

The WITNESS

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JANUARY 22, 1942

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PRAYER BOOK REVISION

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
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 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.

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 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.

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 New York City
The Rev. H. W. B. Donegan, D.D., Rector
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 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.

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TRINITY PARISH
 Broadway and Vesey Street
 New York
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 Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK
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 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.

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 Buffalo, New York
 Shelton Square
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 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.

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 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

Boys in the Armed Forces

H E MIGHT be your boy. Perhaps he is! In any case, he is one of nearly two million young men serving in the armed forces of your country. These young men constitute the Church's newest and most promising opportunity to "go forward in service." What are we as a Church doing for them? The United States government makes provision for their needs and comforts. They are the best paid, clothed and fed army in the world. The government also provides chaplains to look after their spiritual welfare. However, the government does not equip these chaplains for a completely effective ministry. It remains for the communions from which the chaplains are drawn to supply this lack. General Convention at Kansas City appointed an army and navy commission to assure to our men in the armed forces an adequate pastoral ministry. That commission is about to ask the Church for \$385,000 to finance the work. This money is needed to supply to our chaplains,—already 150 of them,—portable altars and communion sets, and to the men copies of A Prayer Book for Soldiers and Sailors, Forward Movement literature and other devotional reading matter. It will pay pension premiums where neither the chaplain, his parish, nor his bishop can pay them. It will assist small parishes located near our great army camps to meet the opportunity for greater service through an expanded program. It will put into the hands of the chaplains a monthly discretionary fund to cover emergency expenses not defrayed by the army and navy. We believe the Church will respond with enthusiasm and generosity to this appeal. As a war measure it stands upon its own merits. These young men, removed from normal family and Church associations, will need more than ever the very finest the Church can give them. But it is more than a war measure. These same young men who are now serving as soldiers and sailors in the armed forces, will return at the close of the war to share as civilians in the rebuilding of our shattered world. Every lad who can be won to Christ or whose loyalty to Christ can be deepened today through the effective and devoted ministry of his chaplain,—we would remind our readers that such things can happen in time of war quite as profoundly as in time of peace,—will be an effective disciple of Christ in the reconstruction period after the war. Let's hold up the hands of our chaplains by oversubscribing this appeal.

Church Attendance

A S IN WORLD WAR I, the debate is on as to whether church attendance is increased or decreased by hostilities. There are undoubtedly those who in war lose faith in a loving God, yet the evidence seems to point to the fact that war increases Church attendance. Whether it is due to fear, like a savage calling upon God to save him from a natural phenomenon he cannot comprehend, or people seeking the will of God and strength to fulfil it is something else again, and we presume we will have to wait for Mr. Gallup to give the answer to that. If the latter, then a gain has been made; otherwise we would say quite the opposite. It is possible of course that it is due to neither of these reasons but rather to the fact that blackouts and curfews prevented Saturday night hilarity, as Rector E. Tanner Brown of St. Clement's, Honolulu, suggests in his report from those Islands in the news this week. If so we hazard the guess that he has long since removed his extra chairs. Real religion, wise men to the contrary, will not long serve as an escape mechanism.

World-wide War

F OR over a month our country has been stunned into a grim, angry unity by the dastardly attack of Japan. Concerning that particular country there is no division of opinion in the nation. We agree that no sacrifice is too great which may be necessary to rid the world of such unspeakable duplicity. As long as the reaction is directed to that quarter, we will stay united for two reasons: our national pride has been injured and we will recognize an opportunity to destroy irritating economic competition. But world wars are not won in a month or in two months. They are long drawn out, exhausting struggles between peoples as well as between armed forces. The longer the conflict and the greater the losses, the tauter will become our nerves. Lacking an immediate opportunity to express that tension upon the cause of it, we will be tempted to express it upon any one, or any thing near at hand that differs from our point of view. Unity of purpose would be dangerously weakened by such descent to personal points of view. This is not a plea for regimentation nor for supine resignation to the powers that be for the duration. That is not the way of democracy. But

it is a plea that each and every one of us should secure such a comprehensive view of the struggle as a whole that we may develop a will commensurate with the task. Whether we wish it or not we are now faced with both the duty and the opportunity of feeding, serving and leading the whole world. This is not American conceit, imperialism or nationalism. It is simply the cold, hard fact of experience. Only a Christian conviction concerning our responsibility to and for the whole world as it must be will be strong enough to carry us through. Our purpose must be greater than our passion.

Forward Movement Literature

AN AMAZING leaflet has come to our attention. It is the catalogue of Forward Movement and National Council literature. The number and quality of publications listed is remarkable. One would like to comment upon the high quality of literature

being put out by the National Council. At the moment, however, we are thinking chiefly of the work of the Forward Movement in making possible this wide variety of publications. A perusal of this catalogue reveals the importance of this contribution to the life of the Church. Conspicuous among recent publications are, *Brother Lawrence on the Practice of the Presence of God*, *Good Treasure, In God's Hands*, a reprint of Archbishop Temple's address on *Prayer and Its Answer*,—to say nothing of the regular issues of *Forward Day by Day* and such leaflets for children as *We Promise* and *Come and See*. This literature has done much during the past seven years to raise the intellectual and spiritual level of our people. It will accomplish much more in the years to come. We are grateful not only to those who write and edit these booklets, but also to those who put them out in such attractive form at such reasonable prices. We hope that every member of the Church may have a copy of this catalogue.

Prayer Book Revision

NO BOOK in the whole history of the world is more alive than the Book of Common Prayer. No one can say just when it began, nor when it will be finished. It cannot be dated. The classic books of literature may wax or wane in influence, but their stature was definitely fixed soon after they were written. Even the Holy Bible ceased to grow about sixteen or seventeen hundred years ago.

It is thrilling to realize that our own generation will have its small part in shaping the future development of our treasury of worship. The bishops and deputies who voted for the 1929 revision are now oldsters; men who are youngsters today may be called to vote on the next edition in ten to twenty years. The last American Prayer Book is an improvement on its predecessors, but there are many today who feel that the revisers labored for a mountain and brought forth a mole-hill. Already there is a growing demand for more revision.

We trust the 1955 (shall we say) revision will be forward-looking. The Episcopal Church is by nature conservative, and there is little danger of our discarding much that is valuable from the past. It would be a sad mistake to turn back the hands of the clock just for the sake of imitating the intriguing ways of our ancestors. A new day in the history of civilization is dawning, and the Church will be stupid not to adjust her methods

by Henry Ogilby

*Rector, Church of Our Saviour,
Brookline, Mass.*

to a world which is rapidly changing form. We must fashion our liturgical modes more for the living and the yet unborn, than for dead and gone heroes, no matter how devotedly we honor them.

It is not too soon to begin talking about the next revision. The young people who are taking more and more concern in the affairs of the Church will soon lose interest if they find us unsympathetic to contemporary needs and instead frittering with archeology. Terminology which has lost meaning, such as the figures of speech in the Baptismal Office, had better be removed. We cannot expect the realistic members of the Young Peoples Fellowship to be moved to heroic deeds by the Epistles for the Sundays in Lent. And it will be a pity if the young presidents and secretaries of youth societies must continue to be baffled in their search for good educational and social service prayers to use in connection with their meetings.

We record, then, some preliminary suggestions. The writer is glad to be responsible for these unborn children of a richer future, but he wishes to say that most of his ideas have the hearty approval

of interested friends who have of late been discussing the Book of Common Prayer.

To begin with we deserve a better printed book. In its desire to satisfy the impatience of the Church the last Prayer Book commission hurried the preparation of the plates in 1928. Some of the Collect, Epistle and Gospel pages are awkward in their varying lengths, and there is bad type arrangement in Morning Prayer and Holy Communion. Also, there is an unfortunate discrepancy in page numbering at the end of the book between the products of different publishers. The writer believes we should continue the process so well begun in 1928 of logical rearrangement in order. Why not print the Psalter directly after the Daily Offices, as the Gospels follow the Holy Communion? And why not redistribute the hodge-podge at the end of the Book into proper places in the Occasional Offices?

THE services of Morning and Evening Prayer are dearly loved by the majority of Episcopalians and need little revision to meet the needs and tastes of our worshipers. The General Confession and the Absolution are their weakest part; both are too long and too verbose. It should be possible to shorten and simplify them; it may be better to substitute new prayers. The Prayer Book commission in 1928 succeeded in having the Te Deum printed in three sections, but they failed in their request for a rubric permitting the use of any one or two sections separately; there is a growing demand for this permission. The printing of the Nicene Creed in the Daily Offices is unnecessary and confusing to the stranger; it is seldom used there, and the rubric might direct a turning to the Holy Communion when it is wanted. In regard to the prayers we have only two comments: the rubric permitting congregational recitation of the General Thanksgiving should precede not follow the prayer, and the prayer of St. Chrysostom should be reworded. As it stands the latter is bad theology and faulty exegesis: Jesus did not say that where two or three are gathered together He would grant their requests, but rather that He would be with them.

In Evening Prayer the printing of the Gloria in Excelsis is even more out of place than is the Nicene Creed. For the prayers after the second collect in this service we might well, for the sake of increased variety, have alternatives for the same objects, enlarging the rubric to indicate that the minister may turn to Morning Prayer if he wishes the familiar prayers. The section "Prayers and Thanksgivings" ought to be restudied: we should like to see all the prayers about the weather omitted from the book; we want shorter and less grandiose prayers for nation and convention; and

we need something more in the fields of social work and labor.

There is insufficient time in an article like this to discuss adequately the Holy Communion service. We suggest a permissive shortened order for week-day use. In the service as it stands we should like to omit the Lord's Prayer on the first page, the small type sections of the Decalogue and most of the offertory sentences. The Prayer for Christ's Church should be paragraphed. We would like to see the Confession shortened and simplified. The theology of the last two comfortable words is questionable, and the preface for Christmas is unnecessarily offensive to many. The same is true of the exquisite Prayer of Humble Access: "partake of this Sacrament" might well replace "eat the flesh . . . and drink this blood." The introduction to the Lord's Prayer, having been thoroughly tried, might be put to a vote again (which it never was in the Convention of 1928). The exhortations printed at the end of the service would be used more if they were drastically reduced in compass.

The Prayer of Consecration is sacred ground on which to trespass. However, the writer believes that the vast majority of our people find it too long, and consequently their devotion flags. It is not the actual time it takes that is important, but the impression on the worshiper; it is possible to shorten this prayer without omitting anything of real importance. A suggested abbreviation has been drawn up and presented to some of the clergy.

The Collects are gems of purest ray not to be tampered with, but it is a pity that the poorest Epistles and Gospels are appointed for the season of largest church attendance. If you will take your Prayer Book and turn to the section for Lent you will find the Epistles for the first four Sundays are either incomprehensible to the worshiper or downright offensive; the Gospels for the third and fifth Sundays in Lent have no spiritual message for the average congregation.

IN THE offices for special occasions there seems to be need for revision in only two services. The Instruction, Marriage and Burial Offices are excellent as they stand; but Holy Baptism and Visitation of the Sick are terrible! Probably no one uses the latter as it is set forth, and a committee should be appointed to draw up an entirely new chapter, using, of course, bits of the old. But Baptism is a much used service and it is a pity to have to be apologetic about it to parents, as is now so often the case. As a matter of fact there is widespread lawlessness, some of the clergy substituting entirely unauthorized orders, because they find the service so unsuitable. The structure of the Prayer

Book text is both sound and traditional; what is needed is a thorough revision of outworn terminology and theology. Space does not permit of detailed criticism here. Dean Angus Dun of the Cambridge School has drawn up a suggested service which is far superior to the present one.

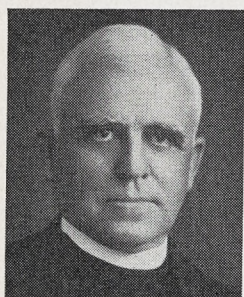
Other matters will receive attention as the demand for another revision grows. The clergy will doubtless want more rubrical liberty in the use of psalms and lessons. The laity will want further additions to the useful Family Prayer section. It would be well to consider dropping the Catechism on pages 567-571; it is all in the Offices of Instruction except the "Desire", and who wants that nowadays! Twenty years ago the enlightened said

the Articles of Religion were on the way out; we are not so sure about this today, for there are things there of which the Church needs to be reminded. The same thing is true of the title page; we are a comprehensive Church, and "Protestant" may well be retained because it is "pro-testing", "standing for" something of real and positive value.

We are a privileged people, we Episcopalians. No other Christian body has anything exactly like "Common Prayer" as older people like to call it. We may well treasure it and love it. But the very essence of its being lies in the fact that it must always be a growing book, alive to the needs of a changing world.

A Malvern for the Church

READERS of THE WITNESS, to their credit, know what the word Malvern means as applied to the present social order. I am all for it and have censured capitalism as severely as anybody. But,



there must be a Malvern for the Church before the Church can urge a Malvern for business. The situation is much the same in the Church and in business. In big business there are the owners-stockholders; a president and board of directors; subsidiary companies each with a president and board of directors; branch concerns with their managers; finally, the employees. The whole run for profit.

Consider the manager. He begins as a worker; next receives special training; then becomes manager of a small branch. He need own no stock, his chief interest is in his own future. He knows that to get ahead himself he must make profits larger, if possible, than his predecessor did. He is strictly a career man, out for promotion as manager of larger and larger branches, with larger and larger salary, greater and greater prominence in the business, with an eye to becoming president of a subsidiary company perhaps. Larger profits can come only from increased production or decreased cost of operation, or both. He will be a good mixer, not offending present or prospective customers and keeping expenses down to the limit.

The law of life is to grow or die. The parent

by Walter Mitchell

The Bishop of Arizona

company goes into new territory even though, at first, it must operate at a loss. The stronger subsidiaries and branches are asked to provide their fair share of this loss. Let us suppose that these fail to appropriate their fair share so that the parent company has to authorize the president of the new subsidiary to go over the heads of these officials and to see the stock-holders in person. Many such presidents and branch managers might refuse to give the names of their stock-holders, much less go along and urge their stock-holders to buy stock in the new subsidiary. Smaller salaries for the president of the new subsidiary and for the managers of its branches, however, would be approved, even though in every big corporation much is said about the "Family", meaning the corporation. "Pep" or "sales" talks are common.

During the depression, almost all salaries were cut (but even then some were not). After the depression practically all cuts were restored. (It would be interesting to know if any of these presidents and managers refused these restorations until the smaller salaries in the new subsidiaries were also restored.)

It takes a lot of money to keep presidents of big corporations and managers of strong branches going. Corporations have been much criticized accordingly. Much is said, even by Christian leaders, about the application of the Golden Rule to

business, as though it were our Lord's Way of life and its application would solve all difficulties. When the depression came in Arizona and the copper mines were closed, one employee who thus lost his job did not blame the company. He said he would not operate at a loss if the company were his, no matter how many were thrown out of work. There is the "Golden Rule" in action. Most companies took advantage of the boom time to establish reserves for dividends; few, I suspect, set up reserves for wages.

ALL of this is largely true of the Church. The career men in the ministry go willingly to mission stations and hard places, never intending to remain there. They use the methods of successful managers of branch concerns in big business. Both are out for the same thing — larger salaries and greater prominence for themselves. Promotion is the word. The salary of the rector may be fair, even generous, but the parish may be a notorious offender as to low paid employees and it is not unheard-of that the rector has his salary paid before any other.

In most big dioceses and parishes, cuts in salaries, if made, have, as a rule, long since been made up. So far as I know none refused to accept these restorations until similar cuts in salaries in missionary fields were restored and these latter have not been restored to this day, in most fields.

It is rare for a parish to insist upon a larger assessment for the diocese or for a larger quota for the general work; as almost no diocese demands the privilege of giving larger amounts for the general work than the minimum assigned to it. When a missionary bishop or clergyman goes back to the stronger parishes for additional funds, the rector is apt to be stricken with complete amnesia when it comes to remembering the names of generous parishioners, who, if only they had known, would have helped with the work and been all the better thereby. I speak out of an experience of almost forty years; the number of bishops and rectors who have given me such names could be counted almost on the fingers of one hand. I do not recall a single instance where even one actually went with me to back up my efforts.

As it takes a lot of money for leaders in business, so it does in the Church. In 1933, the only year for which the figures are available, in 72 dioceses, 2 not reporting, the salaries of 93 bishops amounted to \$768,607.00; the administration of their office, \$191,154, or a total of \$959,761.00 to keep 93 bishops going that year! Diocesan Conventions and their work cost \$114,701.00, the administration of the dioceses, \$110,944, a total of \$225,645.00, or a grand total of \$1,185,406.00!

In addition there was the cost of such work as diocesan missions, religious education, social service, publicity, finance and promotion. (The figures for any diocese are available if desired). Surely, we need a Malvern for dioceses!

A Malvern for parishes? In 1939 the total income from the congregations was reported to be \$31,977,672.00. Of this amount, \$27,097,694.00 was spent upon themselves or 85% of the total! I understand that the National Stewardship Council arrived at the same figure and said it was the largest thus spent by any of the 19 communions studied. Of the other 15%, 8% went to the dioceses, a large part being spent as indicated earlier. Only some 7% went outside the dioceses for the general work. The Golden Rule might justify this selfishness; I am sure our Lord never would.

GO BACK to the organization of the Pension Fund. Two plans were proposed. One, to provide every clergyman with the same amount of pension; the other, to base the pension upon the salary received. Those of us who favored the former pointed out that the better paid clergy should not need a pension as much as the underpaid ones did; but we were told that, unless the better paid clergy got larger pensions than anybody else, neither they nor their wealthy parishes would back the plan. The Church refused even to try our Lord's Way first; the only way to get better pensions for the underpaid clergy at all, was to appeal to the enlightened self-interest of the better paid clergy and the strong parishes; the underpaid clergy should be thankful for the crumbs, in the form of pensions, which would fall from the tables of the rich parishes!

I can hear many a reader indignantly exclaim, "None of that is true of my rector or of my bishop." Thank God, there are a lot of whom it is

THE SANCTUARY

Conducted by John W. Suter Jr.

ST. PAUL'S DAY

ALMIGHTY GOD, whose servant Paul while he journeyed with his companions was enveloped by a light from heaven, and made thy minister and witness; Speak thou, we pray thee, to us this day, that we, obedient to the heavenly vision, may rise from the blindness of error to the light of thy truth, and by thy grace may turn the hearts and minds of many to thee, the God of all goodness; through the power of Him who strengtheneth us, thy Son, our Saviour Jesus Christ. *Amen.*

not true, but it is so generally true that the treasurer of the National Council has been quoted to the effect that the giving of the Church this year for the general work is less than any time during the last twenty years.

There is a Christian Way—our Lord's Way. First, He walked it, demonstrated it (in the best tradition of business); then He put it into words. Now, He gives us His power, His spirit, to enable us to walk in it. It was so revolutionary, even compared with the much vaunted Golden Rule, that He had to call it a "New" commandment. It is still new. It is still His commandment. It is the commandment, the way for business. But it is also the commandment for the Church, and until the Church herself practices it, it ill behoooves her to demand that business do so.

The policy generally followed in dioceses, parishes and missions is based on two notions, neither of which is true. First, that it is proper for us to spend upon ourselves all we need for practically every thing we want. It is not unusual for the choir in a parish to cost more than the total we give to others. Second, that if we gave more for others, there would not be left enough for ourselves. The facts are, first, our Lord expects us to place the needs of others ahead of our own. Second, when we do, it will be found that there will be plenty for all of our own proper needs, including music. The more we give away, the more we have left.

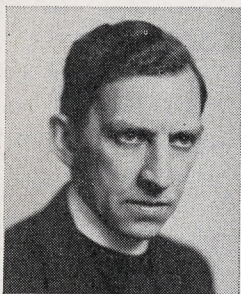
A Malvern for business by all means; but first, a Malvern for the Church!

Talking It Over

By

WILLIAM B. SPOFFORD

INTERESTING THINGS are happening in this defense business, both here and in England, which we ought to know more about. All-out defense does not necessarily mean profits, with restrictions of output therefore not infrequently imposed by management. Workers in Britain, out to win the war, complained about this to their union officials with little happening. A rank-and-file movement grew spontaneously as a result, with workers in the shops electing from their own ranks men and women to deal with the situation. This grass-roots rebellion, called the shop stewards movement,



has grown so strong that it has finally been recognized by the government, with Lord Beaverbrook taking a trip to Manchester not so long ago to confer with these workers. The interesting part was the demands they made: the men in the shops wanted to get on with this war business. They wanted more supplies of every sort to go to the armed forces, and to the armies of Russia and China as well. To do this job the workers indicated a willingness to work longer hours on less pay if necessary. But coupled with this demand, representing sacrifice on their part, they added: "No more business-as-usual; no nonsense from management on behalf of mere profits." Significantly, hardly anything has been said about all this in the American press which apparently does not want the workers here to get any silly ideas in their heads.

NEVERTHELESS American workers are getting silly notions. Over a year ago the C.I.O. union in the automobile industry presented a plan for the converting of plants into factories for the production of tanks and planes. Little attention was paid to it, with the executives of the industry, headed by Mr. Knudsen, chief of O.P.M., letting it be known that they were quite capable of man-

WHAT'S THE IDEA?

THE rector of a mid-western parish is seeing to it that all of his people have an opportunity to read the recent official document from the Churches of England, whether or not they join the parish Lenten discussion group. He has sent us the names and addresses of 250 parishioners with the order that THE WITNESS be sent to each one for eight weeks, commencing with the issue of February 12th. He is then sending a personal letter to each one, calling their attention to this Report on World Reconstruction and Economic justice (*The World We Seek*) and inviting them to meet with him each Monday evening for discussion. "But," his letter reads, "whether you are able to meet with us on Monday evening or not I do earnestly urge you to read this report each week as it is presented in THE WITNESS. Men by the millions are dying for a new world. Here the best minds of the Churches of England present to us what, in their careful judgment, this new world should be." If there are other rectors who wish to follow this example simply send the names and addresses. We will bill Easter Week just as we would with a Bundle Order.

aging their own affairs. The C.I.O. plan was therefore laid on the shelf. A year later it was discovered however, that the industry was still making automobiles, with thousands of workers in Detroit and other automobile centers unemployed because fewer cars were being produced. The situation got so bad that the workers in the Dodge plant sent two rank-and-file workers to Washington to see what could be done about it. They got the run-around in the O.P.M. office. It then flashed into the mind of one of these men that Secretary Morgenthau had declared some months before at the C.I.O. Convention that "It will be the workers who win this war." So as a last shot they called at the office of the Secretary of the Treasury, though without any idea they would see him. In five minutes they were in his office. These two workers told their story—no defense work being done; automobiles as usual, only fewer of them, with unemployment resulting; skilled men, needed in defense, walking the streets. The Secretary got the president of the Dodge Corporation on the phone and "invited" him to be in his office the following Monday. He also invited army brass-hats to be present. He then asked the two workers to remain in Washington. They met that Monday morning, with the president and the officers listening as these two men hesitatingly told their story. Result: the Dodge plant is now being converted into a defense industry factory—because two rank-and-file workers were sent to Washington to speak a piece for democracy.

THE DEMAND is now being made for government-management-labor councils in the industry, with all three having a voice in management. And if in the automobile industry then why not in others? So management is raising the cry of "socialism" and "bolshevism" and is putting up a vigorous resistance to any proposals that would curb their power, defense or no defense. Thus President A. T. Colwell of the Society of Automotive Engineers declared at the meeting of the society in Detroit on January 12th: "Too many people are trying to tell the automotive industry how to run its business." The answer to this is that the American people are not going to allow sons to die for lack of a plane, a tank or a belt full of shells, just because big-shot executives, on behalf of profits, insist upon business as usual. This isn't a peoples' war yet—fought for the extension of democracy instead of for markets and raw materials—but there are trends in that direction, with the shop steward movement in England and these two workers calling upon the Secretary of the Treasury possibly the beginnings of something significant. At least I, for one, hope so.

YOUR PRAYER BOOK

By
JOHN W. SUTER, JR.

THE confession of sins on the part of a congregation as an act of public worship, followed by public and corporate absolution, constitutes a unit in more than one Prayer Book service. This unit can have four parts: A Call to Confession (or Exhortation), A Confession, An Absolution, A Meditation (on the religious or theological background against which the transaction takes place). Not always do all four of these items occur in a service; but all of them are present in one service or another, and in any given service one can *feel* all four, each in its place, by making the appropriate use of silences. At least two (Confession, Absolution) are present in every such unit.

The "Dearly beloved" exhortation in Morning Prayer seems to some ears wordy and cumbersome, with its long series of paired nouns, paired verbs, and paired adjectives. However, "Let us humbly confess our sins unto Almighty God" does not satisfyingly take its place (though it is a lawful alternative), because it does not allow time for the evocation of a mood. Better, in this writer's opinion, would be a short bidding and a couplet, following the pattern used in the *English Book Proposed* in 1928. An example of this device is:

Let us pray for the Clergy and People.
V. Let thy priests be clothed with righteousness;
R. And let thy saints sing with joyfulness.

Best of all, perhaps, is the Exhortation in "An Introduction to Morning or Evening Prayer," in the same book:

Beloved, we are come together in the presence of Almighty God and of the whole company of heaven to offer unto him through our Lord Jesus Christ our worship and praise and thanksgiving; to make confession of our sins; to pray, as well for others as for ourselves, that we may know more truly the greatness of God's love and shew forth in our lives the fruits of his grace; and to ask on behalf of all men such things as their well-being doth require.

Wherefore let us kneel in silence, and remember God's presence with us now.

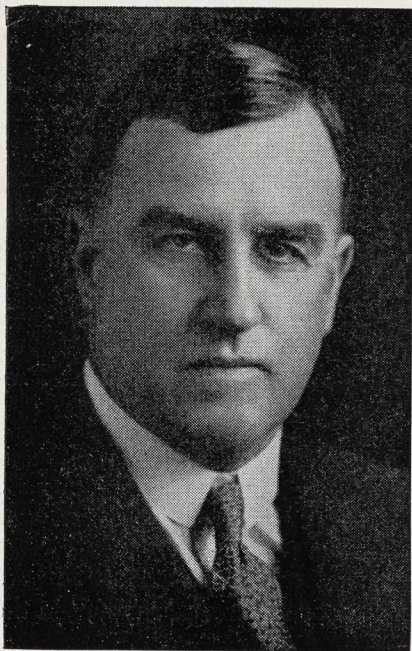
When a congregation is listening to an exhortation and thus being prepared for a corporate act, it should stand. This the rubrics imply, and the sense of appropriateness dictates, on page 75 as clearly as on page 5.

A War Chronicle From Honolulu

*Rector Thinks District Should
Have Foreign Missionary Status*

By E. Tanner Brown

★ *Special to THE WITNESS by Air Mail:*—Can you imagine arriving at your church early on the morning of New Year's Day and finding a congregation which taxed the capacity of the building? Then later at a ten o'clock service being forced to have extra chairs brought in for the congregation? That happened at St. Clement's in Honolulu, which I serve as rector, twenty-four days after a supposedly friendly nation had at-



Kenneth C. M. Sills, president of Bowdoin College who, with Bishop Keeler of Minnesota, made a survey of the Church's work in Hawaii. The report will be further considered when the House of Bishops meets in Jacksonville.

tacked American soil. Of course there is the practical reason of nightly blackouts, with no one allowed on the street after an early hour without official permits. So we had a nice long sleep on New Year's Eve in usually gay Hawaii. But behind this I am sure that the reason the services were so well attended, and the Day of Prayer urged by the President of the United States, was the fact of war and a consciousness of their need of God on the part of multitudes of people.

Here in Hawaii we are buckling down to a long hard pull, with everybody helping. If there are Mainland people who get sentimental over this business and do not want to put their backs into it just invite them to come out here and look at the long rows of graves where American boys lie. Or let a parson baptize the baby of a splendid young bomber and wonder how long that baby will have a dad. Or marry a girl to a stalwart young flyer and have her hesitate and tremble over the words, "Till death us do part." Or visit a young widow of a soldier who had no chance to fight back, so sudden was the attack. A few experiences of this sort and a man soon changes his tune.

Yes sir, prayer means a lot to us and we are using it. But we are mad clear through, which may or not be Christian, but it is nevertheless the truth. I doubt if there is an ounce of fear in all these Islands, so don't any of you people on the Mainland worry or feel sorry for us.

Things of course change rapidly under the stress of war. Here at St. Clement's, for example, we have nearly completed our new church which was to care for a greatly increased population. Now we are losing two hundred service families by evacuation out of this parish alone. But it does not bother us; we will go out after another congregation for the lovely new building.

Nevertheless the situation does strike us as having its funny side. It is the diocese I am concerned about since business has changed a great deal, with basic industries producing not more than fifty per cent of normal, so occupied are we all with war activities. The deputation that came to us from the National Council did a lot for us. But Bishop Keeler of Minnesota and Dr. Kenneth Sills of Maine cannot sit forever beside the officials at national headquarters, who are now taking over the correspondence so that we are about to be put back to the status of a Mainland missionary district where furloughs are not needed and travel expenses are not a burden. I do hope that the National Church will recognize the value of the work

in Hawaii and realize that we cannot continue, under the amazing situation that now exists, to maintain the work on our own resources to the degree that we have in the past. (Since Mr. Brown wrote the above Bishop Littell has resigned as Bishop of Honolulu, partly, at least, as a protest against giving the district the status of a missionary district in Continental United States. The matter will be dealt with further when the House of Bishops meets February 4-5 at Jacksonville, Florida.)

Those of us here are likewise greatly concerned about the Philippine Islands. I can be personal about this. A year ago a young soldier from Vermont helped our youngsters trim our Christmas tree. Six months ago he went to the Philippines. So no matter how vigorously fat Senators thump their chests and shout, "We will get back those Islands," we know it is these young men who have the job to do. I think this is the message from Hawaii—that the United States, our soil, has been attacked. War is real. Our boys have died and life for Americans has been turned upside down and on American soil. American cities have felt enemy bombs and over one stares an enemy flag. And with it all aloha from Hawaii and the plea that the Mainland join in facing reality.

Annual Meeting

★ The Annual Meeting of the Church Publishing Association will be held on the evening of January 29th at the Town Hall Club, 123 West 43rd Street, New York City. It is a dinner meeting at \$1.50 a person. The speakers will be Bishop Ludlow of Newark and Mr. William I. Nichols, an editor of the magazine, *This Week*. Further information about the Association will be found on the last page of this number. Any interested in the aims and purposes of the Association are invited to attend this dinner whether or not they are members. Please communicate as soon as conveniently possible with Mr. Frederic D. H. Gilbert, Secretary, Eight Washington Mews, New York City.

Call For Christian Offensive

*Presiding Bishop and Others Issue
Reports on the State of the Church*

By W. B. Spofford Jr.

★ A number of important pronouncements have been issued during the past week by the official agencies of the Church. Foremost was the call for a "Christian offensive" to convert the world to God's purpose which will be in every respect as aggressive and effective as the government's military offensive, sounded by Presiding Bishop Tucker before the Forward Movement commission's annual meeting in Washington, D. C. The next great task of the Church, asserted the Bishop, is to convert people to a knowledge and acceptance of God's purpose for the world. This he proposed as the next objective of Forward in Service, saying: "If the program of Forward in Service from now on is to be vital and valuable, it must take account of the urgent pressure under which we live. If it is to be worthy of the Church of Christ it must lead us all to make to our country and the world at large a contribution that is clearly and completely Christian. Our ideals, our purposes, and our goal must be felt and expressed in Christian terms and pursued from Christian motives." Stating that it was a matter of deep satisfaction that the emphasis for 1941-42 should be worship and prayer. Bishop Tucker declared that "Now we have prayed, we can do more. After communion comes action." The watchword for 1942-43 he proposed, should be Conversion to Christ for World Service.

Then there is the announcement that over 17,000,000 pieces of literature have been distributed by the Forward Movement since its inception in 1935, according to a report submitted to the commission by the Rev. Harold J. Weaver, business manager. Forward—Day-by-Day, the booklet of daily Bible and inspirational readings has passed the 14,000,000 mark. Other items with outstanding totals are Prayers, New and Old, 224,000; The Episcopal Church, 600,000; War-time Prayers, 106,000; and the Act of Affirmation, 425,000.

At the same time Vice-President James Thayer Addison of the National Council, in charge of the missions, addressed a communi-

cation to the Church asserting the everlastingness of the Christian Church, and called for the rejection of any proposals to elimi-



The Archbishop of York, the chairman of the Commission of the English Churches whose Report on World Reconstruction and Economic Justice Stirs Churchmen throughout the World.

nate foreign missionary work. Declaring that the war was changing many things and that we should be called upon for effort and sacrifice on an increasing scale, and "that the days are coming when whatever is merely optional or ornamental must go by the board," Secretary Addison said that the Church, which alone can inspire the "peace at heart for which we long, and the purity of purpose without which the war may be fought in vain" will stand steadfast. Finding people who are saying that even if the Church must be maintained in war time, it must surely be on a reduced scale, Addison replies "That is true without a doubt. Whatever is not vital and essential

in the Church may have to be severely pruned away. To give up what is unessential is to add to our fitness, like an athlete who goes into training. To give up what is essential is like losing a vital organ . . . sure to bring weakness and death." Stating that "the Christian missionary enterprise is the greatest redeeming feature alive today in a tortured world," and "essential to the vigor and vitality of the Church," he urged all Christians to reject any proposal to eliminate foreign missionary work. "Christian missionaries are representatives of international cooperation and interracial fraternity. Instead of exploitation and oppression, Christian missions stand for sympathy, fellowship, and selfless ministry to the needs of men . . . for complete trust in the power of the spirit, and in the ultimate victory of Christian love. Wherever the Church is planted in the non-Christian world, there is a light burning. We must keep those lights burning all the more resolutely when the skies are darkening around them."

Virtually every diocese in the Church has responded to and followed the general outlines and objectives of Forward in Service during the first year of the ten year program, according to reports reaching the Presiding Bishop. Increase in church attendance, in contributions, in pledges, and a deepened religious life have been reported from large numbers of parishes. Highlights include: Pennsylvania with Schools of Prayer in eighty parishes; Kansas, with the greatest number of confirmations in history in prospect; Chicago, with a diocesan wide mission and a chapel in a downtown office building for daily prayers; Los Angeles, all parishes thinking in terms of Forward in Service, and a pilgrimage to every parish and mission made by Bishops.

PLAN YOUR LENT NOW THE WORLD WE SEEK

The report of an official commission of the churches of England will be presented in the eight Lenten numbers of

THE WITNESS

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News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Students and the Draft

★ "Should the Church permit or encourage students now in seminaries, or planning to enter them, to accept the status of exemption from the draft, as it now stands under the selective service act?" was the question discussed by the committee on standards, part of the standing committee on theological education. The basic consideration was that seminaries and the ministry should not be made means of escape from military service. Further, many felt that the future leadership of the Church should not be withdrawn from the common experience of many in their generation. On the other hand, there was evidence that the Church is at present barely replacing those who withdraw from active ministry each year, and the recognition that the ministry is dedicated to an allegiance which transcends our human conflicts and even the national interest. After careful deliberation, the committee recommended: That students now enrolled in the seminaries complete their preparation, realizing the responsibility laid upon individual conscience; that some men, because of previous training or special qualification should well postpone their preparation; that seminaries should admit men qualified under the canons, but ineligible for military service on physical grounds. In the case of men eligible for service, but not yet drafted, it was the opinion that seminaries should accept the present selective service act, and admit men with strong qualifications for the ministry, emphasizing the obligation of all concerned to admit only those whose promise for the work was exceptionally clear.

No Headline Speaker

★ There will be no "headline speaker" at the annual meeting and annual dinner of the Church Army, which is scheduled for January 22. Instead of one main speaker, there will be seven-minute talks by members of the uniform staff, on various phases of their work. Speakers will include: Ven. Ernest Sinfield, Sister Barbara Stone, Miss Lucy Kent, and Sister Frances Jolly.

Unity in North Dakota

★ A Presbyterian minister recently joined with an Episcopalian in celebrating the Holy Communion at a service held at All Saints, Minot, North Dakota. The invitation was extended by the Rev. H. N. Tragitt Jr., with the pastor of the First Presbyterian Church accepting. Members of both congregations were present at the service and both clergymen administered both elements of the sacrament to those who came forward to receive. It is reported that neither Mr. Tragitt nor Mr. Strahl, the Presbyterian minister, consulted his ecclesiastical superiors before taking this step, but each man stated that he believed he was carrying out the logical implications for a local community of the national commissions who have been holding conversations on the Concordat and on Joint Ordination.

Blind Are Entertained

★ Over forty blind persons in the Phoenix, Arizona, area were guests at a party given by the Auxiliary Board of Trinity Cathedral during Christmas week. Features of the evening included welcomes by Dean Edwin Lane, and Archdeacon J. R. Jenkins, who spoke to the Spanish speaking people in their own language, a musical program, quiz games and refreshments. During the evening preliminary steps were taken to form an organization for blind people and other social events for them.

Oppose Joint Ordination

★ The American Church Union and the Union for the Maintenance and Defense of Catholic Principles, two Anglo-Catholic organizations, have submitted a memorial to the House of Bishops protesting against the proposed plan of joint ordination with the Presbyterian Church. The document is sent out by the Rev. S. C. Hughson of the Order of the Holy Cross, acting as chairman of a joint committee of the two organizations. After presenting seven reasons for opposing joint ordination, the memorial calls upon the House of Bishops to reject the proposal "as

not conducive to the good order of the Church." Among the reasons set forth are that no place is provided for deacons in the proposed agreement; confirmation is set aside; the question is raised as to whether a presiding minister of the Presbyterian Church has equal episcopal powers with the Bishop of a diocese of the Episcopal Church; the proposal would introduce two faiths into the Church; and the rather



Bishop Benjamin Dagwell of Oregon who has accepted a Appointment by the Attorney General of the United States.

strange statement, "Are we prepared to entrust the teaching of the children of the Church to those who have never made any profession of believing that which they will be required to teach?"

Serve on Hearing Boards

★ Mrs. Mary Simkhovich, Churchwoman, head of Greenwich House, New York, and Bishop Benjamin Dagwell of Oregon have accepted appointments by the attorney general of the United States to serve on alien enemy hearing boards. Doubtless there are other Churchmen serving in this capacity, though these are the only ones reported to us.

Speed Up Theological Education

★ Plans to speed up theological education of students in the Church's seminaries by means of summer courses were studied by the joint commission of theological education at a recent meeting in St. Louis. The shortening of the required

period is regarded as a war measure, along with such problems as "the attitude of seminarians toward enlistment in the armed forces, or more specifically, toward the draft; the similar problem faced by postulants still in college; the possible danger of lowering standards through shortened courses; and the consequence of enlistments on the normal supply of ordinands." The Commission proposed to communicate with all army and navy chaplains, calling their attention to the probable shortage in candidates for the ministry, and to their opportunity to secure candidates from officers and men in their own units in the period after the war. The commission recommended closer relationships between boards of examining chaplains and the seminaries, "with less formal and rigid methods than now employed," by the boards. "Non-seminary candidates of suitable maturity and intellectual background should be encouraged to study for Holy Orders," was also recommended by the commission, adding that a minimum of one year's study in seminary should be required.

Cards to Soldiers

★ Every Church member in the diocese of Newark who is in the armed forces received a Christmas card personally signed by Bishop Benjamin M. Washburn. More than 600 cards were sent out. Decorated with a picture of All Saints' Chapel in the diocesan house, the card's message read: "At the altar of All Saints' Chapel, we count it a privilege to pray daily for you and the other men from our diocese who serve their country by land, by sea, or in the air. May Christmas cheer be yours."

Prayer for All Nations

★ A unique service was held recently at Trinity Cathedral, Cleveland, when Dean Chester B. Emerson, as head of the city's federation of churches, invited all the pastors of the city to participate in a service of prayer for all nations. Clergy from nearly every Protestant Church joined in the procession and the large church was filled. There were prayers for all nations, friends and foes alike.

Art for Dallas Cathedral

★ "The Nazarene," first-prize winning statue among the 80,000 entered in the national exhibition of the American Physicians' Art Association last year, has been purchased by Mr. George Beggs of Fort

Worth, and presented to St. Matthew's Cathedral, Dallas, Texas. The plaster cast, finished in antique bronze, was the work of Dr. A. L. Wolbarst of New York, who contributed it to the British War Relief Society of New York, proceeds to be used for the bomb-shocked children of the British Isles.

Objectives in Lenten Giving

★ Urging sacrificial giving to the national students' Lenten program, the division of college work outlined three objectives as a challenge to

Episcopal students. The first is the World Christian student service fund which provides aid to students and professors who are war victims. In China, where two-fifths of the 45,000 college students are on relief, the fund wants to spend \$50,000 for reconstruction. In Europe, there are over 3,000,000 men, averaging less than 25 years of age, in prisoner-of-war camps, and there are thousands more in refugee camps. The fund wants to give \$50,000 to help these young people. Here in America too, there are hundreds of refugee stu-

THE WORLD WE SEEK

The Report on World Reconstruction and Economic Justice of the Churches of England will be presented in eight numbers commencing February 12 for

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dents, many of whom need assistance. In China, the Lenten program plans to aid the work of John Foster, WITNESS editor who is the Church's missionary specializing on the development of the industrial co-operatives which are making life possible for more than 100,000 Chinese people, and which need to be greatly extended, to care for a million persons. Aid to the village schools in Liberia which carry culture and training for leadership into places untouched by other helpful agencies is another objective of the program.

Called to Newport Parish

★ The Rev. Lauriston L. Scaife, assistant at St. Thomas Church, New York, has accepted the rectorship of Trinity Church, Newport, R.I., where he succeeds the Rev. Stanley Hughes who recently resigned after a rectorship of thirty-six years.

New Dean of Bexley

★ Announcement was made on January 12th of the election of the Rev. Corwin C. Roach as the dean of Bexley Hall, the seminary of Kenyon College, Gambier, Ohio. He has been a professor at Bexley since 1930.

Native Priest Dies

★ The Rev. Paul J. Mather, Alaska's only native Episcopal priest, died on January 8th at the age of 63. Many will remember him as the clergyman who toured the United States with Bishop Rowe twelve years ago and delighted Church audiences with his personality, eloquence and life-story.

Negro Polytechnic Institute

★ Saint Paul's Normal and Industrial School, in Lawrenceville, Va., one of the oldest schools for Negroes operated by the Episcopal Church, has changed its program from one primarily for high school age students and teachers' training to one including industrial training for all, and work on college levels. In keeping with the change of program, the name of the school has been changed to St. Paul's Polytechnic Institute. Since Virginia has adopted a law requiring teachers to be college graduates, and has provided a teachers college for Negroes, the trustees have felt that the energies of the Institute should be devoted to industrial and trades courses, in response to increasing demand. Plans are being made for the higher levels of courses to be extended to cover four years, making graduates eligible for a B.S. degree. Provision is also

being made for short specialized courses in certain trades.

What's the Cause?

★ There has been a general trend toward increased attendance in Episcopal parishes since this country entered the war, according to a survey made by the National Council covering the period from December 7 to the end of the holidays. Many reports expressed uncertainty as to whether it was caused by the war. A summary of trends in parishes over the country finds an increase in attendance and offerings in many states, including Virginia, Texas, Indiana, Minnesota, Tennessee, Wisconsin and Georgia. Notable gains in attendance are recorded in Iowa, Washington State, and Long Island, which had the biggest Christmas congregations in its history.

A Sports Announcer Speaks

★ A first class sports announcer held the attention of a parish's young people as he talked on the relation between sports and war—and showed how, "It isn't life that is so important, but the courage that you bring into it." Red Barber was addressing the youth of St. James the Less Church in Scarsdale, N. Y. "Courage," he said, "is the thing that keeps a man playing the game while every physical faculty in him cries out for him to quit." This was demonstrated nobly by such men as Dizzy Dean, who in the 1938 series,

pitched against the Yankees with an arm so sore the agony was plain on his face, and again by Ted Williams, who last year, after achieving an average of .400, went on, under such great pressure it seemed impossible for him to continue, to achieve a magnificent average of .406. Stating that just as sports have reflected our democracy, now, in the fight for democracy, we shall have to continue to exhibit the courage that has made sports what they are, "Red" declared that we must be courageous in all things, little and big . . . for "victory in some of the most important games ever played depended on some very small things."

New Headquarters Secretary

★ Rev. C. Avery Mason, rector of the Church of the Ascension, New York, has been appointed office secretary of the Forward in Service program, it was announced to the commission by Bishop Tucker at its annual meeting. Dr. Mason will take over much of the administrative work of Forward in Service now being carried by Rev. Arthur Sherman, thus releasing him for important field conferences planned for the coming year.

Bishop's Men to Help

★ The Bishop's Men, a lay organization of the diocese of Rochester, N. Y., founded by the Bishop in 1937, is sponsoring the army and navy commission's appeal for funds

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in that diocese. Each year the group has given a special thank offering to some work of the Church. This year, in response to the appeal of the commission, for \$385,000 towards work with men in the armed forces, the Bishop's Men plan to enlarge the scope of the offering to the entire diocese.

Stresses Spiritual Discipline

★ "Unless man develops spiritually, man's brain will destroy him," said Maude Royden speaking on, "What future for today's youth" at the annual meeting of the youth consultation service of Newark, N. J., last week. Miss Royden said that in England youth seemed to fall into two groups; those brought up to be disillusioned about the last war, and those reared as absolute pacifists. Of the latter, those who did not feel that they could apply this theory in the present case, suffered a loss of religion. Answering both these viewpoints, she said that the whole thought that winning a war would secure peace was a mad idea, and that to be "disillusioned" into realizing this fact might be best for us, for it is frustrating to believe what is not true. The fact that there was no romantic glory about war today, that people recognize it as a tragedy for aggressor and defender alike, is a step forward. She declared the need for a more intensive spiritual discipline for Christians than ever before, and mentioned Ghandi, who had developed such effective spiritual weapons that the British government did not dare to let him die during his protest fasts. But, she warned, such power as his did not come in a day, but was built up throughout his lifetime.

Social Relations Sunday

★ Christian Social Relations Sunday, due to fall this year on January 25, was instead on the 18th in many parishes, due to conflict with the Feast of St. Paul, according to Rev. Almond Pepper of the Department of Christian Social Relations of the National Council. Stating that there was ample reason to believe that Social Relations Sunday would be observed widely this year, Mr. Pepper suggested that "The close relationship between worship and service can be brought out clearly by emphasizing the Christian social relations character of the prayer 'for the whole state of Christ's Church,' . . . noting especially that the people are praying for those who 'administer justice, to the punishment of wickedness and vice', as well as

for those who are 'in trouble, sorrow, need, sickness or any other adversity'."

Church and Defense

★ The role of church organizations in civilian defense was discussed by clergy, social service workers, and heads of various organizations in the Diocese of Chicago at a special meeting with local civilian defense authorities on January 20. Certain types of parish organizations are expected to have a definite place in the defense set-up. For example, Boy Scout Troops are to be instructed in specific duties, in case of an emergency, and boys may be used as messengers in the event of disrupted communications.

Clergy in Defense Conference

★ A Conference, to discuss the place of the clergy and the Episcopal lay-people in helping to organize defense was held in Cincinnati, on January 9. Bishop Hobson opened the meeting with an address stating the need for personal dedication in this time of crisis, and that there can never be a successful compromise between good and evil. "The only sort of victory we should seek," said the Bishop, "is that victory which will give us a chance to extend and establish the basic religious truth that 'God created man in His own image'." Declaring that the Church must have an official position in time of war, the Bishop named three

possible ones: "To stand aloof from any active participation; to fall in line with the attitude of a majority of the American people, placing emphasis on 'secular patriotism' or revenge; or to face the fundamental religious issues involved in the present world revolution—seek to understand—with motives that are worthy." "To follow the first course, said the Bishop, would make us guilty of a dualism in thinking that religion can be divorced from men's actual experiences in this world, and "fatal for the spiritual life of America." The third course is the only one for Christians to take, he feels, for 'it is necessary for us to believe that it is right to fight if

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we are to fight at all as Christians." Following an address by Dr. William Keller, medical officer, fifth corps area, civilian defense, the entire body of clergy voted approval of Keller's plan for the part that they could take. It included: All clergy taking first aid courses, promoting volunteer nurse aids to help local hospitals which might be unmanned, offering parish houses for first aid stations, training courses, and day nurseries for families working for defense, and hospitality for refugees in the event of bombing seacoast towns.

Bentley on Leave

★ Rev. Cyril E. Bentley, director of the American Church Institute for Negroes, has been granted leave of absence by Presiding Bishop Tucker to enter the navy. He had been a member of the naval reserve since 1931, with the rank of Lt. Chaplain. For ten years, Bentley has been with the Institute, assisting Rev. Robert Patton until 1940, and taking over the directorship when Patton retired. While he is in the navy, Mr. Patton will direct the work.

The Army-Navy Commission

★ Organization for the appeal of the army-navy commission for funds goes forward all over the country. Under the leadership of Bishop Lawrence, the diocese of Western Massachusetts is plunging into the campaign to raise its share of \$3,000. Speakers, Rev. Louis Pitt, Dean

Washburn, and Rev. Thomas Sparks, addressed the three convocation clergy meetings, and at the same time met with groups of laymen in three centers of the diocese. Western New York, which has contributed many chaplains to the services, pledged support to the plans of Bishop Sherrill, chairman of the commission.

The Church in War Time

★ The widespread, responsive interest among all the churches, and their effective organizations for entertaining men in the armed forces, have made it unnecessary for the USO to establish a center in Richmond, Virginia. This, in spite of the fact that the many military and naval reservations in the eastern part of the state make it a problem of no mean size. Each of the stronger religious bodies in the city has provided a center for soldiers, primarily of its own faith, and a special effort is being made by the churches, in cooperation with the English-Speaking Union, to provide for the entertainment of British sailors from

ships coming to port in the vicinity. The Episcopal center for soldiers and sailors is located in the spacious basement rooms of St. Paul's Church, which have been equipped with pianos, radios, games, writing materials, reading matter. The center is open every week-end, with women of the several congregations taking charge and acting as hostesses. Over ninety men a day come to the center. The whole project is financed by offerings from the Episcopal Churches in the city and suburbs.

American Bible Society

★ A budget of \$1,062,200 for the work of the American Bible Society in 1942, in addition to the present year's Emergency War Fund of \$165,000 was approved by the 49 members of the Society's advisory council meeting recently in the 23rd annual session with the officers of the Bible Society at the Society's headquarters in New York City. Forty denominations were represented by the membership of the Advisory Council. Accompanied by visual aids, the morning was spent

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in the presentation of the Society's purpose and processes, the progress in translation work, the problems of publication at home and abroad and the present outlook for distribution in the United States and the nearly fifty countries in which the Society is at work. Announcement was made of expansion in the Bible Society's service to the blind through the production of talking book records of most of the Old Testament. Gilbert Darlington, treasurer, analyzed the Society's sources of income with special reference to the need for increased support from the church bodies and their individual constituent congregations. The group also was confronted with the War Emergency with which the Society is faced, reviewing its achievements since the special budget was adopted July 1, 1940, analyzing its present needs which are increasing continually and surveying the potential resources from which the present year's emergency fund of \$165,000 may be secured. It was pointed out that this sum which equals over 54% of the Society's regular budget of expectancy from living donors for 1941 cannot be realized without emphatic presentation to the promotion bodies of the various denominations and local congregations.

Appointed for College Work

★ Two new members have been appointed to the national commission on college work, it was announced by Presiding Bishop Tucker. They are Rev. John Heuss, rector of St. Matthews, Evanston, Ill., chaplain to Episcopal students at Northwestern, and chairman of the college work commission of the fifth province, and Rev. William Turner, rector of St. Paul's, in Winston-Salem, N.C., chairman of college work of the fourth province.

Bishop to Speak Over Radio

★ Bishop Theodore R. Ludlow will address the English speaking world on the second Sunday in Lent, March 1st from 12:45 to 1 P.M. on the program of N.B.C.'s international short wave religious broadcast. Just prior to the opening of the war in 1939, Bishop Ludlow was one of the visiting preachers from America to England.

History in Iowa

★ In 1841, the first Episcopal Church in the State of Iowa was erected in Muscatine. It was a simple log building with pews of black walnut, painted white, for "Walnut was the best wood to be

had for them, but too common without having it painted." In a special service of Thanksgiving, the congregation celebrated the rehabilitation of the present edifice, a Gothic stone structure. Enlargement, painting, and fluorescent lighting add to the beauty of the building. Trinity Church is the place where the diocese of Iowa was organized in 1856.

Cooperation in Atlanta

★ Diocesan-wide cooperation with the Red Cross and Civilian Defense units is reported from Atlanta. The parish house of the Church of the Incarnation is used 60 hours a week for first aid courses. Sewing units, first aid, and home hygiene study groups are held several days a week at the Cathedral of St. Philip, and women from St. Luke's sponsor definite days at Red Cross headquarters, furnishing workers, supervisors and teachers. A Red Cross canteen unit is using the kitchen in the parish house of All Saints. The food prepared is distributed to members of the home guard, stationed to watch important dams and water works.

British Pilots in Georgia

★ Real fellowship in the Church is being provided by members of St. Paul's in Albany, Ga., for the ever-changing group of British boys being trained in aviation schools near there. They are provided transportation to the services, taken home for meals, and, were guests at a reception held for visiting Bishop Middleton Barnwell. The Bishop and Mrs. Barnwell talked informally with the boys about England, resulting in the exclamation by one of them, "The Bishop knows England better than we do." Five of the British cadets have been confirmed by the Bishop, and a number of them have volunteered to serve at the altar and sing in the choir.

Church Map for Servicemen

★ A folder inviting soldiers to attend the church of their choice, and containing a map of churches with timetable of services and Bible classes was printed and distributed by the ministerial association of Dover, Del., considerable number of service men responded to the invitation.

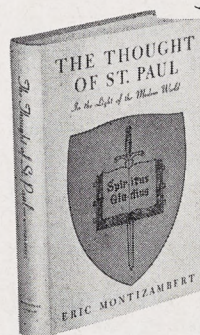
Urges Realistic Lent

★ "A realistic Lent" has been asked for by Bishop Fred Ingle of Colorado, in stressing the need at this time for alertness in ministry, development of churches and parishes

into centers of spiritual power and activity, a program of Lenten services planned to reach all communicants, particularly young people and men in the services, and a Prayer Minute a day.

Admission—Warm Clothes

★ An article of warm clothing to be donated to Britain was the admission price to the annual gathering of the Young People's Fellowship of St. John's, in Wilmington, Del. The silver offering went to the army and navy commission. Fellowships of other churches in the vicinity joined them for the occasion.



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Inevitably, as any competent study of the Apostle must do, the book faces the problem of re-union, analyzes the primitive conception of the Christian Ministry and the Sacraments. Incidental to the discussion of the Ministry, the position of the Papacy is dealt with both in its relation to the Bible and to the Church. The pastoral ministry is dealt with at some length, especially in the field of practical psychology. This is associated with the study of the Apostle's ethics and his teaching on the work of the Holy Spirit. Adequate selected bibliographies are included in addition to the footnotes.

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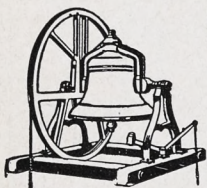
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REPLY: It is our policy to blame all typographical errors upon the linotype operator who, in spite of a strong union, is defenseless in such matters. (Operator's Note: That's what you think—come the revolution and see what happens to you highbrows.)

WILLIAM E. SWEET
Denver, Colorado

I wish to congratulate you heartily on the new WITNESS. You are doing a great piece of work and I bespeak for you every possible success.

REPLY: We are grateful to the former governor of Colorado, and the Moderator of the Congregational-Christian Churches, for his good-wishes.

PHILIP BIMSON
Minneapolis, Minnesota

I like THE WITNESS but I think it is altogether too Protestant. I don't know why you always tack "Protestant" on everything. In our creed it says we believe in one Catholic and Apostolic Church. So why do you persist in adding "Protestant" to the Episcopal Church. You always speak of "ministers" so again I refer to the Prayer Book where it says the ordination is into the priesthood. Please explain yourself.

REPLY: We're not too fussy whether the Church is called Protestant Episcopal or just plain Episcopal. The fact remains however that the official and legal name of our Church is The Protestant Episcopal Church. So too with the word "minister": we recognize our clergy as priests, ministers, pastors, rectors, and even executive secretaries and are apt to use whichever first pops into mind.

FRANCIS W. DUNCAN
Eau Claire, Wisconsin

For the sake of us who believe in the catholicity of the Protestant Episcopal Church, refrain from publishing catty remarks of defeated protestantism in a paper so widely circulated throughout the Church as THE WITNESS. Attitudes, as those expressed about our Roman Catholic brethren, are absolutely uncalled for in a world that needs Christianity so very badly. One cannot help but admire and envy the unity of the Roman Church when one reads statements by her bishops. Would that we had some of that unity instead of the bigoted, jealous partisanship so terribly rampant in our Church.

REPLY: Again to quote the "Statement of Policy" that appeared in our issue of November 6: "Our aims and purposes are liberal, evangelical, social and completely loyal to the noblest elements in our Episcopalian tradition." Wherein we fail, as on occasions we must, we are glad to be corrected.

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ECUMENICAL TRENDS IN HYMNODY

Edited by Howard Chandler Robbins. Commission on Worship, 297 Fourth Ave., New York City. 20 cents.

A collection of papers under this common title, dealing with modern trends in the Methodist, Lutheran, Presbyterian, Moravian, Congregational, and Episcopal churches. There is also an article on the hymns of the United Church in Canada. This excellent new book makes one aware of the great progress in hymnology now underway. A real reformation in Christian worship is taking place the world over, and it is good to know of progress in other churches than one's own. Dr. Robbins has stressed the ecumenical character of this movement. Surely this is right. No doubt we are going to achieve Christian reunion far sooner if we learn to sing the same hymns—provided they are good ones. Apparently all of the hymnals now in use are being scrutinized and revised.

—F. C. G.

DIPLOMACY AND GOD. By George GLASGOW, Longmans, Green & Co., New York, \$2.50.

As the title suggests, Mr. Glasgow's fervently written book contends that diplomacy and God are antithetical. The author, a British diplomatic correspondent and recent Roman Catholic convert, divides his book into three parts: how diplomacy should be practiced—on a basis of Christian unselfishness; how it has been practiced; and what he proposes as a remedy. Written with a convert's conviction, Mr. Glasgow's opening indictment of international affairs is as undeniably sound as it is severe, and his remedy (Absolute disarmament and a "New Capitalism"), although scarcely a satisfactory one, represents some thinking for the future. These reasons, plus very able analyses of Russian strategy and our present economic ills, warrants one's reading this book.

Unfortunately, however, if parts one and three are thought-provoking, part two is just plain provoking. Mr. Glasgow's emotional zeal makes it much too confusing. His exposition is not only disjointed, but his concept of "high diplomacy" is obscure. He

fails to drive home the fact that diplomats are representative of and no better than their countries. Hence, a von Ribbentrop. Furthermore, his muddled opinions—pro-British, pro-Vatican, pro-Franco, anti-French, anti-German, anti-Mussolini, and anti-American—show a rather shallow understanding of history and

politics (e.g. The British won the last war with French help; America's entrance was delayed by its "strategic sense" and its desire for financial gain.). Any experienced correspondent should do better than this!

Thus, part two should be thrown away, and the other two parts boiled down. Otherwise, Mr. Glasgow's simple liberal Christian message is lost in his personal emotions manifested in his nationalism and his newly-adopted faith.

—J. M. LUDLOW

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