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# The WITNESS

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JANUARY 8, 1942

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ORGANIST CALAWAY OF  
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## EDUCATIONAL FALLACIES



## SERVICES

### In Leading Churches

#### THE CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 112th St.  
New York City  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

#### 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 10 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 Com-  
munion 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

## Russia

WE ARE in danger right now of losing a needed ally because of the existence of divergent attitudes toward that ally. When we were still stunned by Japanese duplicity we cried out editorially and conversationally, publicly and privately, "Why doesn't Russia do something?" Our anxiety blotted out the irony of such a cry. Why should Russia help us? Russia remembers that the Western democracies talked in terms of collective security and disarmament but jockeyed to escape responsibility for producing them. Added to suspicion of the sincerity of Western motives is the stern fact of a bleeding and devastated country turning back the attack of an unscrupulous aggressor. Is not that aid enough? Russia waits to gauge our motives. This is no plea for the quashing of ideals or for the overlooking of wrongs under the cloak of military expediency. That is no way to face Russia. Let us try to be realistic and Christian in our attitude. Whether we wish it or not, Russia will be a factor at the peace table. What kind of a Russia do we want to have come to that conference? A suspicious, cynical bargainer or a country that has learned from experience that mutual human responsibility transcends political and social differences? And how is Russia to learn that unless we work with her and share with her and so help her to realize our common humanity? Our Lord dined with Zacchæus and talked with the adulteress. The good church people of His day shuddered at His unorthodox radicalism. He did not condone the faults of these people. But by fellowship with them He was able to reveal to them their need of salvation through a better way of life. Our fellowship with Russia should not be based simply on military necessity but upon missionary neighborliness. Much future history of the world will depend upon our attitude now. Let us substitute service for suspicion.

## A Job for the Church

WHAT happens to a poorly-equipped, struggling, little church in a village of 800 people when its population suddenly mushrooms to 18,000? And what happens to the religious life of these newcomers? Under our rapidly expanding defense program numerous small communities are being transformed overnight into great industrial centers. Many of the larger manufacturing towns, likewise, are undergoing an influx of

workers and their families that threatens to overwhelm available religious and social resources. Bridgeport, Conn., for example, has received over 60,000 new residents in the past year. The population of San Diego, Calif., is expected to increase by 100,000 before the Spring of 1942. A great many other places will show a similar increase. This appalling migration of workers and their families presents tremendous responsibilities and compelling opportunities for the Church. Is it prepared to deal with them? In the centers where the Church is strong or where diocesan resources can be called upon, the situation might, perhaps, be handled by existing agencies; but there will be other places where, obviously, outside help will be needed. Here would seem to be a man-sized job for our national department of Christian social relations or the department of domestic missions. Someone, certainly, should discover the facts and present them to our people. Let the whole Church know the needs and some way will be found to meet them. In these days when our whole national life is being geared to the "all-out" effort war demands of us, the Church must be prepared to meet new needs and new demands within its own field. Not the least important of these will be found, we are sure, in these many communities that are being overwhelmed by the rapid growth of war industries.

## "A More Perfect Union"

ALMOST the first thing this young republic discovered after adopting a constitution "in order to form a more perfect Union" was that to "establish justice" and to "insure domestic tranquillity" a Bill of Rights should be included. The reason that it was not in the original constitution was not because any of the framers was opposed to it, but because those who wrote it had assumed such rights to be natural and inalienable. Failure to specifically include such rights had given weight to some of the arguments of real patriots such as Patrick Henry who had opposed its adoption. These statesmen who so naturally assumed that men had a right to think, speak, assemble and worship according to the dictates of their consciences were those who were just emerging from a long and bitter struggle of seven years. We who are just embarking on a war may well learn from them. No subtle sabotage of these rights under the guise of expediency will bring us closer to the four freedoms of the Atlantic Charter. No surrender of this heri-



tage will lead us to the "truth that makes men free." The God who is the "lover of concord" is the God who enables us to resolve harmony out of dissonance. A difference of opinion is not necessarily a bad thing: it may be the one thing necessary in order to find a correct opinion. The right to hold and express these differences is what differentiates us from the dictatorships with which we are at war. Freedom is nourished by thinking and acting as free men. Even in time of war, particularly in time of war, the rights of communists and capitalists, conscientious objectors and militarists, strikers and strikebreakers, Christians and agnostics, home relief clients and coupon clipping dilettantes, as expressed in the Bill of Rights,

must be jealously guarded. Only in this way can we keep alive the liberties we have engaged to defend.

### *The Federal Council's Statement*

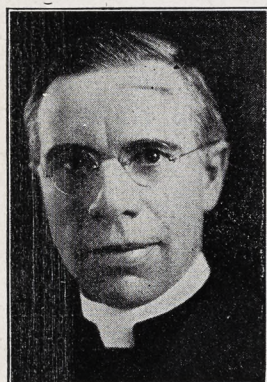
**E**PISCOPALIANS who read the *Message to Fellow Christians* which is presented to WITNESS readers on page eleven will rejoice, we feel sure, that our Church had the wisdom and foresight to join the Federal Council at the last General Convention. It is a sound, Christian statement, the result of hours of labor by a distinguished lot of Churchmen, and we commend it for serious and prayerful study.

# Some Educational Fallacies

*by Daniel A. McGregor*

*The Council's Secretary  
of Religious Education*

**E**VERY parish has its educational problem. The two great tasks of the Church are evangelism and education. The Church is called on to win persons to the Christian life, and to nurture and train them in that life. The parish's educational program is the system of ways on which the parish depends for the permanence of the second task. In a changing world like ours it is foolish to trust to the uncritical following of conventional ways in carrying on the educational, or other work of the Church. Parishes are not



meeting with such com-

plete success in the nurture of their people that they can continue happily in the accustomed ways without change.

The national department of Christian education has for years been seeking to help the parishes and dioceses to think out the objectives of their education. There can be no intelligent discussion of means until the ends are clearly discerned. If we make the effort to think out the ends that we seek and then to measure the value of our activities by their contribution to this end we will be forced to shake up some assumptions that we have been making and to discard some of the fallacies which we have naively accepted, and this will often be unpleasant and disturbing.

The first fallacy is that the conventional Church school is the center of the educational work of the parish, and the most important educational means. So general is this fallacy that the phrase "Religious Education" is usually understood to be synonymous with "Church School Work." And this is often carried further to the assumption that the principal factor in the Church school is the lesson system. Then the educational problem of the parish turns out to be the choice of the "right" or "best" series of lessons and the finding of persons to teach these lessons.

But we need only to look at the life of any healthy parish to see that the Church school is by no means the principal agency in the development of consecrated, intelligent, active Christian life in that parish. In a healthy parish the lives of the people grow in grace through their participation in worship, in fellowship and in Christian work even more than through the classes of the Church school. Of course this is true of adults but it is equally true of children. Children grow in the Christian life and come to love and serve the Church when and if they find helpful fellowship, inspiring worship, and interesting tasks in and for the Church. The Church school has a place and the lessons have a place in the life of the Church,



but that place is not the central place. The central place in the educational program of a parish must be given to assimilation of the person, whether child or adult, into the life of the parish as a holy community. If people are not at home in the life of the Church they are going to gain little from the Church.

The Christian life is distorted when the form in which it is presented is the form of a school. The Church is a family rather than a school. It is conceivable that a large family might have a school of its own and the children might receive all their education in the family group. But in such a case the schoolroom would be an addition to the family life, not the center. To make the Church school the center of the Church to a child or an adult is to misrepresent the Church. In developing the educational program of a parish, the first step must be to see the whole parish as a family in which the Christian life is nurtured and to direct every activity of the parish to this end. Then the Church school will find its place as one among many organizations in which the people of the parish cooperate toward the one great goal.

**A** SECOND fallacy is that the educational work of the parish is primarily a work among children. "Religious Education" is supposed to be synonymous with "Children's Work". This involves the assumption that Christian education can be given to children and that the results will last for life. Of course there is some truth in this, childhood impressions are important. But it is only partially true and the error in it leads to unreality in the religious life of children and to shallowness in the lives of adults.

First, it is manifestly untrue that subjecting people to Christian instruction in childhood will of itself guarantee Christian life in later years. The large number of those who drift from the Church in the teen age shows that the power of the Church instruction in childhood is grossly overstated. We need much more than the conventional Church school instruction for children to ensure healthy Christian living in later years.

Second, concentration on childhood as the special interest of Christian education leads to unreality in the religious lives of the children themselves. Unconsciously they gain the impression that religion is childish. How can they think otherwise when all they know of their religion is in groups of children? A child-centered curriculum may develop a childish religion. Not sharing in religious experience with adults, children may never see that religion means much to their parents. Thus unreality is developed as part of their actual religious experience. A parish pro-

gram of education for children must balance its child-centredness by an equal emphasis on Christian family life.

Third, the concentration of parish attention on the program for children leads to religious shallowness in the lives of adults. It is assumed that they have had their education and do not need more. Thus the average level of religious maturity in a parish is firmly set at about the age of twelve. When no adequate emphasis is laid on the necessity of the continued Christian education of adults those adults go through life trying to make their stock of religious ideas and experiences of early adolescence meet their needs. If they maintain interest and activity in the Church this interest expresses itself in individualistic piety or in busy activity. A Church that is so concerned with the education of children that it makes no plans for adult education need not be surprised if the religious lives of adults are immature. We must disavow this belief that Christian education is for children. If we had to choose between the education of adults and the education of children it might be better to concentrate on adult education, for then we might expect the children to learn from their parents. But we do not have to choose. We have to recognize the error we have made and to set to work developing as full a plan of the Christian education of adults as we have for children.

**A** THIRD fallacy is that the pattern of our program of adult education must be of the school-and-lesson type which is conventionally used with children. If this were true we might as well quit at once because few parishes have found it possible to get any large proportion of adults to attend such classes. Grown men and women have been to classes so often in the past and have found them uninteresting that they will not repeat the experience. Thus adult education in the parish goes by default.

But lessons and classes are not the only methods of education, indeed they are a very second-rate method. There are other methods to be used and much more interesting and valuable ones. To find these we must first get our objective clear, the development of the Christian life of love to God and to man in the hearts of our people. Then we must consult the actual lives of men and women to discover what experiences have helped them most towards this end. Then we must plan to multiply such experiences for them. These plans will be our educational program. This program may include little study, especially at first. It will include improvement in the services of worship so that these are more effective in awakening the souls



of people. It will include guidance in prayer and devotion. It will lead to planning all the work of the Church to the end that the work may be a means of grace to people and not simply a means to money-raising or increasing of numbers.

There is, or should be, nothing in the life of a parish that is not educational. A supper can develop Christian fellowship and an every-member canvass can be a school of Christian cooperation. But these Christian results will not issue automatically from these activities. The direction must be such as to lead to these ends. Thinking

out such directions is educational planning and working out the plan is education.

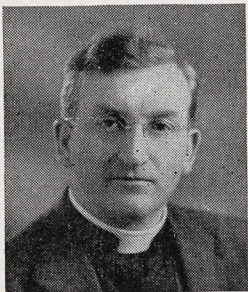
Christian education is the greatest work of the Church. But Christian classes are only a small part of the education of people. We must learn to use every activity of the Church to nurture people in Christian living, in fellowship, in worship, and in work as well as in thought and knowledge. We need to recast our ideas of Christian Education in the parish first by seeing clearly the ends we seek, and second by bending to that end every activity in which the parish engages.

# The New Church Hymnal

by *Arthur Farlander*

*Of the Commission on the  
Revision of the Hymnal*

**T**HE Hymnal was revised at the behest of the General Convention which met in Cincinnati in 1937. The original request, as presented by the Rev. Charles Gromph of Newark, has been the



basis of the work of the commission . . . "to give due consideration to the importance of securing the true mind of the Church regarding its Hymnal, and to that end we suggest that the revision commission, if appointed, ought to be representative of the Church at large, particularly the average and smaller parish."

It is the conviction of the commission that in the pursuance of its exacting task it has in all matters sought to comply with the words and intention of this request.

The entire field of hymnody has received much attention. There is a continuing and growing interest in the hymn as an integral part of the experience of corporate worship. Practically all major groups in Christendom: Protestants, Anglicans and Roman Catholics, as well as Jewish Congregations have revised their hymn books during the last two decades, all attesting to the vigorous work and research in the field of hymnody.

Our own New Hymnal of 1916 stood in need of careful revision. Much of its content was never or rarely used. There was a feeling of inadequacy about the book. Because the book sought to follow the services of the Prayer Book, hymns had to be found for each classification. Unfortunately, that scheme buried a number of good hymns in the less used sections. Since headings were looked upon by many as having the authority of rubrics, these hymns were used only on

occasions. Since the revision of 1916 there has been a marked growth in understanding and appreciation of the experience of worship. There has been a more comprehensive idea and realization of tolerance in Churchmanship; there has been a deepening vitality in the application of the gospel to all the manifold spheres of life.

The music of the Hymnal was inadequate in many respects. Hymns were set to unfamiliar tunes and in some instances tunes which were too high, beyond the vocal range of the average congregation. The service music varied in different editions of the book. To add to the confusion separate service books were introduced and used in various sections of the Church, so that in preparation for larger gatherings it became almost

## THE SANCTUARY

*Conducted by John W. Suter Jr.*

### LIGHT IN DARKNESS

**S**END, O God, into the darkness of this troubled world, the light of thy Son; let the star of thy hope touch the minds of all men with the bright beams of mercy and truth; and so direct our steps and fortify our wills that we may ever walk in the way revealed to us by the Word made flesh, as the Christmas shepherds walked with joy to the manger where He dwelt Who now and ever reigns in our hearts, thy Son, Jesus Christ our Lord. *Amen.*



impossible to select chants universally known and sung.

In 1928 the revision of the Prayer Book was adopted, to the enrichment of the Church's liturgy and worship. The New Hymnal is an attempt to catch up with the advance in corporate worship as defined in the Prayer Book.

THE earlier meetings of the commission were given over to a careful evaluation of the contents of the 1916 book. Each hymn was studied as to its content and its use in the Church. We believe that what has been omitted was of limited service in the Church. We not only believe this, but the careful check up of hymns requested to be retained after the General Convention of 1940, indicated that about eight hymns in a list of several hundred had more than six requests. The report of the commission as presented to the General Convention in Kansas City in 1940 and accepted by it contains about 600 hymns. Of these about two hundred are entirely new. Some others have been carefully compared with original sources and appear in new translations. Many of the former translations appeared to be mere paraphrases. Where a new translation was made, we have tried to be as true to the original as possible, in order that we might retain not only the thought but also be able to use the melody which was intended to be used with the words. In some instances the paraphrase so distorted the original that the metre of the hymn stanza was changed so completely that the tune intended to be sung could no longer be used. This robbed the hymn not only of its primal vigour but also of its strong tune. Many of the ancient office hymns found a place in our collection. Much new material dealing with what is called the social gospel has been included. The section for children will appeal to those interested in Christian education.

The new classification of hymns will make the book more usable. Only such hymns as have a special reference to a particular day or season are found in that section. A topical index is rich in suggestions and indicates the wealth of material which is at the disposal of the Church. Some of the topics might be of interest; "Art and Literature"; "Everyday Duties"; God's manifold activities and attributes are indicated in a large section dealing with such topics as "His Guidance"; "His Abiding Presence"; "God in Nature"; "His Purposes as expressed in Brotherhood and Social Responsibility." A section on science would indicate that the long feud between science and religion has at long last been settled. Travelers and absent ones, World friendship and Peace, and the large section of Youth indicate something

of the diversity and comprehensiveness of the book.

The music of the book will be such that the average church and the average worshipper will not find difficult to sing. The tunes are well within the range of ordinary voices. Congregational singing is the goal toward which this book strives. Many of the new tunes have been tried with ordinary congregations and found acceptable. We are confident that the hymns and tunes will find a ready welcome with all who would worship the Lord in the beauty of holiness making a joyful and intelligent and creative experience of the corporate worship of the Church. It will be a usable and singable book.

The service music will be inclusive enough to fit the needs of the various types of congregation. The music for the holy communion consists on a unison setting, plainsong setting, a simple harmony setting and a more elaborate setting. It will no longer be necessary to buy various service books. We believe this unity in the liturgical music will give the Church music strength and dignity. It will aid materially in the large gatherings of Church people. For we can then use a setting that all know whether it be elaborate or simple.

The book is not to be judged by its omissions but rather by its inclusions and enrichment.

## Talking It Over

By

WILLIAM B. SPOFFORD

A FEW YEARS can make a lot of difference. In the summer of 1937 I was one of a number of people to visit the American Embassy in Moscow and listened to Ambassador Davies denounce Joseph Stalin as a cut-throat and murderer. Today he writes a book, *Mission to Moscow*, in which the same Joseph is pictured as an upright statesman who, through purges, was wise enough to take care of fifth columnists before they could do harm. Walter Durante, New York



Times correspondent, comes to the same conclusion in his recent book, *The Kremlin and the People*, where he pulls off that very potent wisecrack which he attributes to a Frenchman: "The Russians killed their fifth-columnists; we made cabinet ministers out of ours." Another expert to learn a bit in recent months is Quincy Howe, radio commentator on international affairs. I was with him and a few friends on an



evening last June when this radio authority made a bet that the Nazis would be in Moscow by Labor Day. He now talks about the possibility of the Red Army getting to Berlin . . . an eventuality which will displease a flock of fascist-minded Americans, our own fifth-columnists.

**S**OME WEEKS AGO Colonel E. E. W. Duncan, commanding officer of Lowry Field, Colorado, placed certain churches out of bounds on the theory that their pastors were not safe men for soldiers to listen to. Inquiries were made of Secretary of War, Henry L. Stimpson, as to whether or not he approved such restrictions. Mr. Stimpson replied: "The war department, of course, does not approve the placing of any restrictions upon attendance by soldiers at services which are solely religious in their character. The duty of determining the applicable facts devolves upon the local commander in each case." Some of us, I think, would like to know what the Secretary means by that word "solely". Does it mean that a preacher must not apply Christian principles to international affairs when there are soldiers in his congregation? And does it mean that a commanding officer, who may or may not have had any religious training, is to be the sole judge of what a preacher should say if soldiers are to attend his services? Further, is it the policy of our government to regiment the thinking of our soldiers, supposedly fighting for democracy, on the theory that to be effective they must be also dumb? When the Nazis were throwing thousands of German pastors into concentration camps, Martin Debelius, one of the greatest of German pastors, told a group of us: "Please do not misunderstand. The Nazis tell us that we have religious freedom in Germany. But they also make it clear that we are to use it to talk about conditions in Jerusalem and not

Berlin." Mr. Stimpson, I am sure, means to impose no such restrictions, but I would be interested to know whether he considers "solely religious" the sermon that Mr. LaGuardia, national director of Civilian Defense, sent to the clergy some weeks ago. Whatever Mr. Stimpson thinks, I am sure that the way to have democracy is to practice it, and that includes free speech and a free pulpit. Further I am sure that if the war department, the F. B. I. or any other government agency, means to get tough about it that they are going to have a few American Niemoellers to deal with.

## The Lord's Prayer

By

FREDERICK C. GRANT

**O**NE of the very practical questions confronting the reunion movement in this country is the version of the Lord's Prayer to be followed in public worship. It is always disconcerting to Episcopalians to join in saying the Lord's Prayer with other Christians and suddenly discover that while we are saying "trespasses" the others have said the shorter word "debts" and have gone on. (This is no doubt equally irritating or at least disconcerting to those who say "debts" while we Episcopalians linger over our longer word "trespasses").



Now of course the two words do not mean quite the same thing, except in a general way; and we have heard people insist that it is positively wrong to translate the Lord's Prayer with the word "debts." Isn't it immoral to forgive debts? Debts ought to be paid! It is too easy a way out of our obligations just to ask to have them forgiven. But to ask God to forgive us our "trespasses" is another matter. There we are asking God to forgive positive sins of commission, not just to overlook our failures and our unfulfilled obligations.

Now the truth of the matter is that both St. Matthew and St. Luke agree on the word "debts," Matthew 100 per cent, Luke 50 per cent. Matthew 6:12 reads "Forgive us our debts, as we also have forgiven our debtors." Luke 11:4 reads "Forgive us our sins; and we ourselves also forgive everyone that is indebted to us." With the Greek text before us, or the American Revised version, it seems quite clear that our Prayer Book translation is a good paraphrase but not a literal translation.

On the other hand we must not lay too much weight upon the literal translation of the Prayer.

### WHAT'S THE IDEA?

**A**T TRINITY CHURCH, Seattle, Washington, the mothers' club recently gave a "God-parents tea." Books, pictures, games were obtained from department and book stores and exhibited according to age groups. There were no talks or program—simply the opportunity given to those interested in children to examine good books and discuss them if they wished with others, at their leisure. Each item was marked with the retail price and where it could be purchased. Lists of books especially recommended by the mothers' club were distributed. People came and stayed and browsed all the afternoon.



For undoubtedly "debt" had the meaning of "sin" in the Aramaic language spoken by our Lord. (The Lord's Prayer of course was originally Aramaic, later translated into Greek).

Hence the Church is entitled to discuss and decide the modern English rendering which is to be used in services of public worship, to be taught to our children, and come into general use in English-speaking Christianity. It would be a great step forward if Protestant Christians could agree in this simple and elementary matter.

The same might be said of the final words. Our Episcopalian phrase "for ever and ever" is probably not part of the original, anyway, judging by the manuscript evidence. However, there is no reason why it should not be said, and the only question is that of rhythm and euphony, not of exact translation.

Amid all the petty things that have divided religious people in times past, it is most unfortunate that there should be any division in saying the Lord's Prayer, about which none of us holds any theological heresies! In other words the version of the Lord's Prayer which we follow is a matter of usage, not of theological principle. For that reason there is all the more hope that perhaps something can be done about the present situation.

## Hymns We Love

ART THOU WEARY, ART THOU LANGUID

JOHN MASON NEALE was starved by the church twenty of his twenty-four years in the ministry. He was placed as warden of Sackville college, a poorhouse at twenty-seven pounds a year. He was prohibited several times by his bishop from doing any work and rioters tried to break up his services. The convent he started was mobbed in the alleged cause of religion. His whole life was one of persecution by Pharisees and high priests. Yet of all the Victorian Church there survives little of value or even of consideration but the hymns we owe to Neale. Our hymnal, and all other churchly ones, gathers its spirit from him. He introduced Greek and Latin hymns to the English speaking world. He translated hundreds of them, and we owe to him many a translation made under his influence by others. The poets outlast the prelates and the hymn writers gain not only Jerusalem the golden but also the belated recognition that they have been the lights of the world in their several generations.

*Finding, following, keeping, struggling,*

*Is He sure to bless?*

*Angels, martyrs, prophets, virgins;*

*Answer "Yes".*

—CHARLES G. HAMILTON.

## KNOW YOUR CLASSICS

By

VIDA D. SCUDDER

### THE CONFESSIONS OF ST. AUGUSTINE

ST. AUGUSTINE was a college professor before he was a bishop; he was what we call an intellectual. The fourth century, at the close of which he wrote, was menaced by disintegration within and catastrophe without; its culture, like ours, was over-ripe. Again, like us, it was a period when spiritual values were surprisingly quickened. Augustine is generally considered to have transmitted the authoritarian and legalistic outlook of the Roman Empire to the Western Church; but he was also a God-intoxicated man. This book is unsurpassed in spiritual passion. He is bold to work the abiding paradox: God imminent, yet God transcendent. "Why do I seek Thee, that Thou shouldst enter into me, who were not, wert Thou not in me?"

Autobiographies are popular just now; we do not often find in them self-revelation equal to Augustine's. Reading his keen analysis, we question whether Christian experience be not the parent of modern psychological insight. The psychologist is also mystic, and philosopher. The cadences of his great prose, as he broods over the Divine Nature in the act of creation, transports us from time into eternity. These high speculations however, leave us often as dizzy gazing into Infinity as he was himself; for his language is not ours. The speech of the mind differs from age to age; the speech of the heart is one. Cherubs traditionally know while seraphs love, and a critic says truly that it is when "the language of the cherub becomes the language of the seraph," that the *Confessions* speak directly to the modern man. Augustine is just like us. We enjoy hearing how as a little boy he stole pears he didn't want, merely for the fun of it, or what were his "miseries and mockeries" when made to obey his teachers. Later we draw closer, as he narrates his fleshly sin, or probes those more poisonous sins of vain-glory or intellectual pride. How he loved his friends! Tears rise within as we read of Nebridius' death. Alypius, "the brother of my heart," is with him at the decisive moment in the garden when he goes apart to weep, and a Voice bids him, "Take read," and he returns to open the book they were reading together at the passage which alters his life. Most memorable is his relation to Monica. Philosopher, mystic, and lover blend as mother and son, gazing from that window in Ostia, "did by degrees pass through all things bodily" . . . "We were saying to ourselves then, If the tumult of the flesh were hushed."



# Two Views of Aid to China

*Witness Correspondent Believes  
We Aid the Democratic Forces*

By John Foster

★ *Kunming, China; Special to THE WITNESS by Clipper:* As one watches American help to China becoming concrete, one wonders what the final effect will be on China, particularly the plans for the stabilization of the Chinese currency and its possible linking with the American dollar. Cynics are saying that American imperialism is getting a firmer grip on this land and that it will be just as bad for the people of China as Japanese control of their economic resources and hence their destinies. Will American help turn the clock back in China, or will it release the democratic forces? Others view the matter somewhat in this second light, as to them it seems that some outside force may be necessary to break the chains of Chinese feudalism which are holding the country back from making its maximum war effort. It should be remembered by both that American help is going to strengthen the Chinese army, which is not the way imperialism has been accustomed to work in the past.

General Magruder, head of the American Military Mission to China, passed through Kunming by air on his way from Chungking to Burma. This put one more in the mood to consider the fundamental trends in this American assistance. As an evidence of increased American Red Cross aid to China (practically nil during the first three years of the Sino-Japanese war), I can cite the dispensing medicine, the gift of the American Red Cross, to clinics and hospitals in free China. It is hoped that a gift can be secured for a co-operative clinic to be started near Kunming by the Chinese Industrial Cooperatives and related provincial cooperative associations. It is gratifying to see American relief money spent in free rather than in occupied China.

Prices continue to soar, ten cents by ten cents in the case of cheap articles, dollar by dollar in the case of luxuries. It is rather frightening even to one like myself who looks on as an outsider, since his purchasing power rises with the foreign exchange, as he is paid in American gold. I heard of one family of six

whose income is NC\$500 a month but whose expenses last month were around NC\$1,000. The father is a university professor. Having exhausted his savings, to make ends meet last month he had to sell some of his wife's jewels. Many middle-class people are being faced with the decision whether to sacrifice their former standard of living or to throw up jobs in which they are of some service to their country and go into business on the Burma Road. One cannot blame those who make the latter decision, but one nevertheless admires the character of those who tighten their belts and throw in their lot with the common people. One hopes that the desperate economic plight of many who were formerly well-to-do will not provide a whole new Fifth Column for the Japanese.

A notable exception in this connection is Dr. Ma Ying-cha, head of the College of Commerce of Chungking University and one of the best known economists in China, who was summarily imprisoned in December, 1940, for publishing the foreign exchange holdings of a number of rich officials and advocating their mobilization (something done in England long ago) and for proposing radical measures to counteract the rise of food prices. If honest criticism is not heeded, what will the result be?

The Chinese Industrial Cooperatives have reason to be glad that troops have come into Yunnan as their supply department has ordered 600,000 bolts of cloth from our weaving co-ops for the coming year. Previously these troops wore uniforms made from imported cloth, but now all Chinese troops are having to rely on native goods because of the Japanese blockade and the Chinese foreign exchange difficulties. So economic conditions pull the guerilla regions of North China and this rich Southwest closer together.

One of the most hopeful signs in China for some time has been the formation of the Federation for Political Democracy in China, a union of the three minor parties in China: the Young China Party, the Chinese

National Socialists, and the Chinese Social Democrats. The two major parties, the Kuomintang and the Communist, who both have armies of their own, are conspicuous by their absence, as is the National Salvation Group, one of the popular organizations which advocated the war of resistance as early as 1931. What the attitude of the government will be toward this new Federation (a kind of third party) is not yet clear but it will be interesting to watch. It is a kind of test case as to whether there is any reality to the democratic pretensions of the present one-party government. The platform of the Federation is worth studying by all interested in the internal situation in China.

A fact that perhaps I have not sufficiently emphasized to date in my correspondence is the size of the province of Yunnan. This province, one of the five original eighteen provinces of China which has not yet been entered by Japanese troops, is larger than the whole of France. This indicates something of its importance in the economy of free China. This may be true, as Kunming is certainly the largest student center, but it would be equally true to call it the commercial capital of free China, situated as it is at the China head of the Burma Road. It is also a financial center of some importance and is, next to Chungking, probably the most important city left in Chinese hands. This fact makes it almost certain that sooner or later Kunming will become the object of Japanese attack, either by air or overland. But even so, local merchants have already found it profitable to rebuild their shops destroyed in the terrible August bombings, which if they had continued much longer, would have leveled Kunming to the ground.

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# Message to Fellow Christians

*War-time Creed Is Drawn Up  
by Federal Council of Churches*

**By W. B. Spofford**

★ Featuring a thirteen-point program for Christian action during war-time, the executive committee of the Federal Council of Churches formulated a comprehensive message to all Christians at its special all-day meeting on December 30th.

Calling for tolerance, justice and a constant devotion to the ideals of a true peace, the committee urges that the Church be continually aware of its responsibilities in this time of crisis and never cease in its struggle to lay a spiritual basis for a better and more Christian world order.

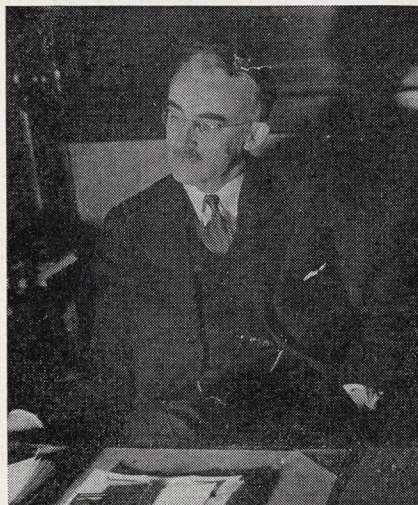
The statement says: The war which oppresses our world today marks a deepening crisis in civilization. The calculated treachery of recent aggressions has evoked instant condemnation. It is a manifestation of a great flood of evil that has overwhelmed nation after nation, destroying human rights and leaving men the victims of irresponsible force. We do not disclaim our own share in the events, economic, political and moral which made it possible for these evil forces to be released. But these forces have now brought war to our shores, and our nation has joined in the world's struggle that it may preserve the ideals and institutions of free men.

Yet we must realize that the war is but the most shocking sign of the demoralization of modern life and international conduct. The laws of God have not been honored. Now the awful consequences are laid bare. Conscious of our participation in the world's sin, we would be humble and penitent before God.

But we do not despair. Our trust is in God, in whose Hand is the destiny of men and nations. They have wandered through long dark nights; but God has not forsaken them. We today must turn from proud and frantic worldliness to God. Then we may be chastened and strengthened even by calamities and become His instruments for fashioning a free, just and neighborly world. The issue of all our striving is with Him.

We have a three-fold responsibility: as citizens of a nation, which under God, is dedicated to human freedom; as members of the Church

in America, which is called to minister to people under heavy strain; and as members of the worldwide Church, which united in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Saviour.



*Samuel McCrea Cavert, who, as General Secretary, is a main cog in the set-up of the Federal Council.*

As citizens we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society.

As members of the Church in America we have responsibilities which only the Church can discharge. It must ceaselessly bring to judgment those individual and social sins, at home and abroad, which are the cause of our disaster. The Church must minister in every Christ-like way to men in the midst of war. More than ever, in such an hour, people need its ministry. They cannot withstand the tensions of wartime without moral and spiritual resource. The Church must maintain its distinctive service, but now with all the greater devotion and skill. It must inspire men, in the armed forces and

at home, with faith and hope and courage. It must bring guidance to the perplexed, and comfort to the distressed—God's strength for our struggle and His peace for our pain.

The host of young men who in this hour of crisis answer their country's call are a special concern of the church. It encompasses with gratitude and prayer all now summoned to render sacrificial service, whether in the armed forces or in other work of national importance. It honors the sincere conscience of every man. It sends many of its ministers to serve as chaplains and seeks to create a wholesome environment in every camp community.

In days of trial, the Church cleaves to a steady faith. When bitterness and hatred may easily overwhelm us, the Church is still the stronghold of goodwill. It counts dear all basic human rights. It befriends loyal minorities, including those of alien birth or those descended from peoples with whose governments our country is now at war. The Church cannot abrogate its Gospel of Eternal Love.

The Church should minister in mercy to those on whom the cruelty of war most heavily falls. To the full measure of its ability it should care for refugees and prisoners of war and all others caught in the appalling suffering of our world.

The Church must be in the vanguard of preparation for a just and durable peace. The great sacrifice of treasure and of life must not be in vain. We must build now the spiritual foundations for a better order of the world. This task is immediate and cannot be delayed.

As members of the world-wide Church, which transcends all differences of race and nation, we have obligations which reach beyond our own country. We must preserve at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved. In times of war Christians in different nations are still members of the one Body of Christ. They must pray, not merely for their own national interest, but that God's will may be done in and through all

(Continued on page 17)



# News of the Episcopal Church in Brief Paragraphs

Edited by W. B. SPOFFORD, JR.

## An Item on Democracy

★ Smothered in the back pages of one of our metropolitan dailies recently was a little story. It ran—"Roscoe Rubin Yates, Jr., a twenty-year-old homeless Negro, was one of the happiest men of hundreds who crowded into the navy recruiting office yesterday. After five days of ceaseless vigil during which he virtually installed himself as a fixture at the recruiting offices, he was accepted as a sailor and last night was sent to the naval training station at Newport, R. I., tagged to become an attendant in the officers' mess." It hardly tells you all the facts of the case. Did the man join because he was patriotic or because he was homeless? Was he seeking an opportunity to serve or simply to get three-square meals a day? Who knows. What does matter, however, was the fact that he was accepted in the navy, "tagged to become an attendant in the officers' mess." The thing that hit us was that word "tagged." Yes, Mr. Yates was "tagged" even before he applied to enter the navy—"tagged" to a position in life which found him doing only menial, irresponsible work. A janitor, a waiter, a servant, an "attendant in the officers' mess"—tagged by a black label and a large amount of un-Christian prejudice. Maybe Mr.

Yates can only serve in the officers' mess because his intellectual capacities fit him for that kind of work. Maybe, with a little help, Mr. Yates will deserve to be wearing gold braid and to take his place as a leader of men. It's up to our democracy to take off the "tag" and find out.

## Service in Shelter

★ The air raid shelter of St. Andrew's School, Middletown, Del., was the scene of the annual Christmas Carol Service the night before the boys left for vacation. There was no air raid alarm. It was just because the chapel, a beautiful basement room, has been prepared as a refuge, the windows being blacked out by boards placed across the archways.

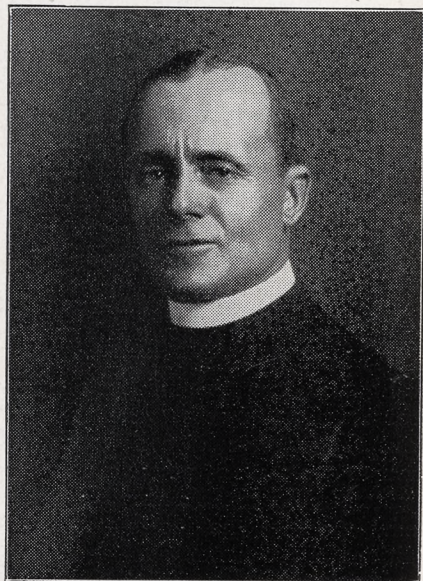
## Cathedral Is Relief Station

★ All the property of Grace Cathedral, San Francisco, with the sole exception of the Church and its chapel, has been turned over to the Red Cross by Bishop Block and Dean Thomas H. Wright, and is now serving as the disaster relief station for the entire downtown section of the city. Bishop Block points out that it takes days of crisis to bring men together in a common purpose, and the Red Cross, the Junior Chamber of Commerce, Grace Cathedral and the entire neighborhood are working together on this demonstration of unity of purpose.

## Adventure in the Church

★ The first "thrill" story of the present war has reached our desk. It is all about a perilous, 150 mile, hitchhiking "flight" through Philippine jungles swarming with Japanese soldiers—a flight which ultimately ended up in the relative safety of Manila on Dec. 27th. The fleeing hikers were Bishop Robert F. Wilner of the Philippines and the Rev. Benson Harvey, who has been serving among the natives of beleaguered Luzon. When that island was invaded, the two clergymen were stuck in a small town about 200 miles from Manila. They joined a Philippine Army party which included officers' wives and children being evacuated

from their camp homes in trucks, and traveled 30 miles through the mountains until they reached a point where the road had been blown up and was impassable. "So we started walking," Harvey reports, "and walked nearly 50 miles Wednesday and Christmas Day. We held Christmas service at an o-ong (native) gate with the gate-keeper and her brother." The day after Christmas, they started out again using any means of transportation—horse-drawn rig, car and truck—that they could flag to a stop with their waving thumbs. "We were in no-man's land all day Friday," he said, "since it was ascertained that there were Japanese northward, while U. S. forces were not far south. Saturday morning before dawn, I heard



New York's Bishop Manning Wants Meeting of Bishops Called Off.

explosions from at least seven bridges being blown up by the Americans." At that time they were still some 100 miles from Manila. They started walking again but were soon picked up by a truck which brought them into the capitol of the islands.

## Bishop Manning Writes

★ An open letter has been addressed to the Presiding Bishop by Bishop Manning of New York suggesting that the proposed meeting of the House of Bishops scheduled to be held in Jacksonville, Fla., on Feb. 4 and 5, be cancelled and that each Bishop give the amount which he would have spent on the journey to Florida as a donation towards the vitally needed fund of \$385,000 which our army and navy commis-

## Many Thanks

★ The Editors are grateful to the many WITNESS subscribers who acted on our suggestion that the magazine be sent to friends as Christmas gifts. In the rush of the holiday it is certain that many did not act who had planned to do so. If you are one of these won't you now send in a gift subscription at the special rate of \$2.50? If not to an individual, then to your public library, a foreign missionary, or a chaplain in the armed forces. As a matter of fact many chaplains have asked that they be sent a bundle each week for distribution among the men in camp. A bundle of ten can go to a chaplain for ten weeks for five dollars. Whatever you are able to do will be greatly appreciated.



sion is seeking to raise to aid our chaplains in their work for the men in the services. The letter says in part: "In view of the supreme emergency which now faces our country and our Church I am venturing to suggest that this proposed meeting be given up or deferred. At this grave hour it seems to me highly inadvisable for the Bishops of our Church from all over the United States to leave their posts and go to the expense of attending this meeting for which there is no pressing and urgent necessity. There is no question relating to the Church, or to the present world crisis, which we need to debate or discuss. We all know that as Christian Bishops our duty now is to seek Divine grace and strength to preach and spread the Gospel of Christ and His Church with greater power than we have ever before done, and in the power of that Gospel to do our utmost to strengthen the faith and courage of our people and especially to do everything that we can for our men who are preparing to give their lives in the defense of our country and of the very principles of Christian and civilized life."

### Detroit Boys Helped

★ More than 2,600 boys, brought into the juvenile court for various misdeeds, have been helped this year by the Big Brother Movement of Detroit, Capt. Edgar A. Lucas, executive secretary and chaplain, reported recently. The Big Brother Movement is sponsored by the social service department of the diocese of Michigan and the Detroit City mission society. Capt. Lucas' second annual report, covering the period from Jan. 1 to Nov. 30, 1941, shows that 2,734 boys were referred to the group by the court or by the police. Of these, 2,633 cases were cleared and 101 are still active. Capt. Lucas himself interviewed 2,365 of the boys and 804 parents. Three hundred forty boys were referred to him for personal work, and 429 were referred to the Big Brothers. Employment was found for 116 of the boys. The movement now has 118 active members and the total cost of the work for the past year was but \$287.

### Defense in Ohio

★ Through its department of social relations, the diocese of Southern Ohio has officially endorsed a program of civilian defense. Dr. William S. Keller, chairman of the department, announces that plans are

not yet complete, but that one immediate task to be undertaken is to arrange that the clergy shall refer to the proper authorities for enrollment, the women who are eligible for the volunteer nurses aid program of the Red Cross. "It also takes into its general scope," Dr. Keller says, "the whole matter pertaining to the evacuation of eastern seaboard cities; a careful listing of Christian homes

er, has just been issued by the Citizens Committee for Harry Bridges. The case has been dragging on for months now with Bridges first being cleared of charges of Communism by Dean James M. Landis and then tried again and declared to "have been" a Communist by Presiding Inspector Charles B. Sears. The statement by Parsons says: "There are three definite reasons for seeking to have



*Here you have three leaders of the Church's College Work. C. Leslie Glenn, president of the Church Society for College Work; Alden D. Kelley, the Council's secretary for College work, and Henry Thomas, who is the chaplain to all colleges in San Francisco.*

that might admit children and other groups of people, in some instances families; lists of vacant houses available for shelter on short notice, and a recommendation that all of the clergy take a course in First Aid." The plans as matured, will be presented to a meeting of Southern Ohio clergy early in January.

### Bishop Parsons on Bridges

★ A statement by Bishop Parsons concerning the deportation case of Harry Bridges, west-coast labor lead-

Judge Sears' decision set aside by the Attorney General. 1—Where two such distinguished lawyers as Dean Landis and Judge Sears disagree, it is clear that the evidence on which Judge Sears' decision is based is by no means conclusive. 2—To deport Bridges at this time would be to create another unhappy cause of dissatisfaction to great numbers of workers who are enthusiastically helping in the preservation and strengthening of national unity when unity is vital. 3—This is particularly



true in view of Bridges' recent proposals for permanent peace on the waterfront and his obvious loyalty. The case is now pending before the Board of Immigration Appeals in Washington. The Board can uphold or reverse the Sears' findings and will submit its own recommendation in either case to Attorney General Francis Biddle. He then will make the final administrative decision, either sustaining or reversing the Board's recommendation.

### Conference on Rural Work

★ The national executive board of the Woman's Auxiliary and the departments of domestic missions and of Christian education of the National Council are sponsoring a conference for women workers in religious-education-by-correspondence for the first three weeks of January, bringing together fifteen workers representing seven of the eight provinces of the Church. The period, January 5 to 24, will be devoted to study, analysis and discussion of the Church's work in rural areas, and particularly with the aim of the clarification of goals and the development of tested techniques and determination of materials adapted to rural needs.

### Hospital Serves in War

★ St. Luke's Hospital in Manila is serving as an emergency hospital to care for civilians injured in the war, according to a cable received from Bishop Binsted, acting in the Philippines. Bishop Binsted stated that he has just arrived back in Manila from a trip to the southern section of the islands where he was marooned after the start of the war.

### Bishop Supports Russia

★ Eminent clergymen from all of the major denominations have endorsed, in the last month, the efforts of America's citizens to send medical and surgical aid and warm knitted clothing to the embattled people of Russia, it has been announced by Russian War Relief, Inc., which is currently campaigning for \$3,000,000. The Presiding Bishop said, "Christians everywhere should readily respond to the call for aid to heal the broken bodies of those who are bearing the brunt of war. The campaign of Russian War Relief is one of these calls which challenges the interest and the whole-hearted support of every American." Similarly Bishop Manning stated: "My earnest good wishes for your efforts

in behalf of the Russian people in the heroic struggle against aggression. We must give our full help to them and to all who are fighting against the forces of Hitlerism." Other Episcopalians who announced their support were Bishop Moulton of Utah; Bishop Hobson of Southern Ohio and Bishop Parsons of San Francisco.

### Church Merges with Cathedral

★ Grace Church in Cleveland merged with Trinity Cathedral on Jan. 1, 1942. The rector of the parish, the Rev. Franklyn C. Sherman, has been elected an honorary canon of the Cathedral and retired from the active ministry on New Year's Day. The parish was organized on July 9, 1845.

### Protest for Personal Freedom

★ Many of America's best-known scholars were among the 279 social scientists from 74 universities and colleges who recently wrote to Governor Leon C. Phillips of Oklahoma urging that he do everything in his power to put an end to the current criminal syndicalism prosecutions in that state. After noting that Governor Phillips has "been receiving many communications condemning" the trials in which indictment and conviction were based on books seized in raids on private homes and on one book store, the signers of the open letter said that as social scientists

they wished to "point particularly to those implications in the Oklahoma cases which strike directly at our work and our principles. Many of the books upon which the convictions were based can be found in school and public libraries throughout the country. When appropriate, we assign them to our students and discuss them in our classes. The important point is not that we do these things but that we must continue to do them if we are not to betray our trust to the youth of America. At a time like the present, when millions are suffering and dying to defend their freedom and national independence, we in the United States dare not allow our own democratic processes to be weakened. That would be to surrender to the forces which seek to destroy human freedom the world over. We therefore urge you to do everything in your power to put an end to the persecution of Americans for their beliefs and reading habits."

### Fast Travelling

★ It took Miss Frances Jolly, Church Army staff member, only 39 hours by the new Capetown Clipper from her mission in Cape Mount, Liberia, to Miami. An unexpected chance to fly on the first official return trip of the Clipper caused her to prepare for a long overdue furlough with less than a day's notice. Miss Jolly first went to Liberia in 1936, came home a year later shaking with malaria, and upon recovery, returned immediate-

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ly to Africa. For more than a year, while lack of shipping delayed the return of mission people on furlough, she managed the girls' school, the House of Bethany, and was almost the only foreigner in Cape Mount. While she is home, Miss Mary McKenzie is taking over her schedule at the Mission.

### Magee's Poem Honored

★ The sonnet written by John Magee just before his death in the Canadian Royal Airforce, is to be placed in a permanent exhibit in the Library of Congress. The 19-year-old son of the noted Episcopal missionary wrote the poem while 30,000 feet up, and it reached his father just a few days before the notice of the boy's death "in active service." The Library of Congress is making an exhibit of poems having to do with faith and freedom, in connection with the 150th anniversary of the Bill of Rights. It includes original manuscripts by Robert Burns, Julia Ward Howe, and Joyce Kilmer. Magee's sonnet is perhaps the first of World War II that is destined to live.

### Parish House Made Haven

★ Under the direction of Rev. F. R. Godolphin, rector, the parish house of the Church of St. Andrew on Staten Island, New York, has been fitted for use as a haven in case of air raids. With the cooperation of the American Red Cross, full first aid equipment, stretchers, and other needed equipment are in place for use in any emergency.

### Noon-Day Services Started

★ To help ease the strains and demands imposed upon individuals by the war, St. Stephen's Church in Wilkes-Barre, Pa., has instituted noon-day services of prayer and meditation. A card containing appropriate prayers and suggestions for the meditations has been prepared and distributed by Rector William K. Russell. In order to make these services a parish-wide function, all those who find it impossible to attend the church at noon are urged to set for themselves, in their homes or elsewhere, a portion of this same time for personal prayer and meditation.

### City-Wide Services Held

★ The ministerial association of Greensburg, Pa., has accepted an invitation of the wardens and vestrymen of Christ Church of that city to join in a series of daily intercessions during the noon-hour. Vari-

ous local ministers will take charge of the intercessions in the interdenominational plan. A statement of the sponsoring group says that "the purpose of these periods of daily intercession is to undergird our people in this hour of emergency. There is no intention on the part of the group to bless the waging of war but rather to keep us in close and vital contact with our Heavenly Father and to approach Him unitedly in a spirit of penitence and supplication."

### Picture Dedicated

★ Special dedication services were held on December 21st in the Church of the Transfiguration, Clairton, Pa., when a reproduction of Raphael's *The Transfiguration* was placed above the altar. The picture was given by members of the congregation and other residents of Clairton.

### Church Life Makes Changes

★ The Church Life Insurance Corp. has increased its capital, with the approval of the insurance department of the State of New York, from \$100,000 to \$250,000 by means of a stock dividend, it has been announced by Bradford B. Locke, executive vice-president. Although the insurance rates of the Corporation have not yet been changed and still are calculated on a 3½% reserve basis, Mr. Locke stated that the question of increasing the rates or discontinuing the premium refunds will probably

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page fifteen



come up for consideration in the early part of the new year. He stated, however, that the board of directors has already taken action increasing the premium rates for all annuities issued on and after Jan. 1, 1942—the new rates being on a 21½% reserve basis.

### War in the West

★ The latest report from our correspondent in the diocese of Los Angeles makes us realize that we are actually at war. It goes—"Activities in the diocese are at a standstill while we adjust ourselves to a war psychology and preparation. Evening events have been curtailed and whenever possible, meetings are scheduled for the afternoon. No doubt in the future when things settle down to normal, the Church life of the diocese will return to business as usual."

### Want Browder Released

★ Thirty-one ministers from New York City have sent a letter to President Roosevelt urging executive clemency for Earl Browder, general secretary of the Communist party, who is serving a four-year term in Atlanta Federal penitentiary for passport fraud, it was announced recently by the Citizen's Committee to Free Earl Browder. The announcement by the committee mentioned only the Rev. Harry Emerson Fosdick, pastor of the Riverside Church, among those who signed. Dr. Fosdick said

later that he had nothing whatever to do with framing or initiating this petition but that it came across his desk and he signed it because he thought at this time executive clemency would be wise.

### Word from Philippines

★ Another message from the Philippines has gotten through to the National Council. The Rev. Clifford Nobes reassures of the safety of the mission staff, but warns that families of missionaries in the northern stations should not expect mail, due to interruptions caused by the war.

### Enjoying Christmas

★ At least two groups in the Diocese of Michigan have found joy, during the Christmas season, in making a corporate affair of giving to others. The people of St. Columba's Parish, Detroit, planned a Christmas dinner, play and party to supply the fellowship formerly gained in the annual bazaar. Then someone got the big idea: everyone brought a present for someone else, but there was a thor-

ough understanding that no one kept his present—he donated it at the end of the evening to the migrants who live in the community at Orangeville, Mich., and have decided to stay there rather than move on. Needless to say, the gifts were highly utilitarian as well as "joyful"—napkins, clothing, toasters, beverage sets, small personal gifts, powder puffs, games, old silverware, foods and candy. More than two hundred gifts were collected. On a smaller scale, the choir of All Saints', Pontiac, did much the same thing. At their Christmas party after choir rehearsal everyone had the fun of playing with his present (most of which were musical instruments) and then the greater fun of leaving it to be put into the Christmas baskets packed by the parish for the needy of the community.

### William H. Pott Dies

★ The Rev. William Hawks Pott, rector of St. John's Church, Clifton, S. I., from 1920 to 1940 and arch-deacon of the diocese of New York,

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died on December 22 in his home at New Brighton, S. I. He was seventy-five years old.

### Declaration by Clergy

★ A statement to the people of Wilmington, Delaware, was recently issued by the "Emergency Council of Wilmington Clergy" of which the Rev. Charles F. Penniman, rector of Trinity Church, is president. On the committee to draw up the statement were a Roman Catholic priest, a Rabbi of a reformed Jewish synagogue, a Negro Baptist and a member of the Friends Meeting. The statement said in part: "The religious forces of Wilmington do not hold out any shallow promise that everything is going to come out all right. . . . This we do know and bear witness: Though the powers of the world may be shaken, all things are under the sovereignty of Almighty God. In this hour when the lesser strengths in which we have grown to depend, have worn thin, we know again that we and all men live under His Judgment. His justice and love and truth may be hard for us to bear but they are true and powerful. These are days of trial. 'Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.' Amid all the services in the midst of the emergency that are being carried on by various groups in our Community we call upon every member of every religious group to see to it that this essential activity and contribution is effective: The Peace which the World cannot give."

### Japanese-American Unit

★ "White River Valley Unit Number One" is the proud name of the Red Cross unit of 32 Japanese-American girls which was started in Seattle, Washington. Deaconess Margaret Peppers reports that the group will do sewing and will meet once a month or oftener on call. At the first meeting, one of the girls asked Mrs. Peppers for the key to the cupboard in order to get the hymn books. The Deaconess said, "But why do you want them? Most of these girls are Buddhists." The girl replied, "Well, they're going to sing a Christian hymn tonight and like it."

### Conference on Peace

★ A national study conference on "The Churches and a Just and Durable Peace" will be held at Ohio Wesleyan University in Delaware,

Ohio, on March 3-5, it was announced recently by the Federal Council of Churches. The conference will be broken up into four study groups, according to John Foster Dulles, prominent international lawyer and Presbyterian layman, who is chairman of the Peace Commission of the Federal Council. These sections are: 1—the political bases of a just and durable peace; 2—the economic bases; 3—the social bases, including racial and cultural factors; 4—the Church's program in relation to a just and durable peace.

### Fellow Christians—

(Continued from page 11)

nations. They must remember that in every warring nation there are men and women who, in spite of different political allegiances, are one with us in the ecumenical Church and who also pray for its fuller realization and the coming of God's Kingdom in the world. As this universal Church strengthens and extends its fellowship and deepens its loyalty to one Lord and Master it will be the greatest of all forces binding a broken world together.

We therefore call upon our fellow Christians—to bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind; to devote themselves to preserving and strengthening the ideals of freedom and democracy; to withstand any propaganda of hatred or revenge and to refuse it the sanction of religion; to manifest Christian goodwill toward those among us whose origin was in nations with which our country is now at war; to succor with generosity all who suffer from the ravages of war; to minister to the deeper needs of men in the nation's service; to pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations; to strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a

human purpose; to work actively and persistently for justice and goodwill among all racial groups both in our own country and throughout the world; to maintain unbroken the fellowship of prayer with Christians everywhere; to be steadfastly loyal to the Holy Catholic Church; holy—sanctified to the redemptive purpose of God; catholic—of all believers and in all ages; to pray without ceasing that God's name may be hallowed and His will be done on earth as it is in Heaven; to maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end.



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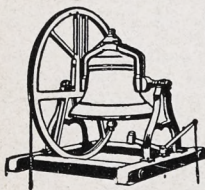
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## BACKFIRE

MRS. EDWARD S. DROWN  
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I think the Church is greatly in your debt. THE WITNESS is the best Church paper I know for it is a Church paper without trenching in the field of secular papers and without being painfully ecclesiastical. I don't always agree with it but if I did it probably wouldn't be a good Church paper. Sometimes I wish Bill Spofford weren't quite so slangy but if Bill gave up his slang it wouldn't be Bill—the last thing I, and many others, want.

REPLY: Many thanks. And we presume you have heard the story of Mother who said to little John: "My dear, there are two slang words I cannot tolerate and I wish you would stop using them. One is 'swell' and the other is 'lousy'." John waited a moment and then replied, "All right Mother, what are they?"

\*\*\*\*\*

CURTIS B. CAMP  
Attorney of Chicago

I must disagree with the Rev. Paul T. Shultz, Jr., with reference to the length of articles. I am convinced that the success of the new WITNESS with laymen is the fact that the editorials and articles are short, spiritual and interesting. Laymen will not read long articles. They are not thinking of deep or heavy articles but whether the magazine will strengthen their spiritual experience, and whether they can read it without sacrificing too much time. Please do not change the magazine so that it will not respond to that double desire.

REPLY: More opinions, please, on length of articles. At present it is our policy to keep all articles short, with perhaps one article a month of greater length.

\*\*\*\*\*

THE REV. C. H. MALLERY  
Rector at Plainfield, N. J.

Bishop Parson's article on *Unity with Presbyterians* is nothing but a continuation of the sophistry and verbosity of his former utterances on the question. One statement is actually untrue. The Bishop infers that our Church does not officially deny the validity of Protestant ordinations. Of course everybody knows it does, including Bishop Parsons.

REPLY: Just where, please, does our Church officially deny the validity of Protestant ordinations?

\*\*\*\*\*

MRS. M. W. STILLMAN  
New York City

The new WITNESS is all right. I only hope it is not a ganging up of the liberal-evangelicals whom I feel are fighting Catholicism in exactly the wrong way. Also if you want a lovable magazine you should have a correspondence page and poetry. The laity like to express themselves.

REPLY: THE WITNESS, now as in the past, is a paper for the whole church and has no intention whatever of ganging up on anybody. Correspondence column, herewith. Poetry—no, too many people write bad poetry which they think good and are therefore offended when not printed.

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ARE WE IMMORTAL? By Winifred Kirkland, Macmillan, \$.90.

"Use your immortality now," sums up the argument of Winifred Kirkland's delightful little book of 43 pages on immortality. Instead of presenting immortality as life in the hereafter where the evils and injustices of the present will be corrected, she develops the idea of immortality as a way of living this present life. She attributes some of the distressing characteristics of this "black era" to a loss of faith in immortality and suggests, as a corrective to these evil forces and a most potent stimulant to noble living, a conviction in the kind of immortality which Jesus lived and lives—an immortality we see exemplified in the lives of Albert Schweitzer and the late Wilfred Grenfell. It is a grand little book to put into the hands of anyone who thinks either that Christianity is impractical or that a belief in immortality paralyzes action here by postponing it to the hereafter.

—LANE W. BARTON.

CONTEMPORARY RELIGIOUS THOUGHT, an Anthology, compiled by Thomas S. Kepler, Abington-Cokesbury, \$3.50.

This anthology, as the compiler explains in the preface, is gathered from the writings of contemporary religious philosophers rather than from theologians, although a few theological writings are included. It is not intended to be an anthology of Christian thought, it covers a much wider range: from Walter Lippmann to Karl Barth. Even William James is included as a contemporary religious thinker! The selections are well made, but Roman Catholic thought is inadequately represented. There is an excellent bibliography and short biographical sketches of each author. Useful as a reference book or a guide to wider reading.

—A. C. LICHTENBERGER.

THE ANCHORED HEART. By Ida Treat. Harcourt Brace. \$2.50.

Few foreigners are ever taken to French hearts as was the author of this book even when their husbands like her's are Captains in the French Navy. The title, taken from the name of her house, suggests sentimentality, but not a hint of it is to be found in the flow of life on a small Breton

island before and during the first year of this war. Inhabitants of the island, especially Marie-Anaïk Lebras, are drawn clearly and kindly. Mrs. Treat has the seeing eye, sympathy, humor, an enviable understanding of people and an ability to draw the reader completely and happily into the life she recounts. One closes the book with regret, as well

as with a new appreciation of French life and German soldiers.

—ROSE PHELPS....

THE STORY OF THE BIBLE. By Walter Russell Bowie. Abingdon Press, \$1.95.

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—F.C.G.

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