them. Have a large attractive box marked "Pictures" and encourage people to make cutouts to deposits in the box. Advertising samples sent by publishers, particularly before Christmas and Easter include beautiful folders, envelopes and cards. The color supplement of the Sunday paper frequently contains pictures relating to the Church. Christmas cards and other greeting cards are rich with material. Magazines, and particularly the Church papers, always carry fine pictures. A fine way to use these pictures is to have a class prepare cambric scrap books for children in hospitals. Children preparing the books will get an added joy out of it if they know that others, lying ill, will soon enjoy them and by doing so may learn more about Christ and His Church.

is given, and the Church on earth, official and institutional, concerned with her prerogatives and tolerating a corrupt clergy. We do not need to look at Spain to realize the too frequent persistence, often in subtle forms, of the tragic situation. . . . Deans, sub-deans, archdeacons, are the palfreys on which Mede rides to court, and cleverly she bribes the friars there to approve her by offering to glaze their windows. Indictment is recurrent, scathing; the same indictment, sublimated, is suggested, in penitential grief, in the Malvern Declaration of 1941. Toward the end, the old poem becomes very bold;

*"Help, clergy," cries Conscience, "or else I perish  
Through imperfect priests and prelates of Holy  
Church" . . . "By very God, I wish  
That no cardinals ever come among the common  
people,  
But let them hold themselves in their holiness . . .  
contented  
At Avignon, with Jewish usurers . . . Or in Rome,  
and have the relics in keeping. . . .  
Would that Piers with his plow were Emperor of  
all the world. . . .  
God amend the Pope, who pillages Holy Church."*

"Petrus, id est Christus", cries the poet, with daring ambiguity. And the Plowman, reverting to his old homely self, saves the day. He has, to his own distressed penitence, been from near the beginning the dispenser of Pardons; now as the poem draws to an end, he is bidden gather the faithful into the Barn of Unity, which is Holy Church; wherein, however her sons betray her, is our one refuge. Conscience addresses all Christians:

*"My counsel is presently  
To hasten into Unity and hold us within it,  
And pray that there be peace within the barn of  
Piers Plowman."*

Madras! Oxford! Edinburgh! echoes the modern mind. . . . Alas, Arrogance and other unpleasant folk come along and "take by violence the seed corn that Piers had sown, the cardinal virtues." Presently Anti-Christ appears, "with hundred at his banner", including many friars, alas!

*He came "against all the crop of Truth,  
Dashed it to earth, and turned the roots upward" . . .*

So with quaint imagery the poem proceeds. Piers vanishes; he is always vanishing, and we end as honest thinking always must, on the note of resumed, unending pilgrimage:

*"By Christ, said Conscience, I will become a pilgrim,*



*And walk as wide as all the world endures  
To seek Piers the Plowman."*

Startling the parallels between those days and ours: the forces at work, the evils that beset us, the enduring hope of Christian hearts. But there is one great contrast. Both periods place central emphasis on love for God and man: "For there that Love is leader, there lacketh never grace", says Langland. But there is no hint in it that love should either control or alter corporate relations. Civilization is static; in that century of dying feudalism no breath of approaching change had stirred the writer's mind. Personal virtue within an unchangeable social stratification is the only possible ideal, it is the situation approved by the Most High. Plenty of people still think the same; but not so, Malvern 1941. The wind of social change blows through its message, it presents a revolutionary challenge to enlarge our Christian purpose. Whether a society in flux move to better or worse, may depend on the response of the Church to that challenge. We wait, and pray. And still, lines from the old poem echo in our hearts:

*"For our joy and our heal, Jesus Christ of Heaven  
In a poor man's apparel pursueth us ever,  
And looketh on us in their likeness, and that with  
lovely cheer."*

## Hymns We Love

ONE does not expect iron manufacturers to be either poets or prophets. Ebenezer Elliot managed to be both while in the Sheffield iron business. An associate of Cobden and Bright, he was known as "The Corn Law Rhymer" and "The Poet of the People". The causes for which he fought seem conservative and uncontroversial now—it is never hard to revere dead radicals. But his life was a continual struggle for industrial justice. And this Hymn strikes a modern or rather eternal note—"God save the people!" It might well be used for those who want justice rather than "God save the King", or "God bless America."

*When wilt Thou save the people?  
O God of mercy, when?  
Not kings and lords, but nations!  
Not thrones and crowns, but men!  
Flowers of Thy heart, O God, are they;  
Let them not pass, like weeds, away,  
Their heritage a sunless day.  
God save the people!*

CHARLES GRANVILLE HAMILTON.

## KNOW YOUR BIBLE

By  
FLEMING JAMES

THERE will appear regularly in this column brief articles on "Know Your Bible"; "Know Your Faith"; "Know Your Christian Classics" and "Know Your Prayer Book", the columnists rotating in presenting their subjects. For "Know Your Bible" we shall begin with the Old Testament, and with its first book, Genesis. But before we start we are going to talk with you about this matter of knowing your Bible.

First, why should you know your Old Testament? There are many reasons. One is, to become familiar with a library of the world's greatest literature; for that is what the Old Testament is. Another reason is that the Old Testament gives you the background of Jesus and of the whole New Testament; for the Old Testament was His Bible, and in all that He said and did He was thinking in Old Testament concepts. We can give two other reasons. You need to make friends with the men of God who speak or appear in its pages, and through them to know God better. For they have much to teach you. And finally, as you read, God Himself will speak to you.

But *how* will you come to know your Bible? There is just one way—to *read* it. We are not recommending that you study books about the Bible. Those are valuable, and with some application you could easily get to know the chief things that modern scholarship has to say about it. If that interests you—and we hope it may—write the editor and he will advise you as to reading. But remember, nothing takes the place of *reading the Bible itself*. Certainly not the few words on each book that will appear in this column. What we say on Genesis a few weeks from now will not make you know Genesis; it will only introduce you to it, so that you may enjoy reading it for yourself. And don't think it is too hard to understand—remember that the Bible was written for the plain man.

And now, *how* shall you read your Bible? That is for you to determine. Find the way that helps you most. But if you wish our suggestions, here they are. First, get an *attractive* Bible, if you have not one already. Let it be good to see and handle—not ugly, in fine print, on cheap paper. There are to be had, for a reasonable sum, lovely editions of the incomparable King James Version. Or perhaps you will prefer the Revised Version, or "An American Translation" (which we can cordially recommend), or some other modern version. Next, ask God silently to guide you by His holy Word; and be ready to follow His guidance. Then, read it as literature; that is, enjoy it.



# China Undergoes Many Changes

*New Rich and New Poor Found*  
by WITNESS China Correspondent

By John Foster

★ *Kunming China; Special by Clipper*:—China in October, 1941, turns out to be a somewhat different China from the one I left a year and a half ago. The voyage from San Francisco to Hongkong via Brisbane and Manila was curiously without incident considering the international situation. Hongkong seems much the same except for the presence of dugouts now and is still very much a Chinese outpost, despite the fact that it is virtually surrounded by Japanese.

The refugee problem is even more acute, but the churches and the colony in general are awake to the problem and their responsibility. The churches through an excellent, up-to-date union social center are trying to meet extreme cases of need. Much of this social awareness can be traced directly to the findings of Malvern. Christian cells are already in existence and fine expert leadership in the Anglican Bishop, the Rt. Rev. R. O. Hall, who is speaking throughout America this fall, from Hollywood to Cambridge.

China and Britain have probably never in a century been so close together as witness the fact that the Chinese Foreign Minister recently sent the retiring governor of Hongkong an unprecedented telegram of congratulation on his period of service and his friendship for China.

Two aspects of Chinese life in Hongkong impress the casual visitor. One is the number of political refugees from Chungking who, in the trend toward the right now noticeable in Chinese political circles, have sought asylum in this British crown colony. The other is that, out of the hundreds of Chinese millionaires who fled to Hongkong to keep their money and their persons safe, fully three-fourths are said to be sympathetic to Wang Ching-wei, foremost Japanese puppet.

Hongkong is thus a center for liberal Chinese thought, which wishes the nation to fight to the finish, as well as for the peace and capitulation groups, which out of selfishness and greed, hope through appeasement of the enemy to secure the salvation of their personal fortunes and influence.

The moonlight journey by air from Hongkong to Chungking was hardly the prelude to life in a country that has been wracked by war for four full years now, and more. Nor,



*John Foster Will Write Regularly from China*

for that matter, was the equally beautiful ride after breakfast over the mountains to Kunming, the capital of the still semi-independent province of Yunnan and the seat of a new Bishop of the Chung Hwa Sheng Kung Hwei—the Rt. Rev. Y. Y. Tsu. Once landed at the airport, however, one jumped quickly from the amenities of the stream-lined twentieth century to the problems of warfare and poverty.

City-life has practically ceased to exist in China if Kunming is any index. Since the disastrous bombings in early August, offices have been moved to the suburban villages and no shops open until 3 p.m. The general effect throughout the day is like that of Wall Street on a Sunday. Prices have skyrocketed to an astronomical figure: a homespun towel costs in Chinese National Currency \$4.50, a simple enamel washbasin

\$100, an English bicycle \$2000. No ricksha coolie will move for less than \$2. Indeed one dollar will scarcely buy what ten cents did before the war.

Class distinctions are somewhat confused as a result. Ricksha pullers, servants, and certain kinds of workmen are rolling in wealth, while university professors, office workers and government employees, whose salaries remain stationary at the pre-war level but must somehow be stretched to provide rice for their families, form a new proletariat. In a situation like this profiteering is to be expected, and actually it is rife, especially in the transportation along the Burma Road. A whole new crop of millionaires is being produced here in the southwest with luxurious villas in the nearby mountains and imported Buick limousines. Interesting enough, they have a "vested interest" in the continuance of the war. Truly it can be said that at the front one "eats tenseness" while at the rear one "continually eats."

American readers will be interested in the American air mission to China, which is expected momentarily in Kunming. The other day I helped to examine the English of the 35 Chinese interpreters who have been selected to make life easier in a strange land for our aviators. There is a great deal of interest among local Chinese in this increased help from America. The general opinion seems to be that if only America will help everything will be all right. A more critical analysis of the facts makes one add that everything will be all right only if American help is based on the premise that China remain united and progress democratically.

I am thrilled with the possibilities of the work. In the Yunnan-Kweichow region we have six depots, with more than a hundred co-operatives. I am to visit the co-operatives and delve into their accounts, which will be excellent practice for my Chinese. I am moving out to a village to which the Kunming co-ops have moved to escape bombing. St. John's Church here in Kunming has opened work in the village, so I hope to be able to help there on Sundays.



# SECOND PROVINCE MEETS



## Churchmen Gather at Asbury Park Hear Speeches and Enjoy Fellowship



WITNESS Photos by A. T. RIKER

**T**OP picture shows Bishop Gardner of New Jersey, host, nearest the camera passing a "Have You Heard this one" with Professor Reinhold Schairer of Princeton, as Mrs. Bradford Locke of Princeton listens gleefully. To the right of Dr. Schairer is S. Arthur Devan of the general commission on army and navy chaplains, and fatherest from the camera, Bishop Charles K. Gilbert of New York, chairman of the meeting on "World Reconstruction". Center: the meeting of the Bishops of the Province (with several conspicuous by their absence): left to right: Bishops Gardner of New Jersey; Colmore of Puerto Rico; Coley of Central New York; Washburn of Newark; Gilbert of New York; Larned of Long Island; Beal of Panama and Ludlow of Newark. Registering the delegates and guests are, standing, Miss Josephine Winans; seated, Miss Edith Roberts, president of the Auxiliary for the diocese of New Jersey; Mrs. J. Parker Hickman Jr.; Miss Marietta Atwood, educational secretary of the Auxiliary in New Jersey. At the bottom of the page: left, two nationally prominent women of the Church, Miss Elsie Hutton, president of the Auxiliary of the Province and Mrs. Henry Hill Pierce of New York, a member of the National Council. Both are directors of the newly organized Church Publishing Association, Inc. Then we present Mr. Henry J. Russell of Jersey City and the Rev. George W. Dawson of Newark; nearest the camera in the next picture is Colonel Lydecker of Newark chatting with Captain Lewis Beissig, chaplain at Fort Hancock. The other officer is Lieutenant Kenneth Sowers, chaplain at Fort Dix. The Rev. Arthur Cummins of Richmond Hill, L. I. is next in this picture, and beside him the Rev. Charles H. Ricker, secretary of the Province. Finally we caught two Bishops in a pensive mood, Beal of Panama and Ludlow of Newark—they were bursting with laughter a moment before but spotted the camera. Story of the synod will be found on page thirteen.



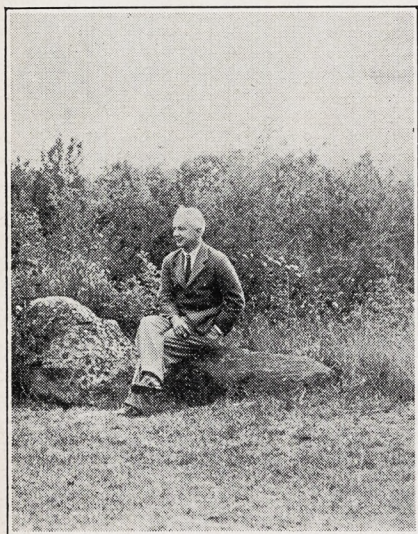


# Editors Huddle Over Ideas

*Board of Church Men and Women  
Meet Each Week to Discuss Editorials*

By W. B. Spofford

★ Suppose we get the names straight for the cover picture, then we'll tell you what it's all about. Back row, left to right, Bishop Ludlow, Suffragan of Newark; Lane W. Barton, rector of Grace Church, Orange, N. J.; Suffragan Bishop Charles K. Gilbert of New York; Louis W. Pitt, rector of Grace Church, New York;



*Editor John W. Suter Jr.  
Suns Himself on a Rock*

Middle row; Christopher Morley Jr., who is assistant to the managing editor and in charge of book reviews; Miss Rose Phelps, executive secretary of the Church Congress; Frederick C. Grant, professor at Union Seminary; Miss Louisa Russell, director of religious education at the Epiphany, New York; Howard Chandler Robbins, professor at General Seminary; Front row; Arthur Lichtenberger, dean of Trinity Cathedral, Newark; the managing editor; William B. Sperry, vicar of Grace Chapel, New York and Otis R. Rice, chaplain of St. Luke's Hospital, New York.

That's not all—there were four very important people who didn't show up the day the wise-cracking (hence the smiles) photographer paid us a visit. So we sent out our own scout with one of those little cameras that you squint through with one eye and get people when they least expect it. She had to cover a

she came up with three out of four which is good hitting in any league. The results you'll see on this page and the next. John W. Suter Jr., the rector of the Church of the Epiphany, was sitting on a big rock beside a lake in New Hampshire; John Gass, now the rector of St. Paul's Church, Troy, N. Y., was taking the day off for a bit of golf; Joseph F. Fletcher, the dean of the Graduate School of Applied Religion in Cincinnati, was putting on the paternal act with his two attractive children. The fourth absent member of the board was Donald B. Aldrich, rector of the Ascension, New York. He couldn't be located though we were told later that he was at the florist buying a carnation for his lapel.

So there you have the board with the first results of their weekly conferences presented in this number. One morning each week these men and women meet in the study of the Rev. Frederick C. Grant, the chairman, to plan the forthcoming number. Articles are read and passed upon by the group. Issues are presented and debated and if possible agreement reached. The chairman then, in a very arbitrary fashion that is characteristic of editors, says, "All right, Joe, three hundred words on that. And be sure you get it right and on my desk tomorrow morning at nine". Each unsigned editorial that you find at the beginning of the magazine is not merely the opinion of one person but of the group, arrived at after discussion. In addition we will present each week signed articles—they may also represent the point of view of the others on the board but not necessarily so. The point is that freedom of expression is encouraged, with board members, contributing editors (names on page two), and all others who may wish to speak a piece in this paper, urged to do so. The test is not whether all the board members, or even a majority, agree but whether the subject discussed is a vital one and is well presented. Certainly we will publish articles with which the board does not agree — and of course we will say so. In other words we are out to give the Church a comprehen-

sive paper that is Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical in its witness to the Gospel of Christ.

Just two or three more things: each week a feature will be presented, rotating as follows: "Know Your Bible" by Dean Fleming James of the Divinity School of the University of the South; "Know Your Faith" by the Rev. Richard Emrich of the Cambridge Seminary; "Know Your Christian Classics" by Professor Vida D. Scudder of Wellesley, and "Know Your Prayer Book" by the Rev. John W. Suter Jr. These articles, one column in length, will appear each issue always on page nine for ready reference. Mr. Suter is also to present weekly "The Sanctuary", it being our thought that many readers will wish to keep a scrapbook of the prayers there presented for private as well as public use. Another new feature will be the box "What's the Idea?" offering a method that has been proved suc-



*Editor John Gass Returns  
Home After Round of Golf*

cessful in some parish or diocese. Please send your ideas along. Finally, as you will see from the masthead on page two, we have added a Photographer to our staff, some of whose pictures appear in this number. Not only will Mrs. Riker take pictures for us but will make selections from those send in by readers, and will do the necessary touching up before the prints are sent to the engravers.



# News of the Episcopal Church in Brief Paragraphs

Edited by CHRISTOPHER MORLEY, JR.

## SECOND PROVINCE MEETS

★ "Exiles from foreign lands have much to teach America where we live in security and where even the ideal is still greater security", those attending the synod of the province of New York and New Jersey were told by Professor Reinhold Schairer of Princeton. The synod held at Asbury Park, New Jersey, was attended by several hundred Church men and women. Mr. Schairer, himself an emigre, spoke passionately on the subject of the place of the refugee in world reconstruction. "These thousands and hundreds of thousands", he declared, "are free from despotism and therefore know what freedom means. They are a most powerful army for reconstruction, having learned through suffering what love, cooperation and mutual service really mean." He said that many encouraging things are happening in Europe—this after other speakers had spoken rather gloomingly of the world outlook. And he alone of the speakers spoke of the part Russia is playing in the present situation by

affirming that the masses of people in Europe, and especially youth, believe that "God has given the world Russia to destroy Hitler. Youth believes that and youth will follow Russia."

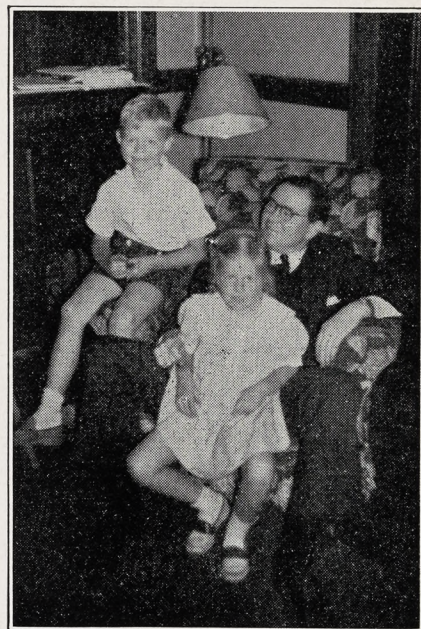
The Rev. Roswell Barnes, an executive secretary of the Federal Council of Churches, at another session, urged America to make the sacrifices that she is called upon to make in the present world in order that we may have our rightful place in reconstruction. The Rev. S. Arthur Devan, of the general commission on army and navy chaplains, expressed the opinion that the Nazis would be defeated, "but that does not necessarily mean that we will defeat fascism. There is fascism here which also must be defeated." He said that the present attitude of the men in the army was one of confusion—not quite sure what the war is all about. But morale, he said, is high—high because of sportsmanship rather than understanding.

Professor Theodore M. Greene of Princeton, who shared the spotlight with Presiding Bishop Tucker at the Synod dinner, stressed the fact that very few persons ever think of turning to the Church for a program of after-the-war reconstruction. The majority of educated people seem to assume the complete irrelevance of the Church and its teaching to the actual problems of the world about us. The same is true, he said, in the teaching of philosophy where the great majority of professional teachers simply ignore religion or reduce it to a level of comparative insignificance. Art they take seriously, and economics, social organization, politics—indeed all the other activities of men, but religion is a stranger. He then raised the questions, Why should this be so? What can be done about it? and answered the second question by suggesting that greater attention be given to the training of the clergy, both before and after ordination. It was a challenging address, later to be taken up by the Presiding Bishop who elaborated upon it.

Spencer Miller Jr., consultant on industry for the National Council, in

his address declared that because the world had failed once to create a world of peace and security was no assurance that we would fail again. He then outlined the task that must be done following what he called "this world-wide revolution". It will be America's task to feed the world; we must solve unemployment; we must transform factories for war into factories for peace; we must heal broken minds. He also pleaded for generous support to voluntary social agencies "for if they are not supported, the government, through necessity, will have to take over everything."

Other speakers at the sessions were Bishop Oldham of Albany, Bishop Beal of Panama, Bishop Colmore of



Editor Joseph F. Fletcher  
Amuses His Two Children

Puerto Rico and the Rev. Arthur M. Sherman of the staff of the Forward Movement.

Pictures taken at the synod by A. T. Riker of the new WITNESS staff will be found on page eleven.

## THE PRIMATIAL SEAT

★ On October 22nd there was an impressive and memorable service in the National Cathedral in Washington. Last October the General Convention passed a resolution requesting the diocese of Washington and the bishop and chapter of the Cathedral to place in the Cathedral Chancel a Seat for the Presiding Bishop that should be commensurate with the dignity of his office. Both the diocese and the cathedral chapter

## A Reading Church

★ May we, in presenting this "new" WITNESS, urge the cooperation of our readers in an effort to widen the distribution of the paper? We are fully aware of the many calls for help these days. Yet is it not true that it is only an informed Churchman that is a live one? We will do our best to bring out a paper that is instructive, interesting and informative, and at the lowest possible price consistent with a good job. You can aid us in several ways—subscribe if you are not already a reader; renew your subscription promptly and if possible send in a subscription for a friend. The clergy—the long suffering clergy—can aid by having the paper on sale each week in the parish. The paper is to be sold for 10c a copy and we bill quarterly at 5c a copy thus allowing a substantial profit to some parish organization. If you prefer we will mail the copies directly to the homes of your people, billing at the bundle rate. Won't you send your order by postal or letter today?

—THE EDITORS.



assented to the resolution, and the recent service was one in which the Presiding Bishop was received by the Bishop of Washington and the Dean of the Cathedral and was officially seated in the Seat which had been erected for that purpose. This action does not involve the residence of the Presiding Bishop in Washington, nor does he exercise any jurisdiction in that diocese, but it does give him an altar at which he may celebrate the Lord's Supper; a pulpit from which he can address the Church and a Cathedral in which he may perform any official act pertaining to his office. Heretofore, the Presiding Bishop has had to ask special permission from any diocesan in order to do any of these things in a surrounding commensurate with the dignity of his office.

It seems eminently fitting that the beautiful Cathedral of S. Peter and S. Paul should be the place where he can perform official acts and deliver his messages without having to borrow a church for the occasion. It was most gracious of the diocese of Washington and the bishop and chapter of the Cathedral to consent to the erection of a suitable seat for that purpose. It is a suitable and dignified symbol of the unity of the Church in which the various dioceses are oriented to a single head in their missionary, educational and social responsibilities.

At this service the chancel was filled with bishops, clergy and choristers, and the nave was crowded with worshippers, and the service was rendered with dignity and simplicity. The whole service impressed with the increasing sense of the unity of the Church as the Presiding Bishop intimated, and represents a forward movement away from parochialism and diocesanism, which have been our besetting sins.

#### SYNOD OF THIRD PROVINCE

★ Organization of the youth movement in the Church was one of the important projects worked out at the seventeenth synod of the third province which met in Washington, D. C. on October 21-23. A commission on youth was set up to co-ordinate all youth work in the province and to appoint a council in each diocese composed of two young people and one adult advisor. A unified program is to be carried out through these diocesan councils. Other projects in mission work, unifying parish programs, and work in co-operation with the Federal

Council of Church Women will be carried out during the year. Speakers at the synod included Mrs. John Magee, missionary from China, and Miss Skiles from Japan, who reported enthusiastically that "in spite of these dark days the work has not been in vain." Miss Skiles had as a parting gift from a group of 'teen age girls in Kyoto a purse of ten yen "to be used for your missionary work in the United States."

#### ELISABETH GILMAN HONORED

★ A dinner is being given in Baltimore this evening, November 6, in honor of Miss Elisabeth Gilman, Churchwoman who has been, and

still is, in the forefront of all social movements in the city. The speakers are Mr. Norman Thomas, Mr. Charles Ervin, an officer of a large labor union, Miss Gertrude Bussey, professor at Goucher College and an officer of the Church League for Industrial Democracy (as is also Miss Gilman) and the Rev. Arthur B. Kinsolving, her rector. The dinner is sponsored by a hundred or more distinguished Americans in recognition of the great service Miss Gilman has given the nation and the community. Characteristically, Elisabeth Gilman gave orders to all speakers that they were not to pass out personal compliments but were to devote them-

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was organized and exists only for the purpose of issuing life insurance, retirement insurance and annuities AT LOW COST to the clergy, lay officials, and other active lay workers, doing voluntary or paid work on behalf of the Episcopal Church, and to members of their immediate families. The Corporation's facilities are not extended to the general public.

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selves to the causes of social justice and peace for which she has labored ever since she was converted to a socialist viewpoint in 1916 by the late Walter Rauschebusch, famed Baptist minister and writer.

#### BISHOP WINCHESTER DIES

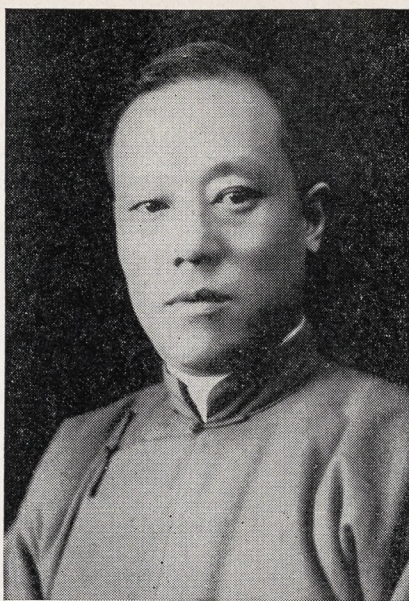
★ Bishop James R. Winchester, bishop of Arkansas from 1912 to 1931, died at the home of his daughter in Chicago on October 27th. He was 89 years old.

#### TRAINING NATIVE MINISTRY

★ Now that foreign missionaries have been excluded from Japan, a large number of native ministers are being trained to carry on the mission work there. From the Philippines, Bishop Norman S. Binsted, one of the last American bishops to leave Japan, reports that the same policy is being carried out in order to have a qualified native ministry in the Philippines in the future. "This has proved to be a sound missionary strategy," the Bishop said. "We feel that real progress is being made in that direction."

#### BRADFORD LOCKE, PRESIDENT

★ The new president of the Church Properties Fire Insurance Corporation is Mr. Bradford B. Locke,



*Bishop Chen Keeps His Head Under Lotus Leaves*

according to an announcement made by Mr. J. P. Morgan, treasurer of the organization. Mr. Locke is executive vice-president of the Church Pension Fund and also of the Church Life Insurance Corporation. The Fire Insurance Corporation is a wholly-owned subsidiary of the Church Pension Fund, established in 1919 for the purpose of

insuring Church property against the risks of fire and windstorm. It now has approximately \$97,000,000 of insurance in force covering over three thousand churches, as well as schools and hospitals affiliated with the Church.

#### HEAD UNDER LOTUS LEAVES

★ The dangers of missionary work in China are recounted by Bishop Robin Chen, assistant Bishop of Anking, who tells of a recent trip from Anking to Maolin. In an effort to escape attention from either the invading Japanese or the native bandits, he walked thirty miles, "wading through ponds and keeping his head under the lotus leaves." In the territory of unoccupied China, Bishop Chen has been starting church work in two new cities.

#### ARCHBISHOP ADDRESSES YOUTH

★ The Most Rev. Edward Arthur Dunn, Archbishop of the West Indies, took part in a celebration of the Feast of Christ the King by the youth committee of the American Church Union at St. Clement's Church, Philadelphia, on October 26. The Rev. William J. Alberts, rector of Christ Church, Media, Pa., conducted the quiet hour which was attended by four hundred young

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Our colleges and universities, our medical schools and law schools and schools of engineering and journalism and agriculture and business administration are supported in part by the states and in part by the generous gifts of private citizens.

Catholics and Protestants, public-spirited Jews and people of no religious allegiance have all contributed to these.

It is only to faithful Church people that we can look for the support of our Church theological schools.

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people. Rev. Leicester C. Lewis, rector of St. Martin's-in-the-Fields, Chestnut Hill, preached at vespers, his theme being that adventure, action, and love are the sources of being for youth and the Christian life as taught by the Church is the highest attainment of them. Young people came from Philadelphia, and also from New Jersey, Delaware, and New York City.

#### ST. LOUIS PARISH CELEBRATES

★ The centennial of St. John's Church, St. Louis, is being celebrated this week. It began last Sunday, November 2, when the Rev. K. A. Stimpson of Milwaukee preached the anniversary sermon. Bishop Casady of Oklahoma is the speaker at the centennial dinner being held this evening, the 6th, and Bishop Scarlett will wind up the affair next Sunday morning when he preaches. St. John's was organized as a parish in 1841 and is the second oldest Episcopal church in St. Louis. The Rev. Leighton Howard Nugent is the present rector.

#### GETTING AID TO CHINA

★ Like U. S. military aid to China, foreign mission supplies and money are stopped by the Japanese blockade of the China coast. The knotty problem of keeping up missions under these conditions was studied last week by representatives of twelve foreign mission boards at a meeting in New York. The plan evolved at the meeting is to open an associated mission office in Rangoon, Burma, which would transfer supplies from steamships to a fleet of trucks, owned by the mission, for transport over the Burma road into China. The committee for the plan will have to cut through red tape such as government control of invested funds, licenses for transmission of money to China and arrangements with steamship com-

panies for shipment of missionary supplies. Representing the Episcopal Church at the conference were Dr. Lewis B. Franklin, treasurer of the Domestic and Foreign Missionary Society; James E. Whitney, assistant treasurer; M. F. Walker, treasurer of the China Mission, and J. Earl Fowler, assistant secretary in the department of Foreign Missions.

#### SAILORS DAY IN NEW YORK

★ Sailor's Day, an annual observance of the Seamen's Church Institute, New York, was marked by a special service on October 26 at the Institute's Chapel of Our Saviour. The Rev. Louis W. Pitt, rector of Grace Church, New York, preached; the Rev. Harold H. Kelley, director of the institute, conducted the service. Sailor's Day was set apart by General Convention in 1919 in honor of the American merchant marine.

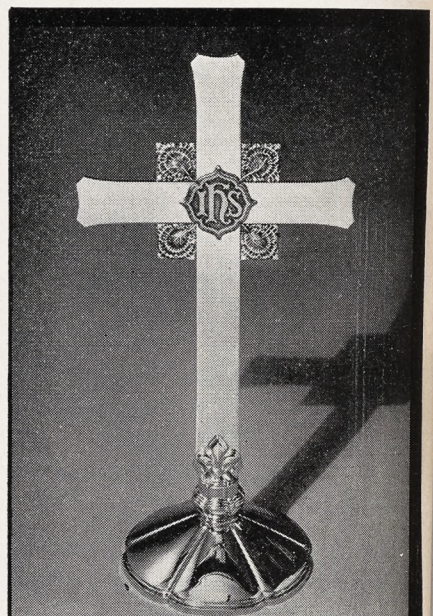
#### TEXAS HEARS ABOUT MALVERN

★ The Church and social problems was the general theme of the Southeast Convocation of the diocese of Texas at the Church of the Intercession, Liberty, Texas, on October 21. Mrs. Wm. H. Hogue of Houston led a discussion on the Malvern Conference. The evening discussion was led by J. A. Solari, president of the Young People's Service League of Trinity, Galveston, who criticised the lack of Church teaching for people

between the ages of twenty-five and thirty-five. He pointed out that people of that age are distracted from the Church because they are making their places in the world—and at that time of life they need the Church more than ever. Sunrise, a Sioux Indian Chief then addressed the meeting, followed by the featured speaker, Rev. J. W. E. Airey of St. Andrew's, Houston, on "Christian Realities."

#### RECTOR HAS ANNIVERSARY

★ The congregation of St. Mary's Church in the Bronx, New York, last week observed the twentieth anniversary of the Rev. Frank R. Jones as rector and the fortieth anniversary



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of his ordination as a priest. Bishop Manning preached at the special service, and the Rt. Rev. Charles S. Reifsnider, Bishop of Tokio, participated in the services.

#### PRESIDING BISHOP IN PHILADELPHIA

★ Bishop Henry St. George Tucker, the Presiding Bishop, preached last week at Holy Trinity Church, Philadelphia, on "Prayer and Worship," presenting the second year's part of Forward in Service. The service opened the educational conference of the Women's Auxiliary of the diocese of Philadelphia.

#### THE CANVASS IN ROCHESTER

★ In preparation for the Every Member Canvass, the field department of the diocese of Rochester is sending out a "Leaders' Almanac" of plans and suggestions. It emphasizes that the Church of Christ is the "constant" in a world in which all other human institutions have been torn loose and become variable and uncertain. "Outside the Church," says the Almanac, "fear and frustration sap the human spirit. It is only within the constancy of the Church that men began to think and speak of going forward. It is no accident that the two men whose faith and fortitude rally the earth's free people have had Church breeding. . . . What the Presiding Bishop means in his call to the second year of Forward in Service is simply this: that we are to plan and work to make the religious life of the Church strong-

er by acquiring a renewed appreciation of worship and prayer and engaging more earnestly in both; and that we shall make our religious life more practical by acquiring renewed appreciation of service in and through our parochial fellowship and then acting more forcefully and more skillfully in that fellowship." Plans in the diocese include a thorough annual canvass; a revival of family worship, inaugurated by a pastoral letter from the Bishop, with an invitation to attend Church in family groups every Sunday in Advent, and to receive the Holy Communion in family groups on December 28; an offering for Britain Missions on January 25, an offering for the Army and Navy Commission on Washington's Birthday, sermon-lessons in re-learning to Pray, and the period from Easter to Whitsunday devoted to completion of what was undertaken by parishes, groups and individuals in connection with the second year of Forward in Service.

#### WRITES FROM CHINA

★ From Wuchang, China, Rev. Robert E. Wood, missionary in China for forty-three years, writes about the work he is doing there, even though, officially, he has retired. In speaking of the church which is still in his charge he says, "St. Michael and All Angels Church has never been closed, even during the time of the local air raids when the population evacuated the city. There were al-

ways some people about who fled to St. Michael's for refuge and were saved from harm, even though the bombs fell all around, rocked the church to its very foundations, cracked our walls, shattered our windows and loosened the roofing."

#### FOLLOW EPISCOPAL LEAD

★ The policy of the Episcopal Church with regard to missionary personnel in disturbed areas of the Orient has been followed by the interdenominational Foreign Missions Conference of North America. James Thayer Addison, in charge of the Church's foreign missions, reports

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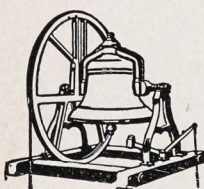
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that the conference recently voted to  
keep missionaries who have had to  
leave East Asia in readiness to re-  
turn, and to appoint and prepare new  
missionaries for post-war recon-  
struction. This has been the Church's  
policy since the beginning of the  
Sino-Japanese War.

**BISHOP FOR ALL-OUT AID**

★ Bishop Henry W. Hobson led the  
"Continental Congress for Freedom,"  
in a two days' discussion of war  
issues, the outcome of which was  
adoption of a resolution asking for  
immediate repeal of the Neutrality  
Act. Some of the four hundred who  
attended the meeting at a Washing-  
ton hotel wanted to go even farther  
and insert an immediate war decla-  
ration clause, but this amendment  
failed to carry.

**CHURCH AIDS U.S.O.**

★ To give the boys in camp more  
opportunity for recreation, the  
Church of the Holy Communion in  
St. Louis has reconditioned its parish  
house, rectory, and playground, and  
turned them over to the U.S.O. "for  
the duration."

**INTERNATIONAL PEACE**

★ Joseph Mitsuo Kitagawa, a young  
Japanese divinity student, was or-  
dained deacon by Bishop Carl M.  
Block of California at the Church  
of the Advent, San Francisco, on  
October 18. Before a mixed Chinese  
and Japanese congregation, Rev.  
Daniel Wu, vicar of True Sunshine  
Mission (Chinese), read the Litany,  
and Rev. J. K. Tsukamoto, vicar of  
Christ Church Mission (Japanese)  
read the Epistle. Mr. Kitagawa will  
finish a year of special work at the  
Church Divinity School of the  
Pacific, and then return to the Dio-  
cese of Olympia for active work in  
St. Paul's Mission, Kent, Washing-  
ton.

**RAISE FUNDS FOR NEEDY**

★ A meeting of leading New York  
churchmen at the home of the Hon.  
James W. Gerard, former United  
States ambassador to Germany, on  
October 16 made plans for the com-  
ing \$110,000 anniversary fund-drive  
for the one hundred and ten year  
old City Mission Society. The So-  
ciety's work includes chaplaincy  
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# BOOK REVIEWS

PRAY FOR A TOMORROW. By Anne Parrish, Harpers, \$2.50.

Recalling *The Pilgrim's Progress*, *By an Unknown Disciple*, and Asch's *The Nazarene*, though actually similar to no one of them, this book is less a novel than a series of related episodes. It tells the story of Andrew, an English fisher lad who, after involuntarily betraying his friend, is met by St. Peter and shown how to turn his remorse to account. One would like to quote some wise and beautiful passages, yet to do so would spoil for the reader the fragrance of this unusual tale. The colorful episodes drawn from history are varied and sometimes very moving.

Miss Parrish's rich prose always gives delight, even when used on undesired botanical and meteorological information. One could wish she had been surer of her own feelings and convictions about her theme. Nevertheless, she has illustrated imaginatively and without sentimentality a part of the Christian outlook as sorely needed today as during the Spanish Inquisition.

—ROSE PHELPS.

JAPAN INSIDE OUT. By Syngman Rhee, Fleming H. Revell Co., \$2.00.

Dr. Rhee's hymn of hate, *Japan Inside Out*, is an effort to arouse Americans against Japanese aspirations for Asiatic, if not world, domination. The methodical presentation of "incidents"—the maltreatment of newspaper men, missionaries, and diplomats, as well as gunboats, hospitals, schools, and churches; the citation of the "Tanaka Memorial" (a Nipponese *Mein Kampf*); the analyses of Japanese religio-nationalistic psychology and techniques of conquest and exploitation—all these are intended to, and will, raise your blood pressure. As a score of grievances the book merits attention.

But, this exposé, purportedly to save America, actually is thinly disguised propaganda to save the Koreans, of whom Dr. Rhee is the President in Exile, by simply having the United States thrash Japan. As work by a propagandist the book is satisfactory. As the work of a Ph.D. it has serious weaknesses. It is naive: it overestimates how seriously we take the Japanese and their

propaganda, and underestimates Japan's willingness to fight us if forced to. Occasionally it is unscholarly: the naval information is open to question, too many source citations are missing, and the interpretation of world politics is not acute (e.g. the Brussels Conference

failure, and the recent American Far Eastern policy). Finally, its organization suffers through repetitions: Korea's sad case and the innumerable appeals for America to wake up and fight should be in distinct chapters; not scattered through many.

Korea may be freed through America's taking up arms, but we will be guided far less by Dr. Rhee's urgent words than by those confident ones of Dewey at Manila Bay.

—J. M. LUDLOW.

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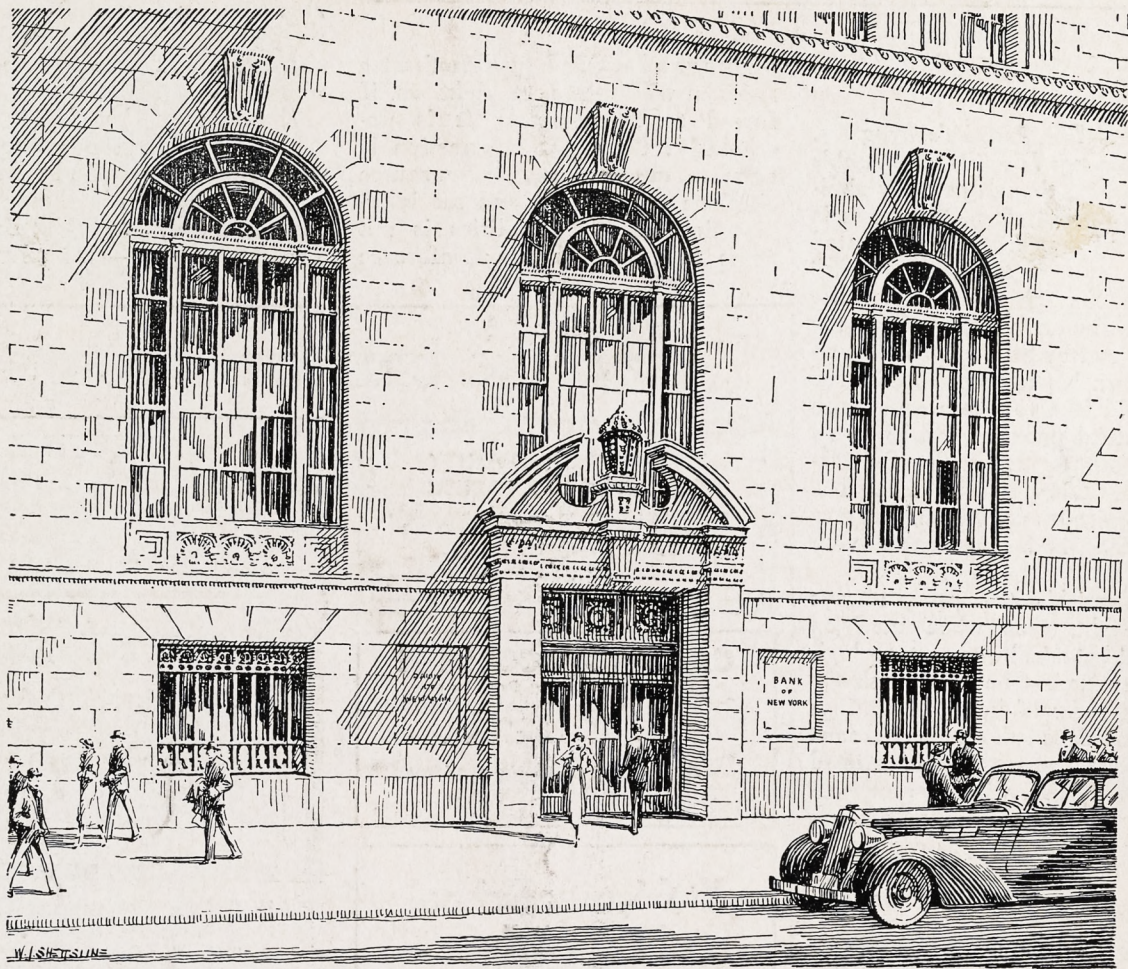
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