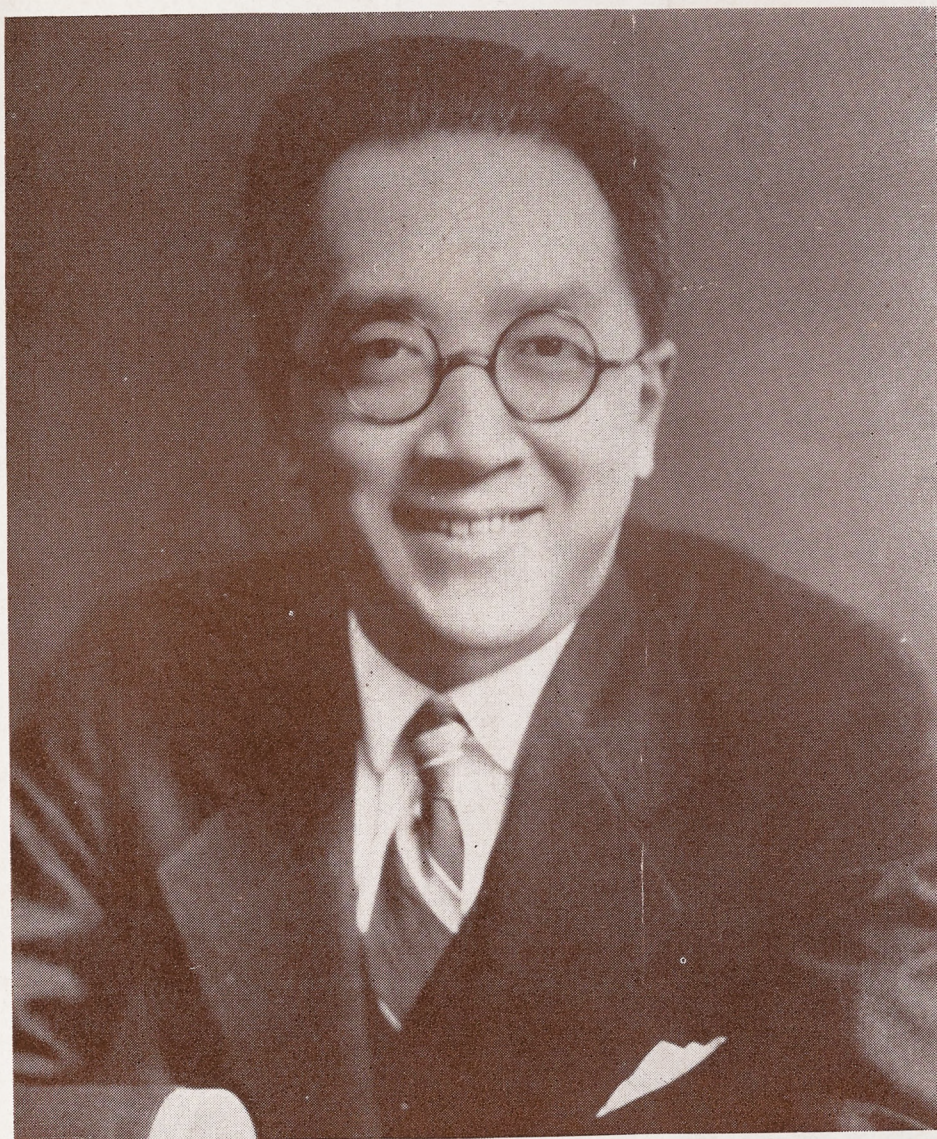


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# The WITNESS

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MARCH 12, 1942

AMBASSADOR HU SHIH  
TELLS CHURCHMEN OF  
STRUGGLE FOR PEACE  
(story on ten)

## BISHOPS ON SAN JOAQUIN



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

THE HEAVENLY REST, NEW YORK  
Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 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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Park Avenue and 51st Street

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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.

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.

THE CHURCH OF THE ASCENSION

Fifth Avenue at Tenth Street, New York  
The Rev. Donald B. Aldrich, D.D., Rector  
Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.

Daily: 8 Communion; 5:30 Vespers.  
This church is open day and night.

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.

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For Christ and His Church

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MARCH 12, 1942

VOL. XXV

NO. 47

## 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.

Daily: 12:10, except Saturday.

Wednesdays: Holy Communion, 10 A.M.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

Rev. Theodore P. Ferri's, 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.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.



# EDITORIAL

## Conference On Peace

IT IS a commonplace to say that America is behind England and other countries in planning for a new world. Yet it cannot be stressed too often in these war days. To most Americans this war is still merely an unpleasant interruption of normal living, with the good-old days of stock market booms returning once the Nazis and Japs are disposed of. The speaker on one of the most popular of radio programs, the Ford Hour, indulged in just that sort of twaddle only last week. It is a satisfaction, therefore, to call attention to the significant conference held last week under the auspices of the committee for a just and durable peace of the Federal Council of Churches. There several hundred delegates, representing all of the churches except the Roman Catholic, discussed frankly the religious, economic, social and political problems that must be solved if we are to find a durable peace. Those responsible would doubtless be the first to say that it was but a beginning. Certainly no agreements were reached for our post-war world to compare with the findings of the Malvern Manifesto or the more recent report of the British Churches. But the conference was a good start, as our readers will see from the report in this number by Mrs. Henry Hill Pierce, who was one of a large number officially to represent the Episcopal Church. We congratulate those responsible for it and pledge our support to their effort to build a world based on justice and brotherhood.

## Not Either But Both

IT IS heartening at this time of emergency that so many are accepting the challenge and are really doing something instead of just talking about it. Thousands are learning to be air raid wardens; discovering pressure points to control arterial bleeding; giving artificial respiration; making up balanced diets. It is all to the good. It gives pur-

pose to people who never had it and more specific outlets to those who have always lived lives of service. It is doubtless more exciting to belong to the motor corps, with a pretty uniform and the assurance of tires for the car, than to belong to the altar guild. Yet one of the things we are fighting for is freedom of worship. This does not mean, as so many think apparently, freedom to ignore religion but freedom to practice and spread it. First aid and classes on nutrition won't do it. The work of the Church also must be carried on.

If everyone is so busy taking courses that they have time for nothing else, who is to visit the sick, provide instruction for youth, and above all keep alive the spirit of co-operation and brotherhood under the guidance of God? Civilian defense by all means, with all the hard work that it calls for, but not to the neglect of your parish. It is not a case of either—or, but both.

## Prayer Is Dangerous

FOR some time we have meditated on the sermonic possibilities of a sign outside a church we pass frequently. In bold white letters on a black background it proclaims each day, no matter what the news from the Southwestern Pacific: Why Worry When You Can Pray. But in the meantime

some of our brother clergy, singly and in groups have appropriated the slogan and put it to practical use. They have altered it somewhat so that its original meaning is changed, but in its altered form it is much more useful. These brethren have been worrying, decidedly. Worrying so much that they have been spurred to action. They have been worried for fear the intention of our Church, professed in General Convention "to achieve organic unity with the Presbyterian Church," was real. Actual steps towards that end were proposed in the plan of Joint Ordination. "Surely," they said, "when definite action is suggested, that is going too far; it is a cause for real concern." But having seen our sign they have

## "QUOTES"

ALL MEN, as God's children, are brothers, to be regarded as such and treated as such. Jesus was the first man in history to take Monotheism with complete moral seriousness: one God, one Father of all, one family of men; therefore, no racial distinctions, no national distinctions, no class distinctions — one brotherhood of men under one God. Grant that and the demand for justice, freedom, and abundance of creative life for each individual, together with an ever-widening fellowship, follows as day follows night.

—HEWLETT JOHNSON  
Dean of Canterbury



the answer: "Why Worry When You Can Pray."

That was a bit too obvious, however, so they have changed one word, and their proposal made recently to the House of Bishops and referred by them to General Convention is this: Why Work When You Can Pray. Let's not do anything about unity for ten years, that would be unseemly, let's pray about it. We should like to warn these petitioners that that is very dangerous! Surely they know that prayer is effective. What if those pray-

ers for unity were answered by a clear command from God to work as well as pray? Then something would have to be done, and the very purpose, in this instance, of resorting to prayer would be defeated. So we should like to suggest to these fellow Episcopalians that the next logical step in their program is to call off prayers as well as work for unity. Then the outcome would be certain. And the air in our churches, though heavy with the odor of sectarianism, would at least be honest.

# The World We Seek

**M**EN do not generally act out of a bare and abstract perception of duty; they require also that strong stimulus to the will which imagination supplies when it foretells in concrete pictures desirable results of right action. We proceed, therefore, to draw a picture of the kind of community which must arise when the basic assumptions set forth above become the inspiring principles of the nation's economy.

We picture a new Britain arising from the ashes of the present conflagration. In it our British love of freedom and fair play will shake itself free from captivity to economic power, and the social standards cherished in our best political and religious traditions will no longer be submerged in a welter of commercialism. Freedom and justice, which already characterise our national life in a measure in which we can rightly rejoice, will thus be extended to new fields where their embodiment will bring fresh strength and vitality to the whole nation.

## JUSTICE

Standards of living are bound to fluctuate in accordance with the economic resources of different periods. No injustice is done when, as in time of war or recovery from the ravages of war, even the necessities of life are curtailed all round proportionately to productive power. But it is unjust that necessity should exist side by side with superfluity, or that industry should be wilfully restricted when men go in need of its products.

The pre-war minimum standard of life and education was out of all proportion to the wealth-producing capacity of the community and to the resultant possibility of releasing human energy for cultural pursuits. Much is due to the poorer sections of our people in this regard. We must set ourselves to correct all those degrees and con-

## *Report of English Churches on World Reconstruction*

ditions of poverty which are proved to be crippling and persistent; and to curb all those degrees of wealth and power which are demonstrably hurtful to the general life of the community.

### *In the New Britain we seek:*

The just demand for a "living wage" will never again be ruled out of court on the plea that this may be "more than the industry can bear." Such a plea is sometimes related to real limitations of productive capacity, but more often springs from the assumption that certain features of the existing economic system shall be sacrosanct.

The provision of a generous standard of life for all who are willing to take their due part in the work of the nation will be the first charge on industry as a whole.

The education of no boy or girl will be cut short, as it is now, three or four years before body and mind are matured.

No man will find himself doomed to physical or cultural starvation, nor to poverty as the inevitable attendant upon sickness or infirmity; and none will be compelled to end his days in burdensome dependence on his children.

Such social services as are now provided only because incomes are inadequate or education is deficient will be rendered unnecessary by the provision of higher incomes and better education. And those services which can only be organised adequately on a national scale will be made as unconditional and universal as the use of the roads.

The object of maximum output through mass production and high specialisation will no longer



be allowed to override the mental and spiritual needs of the worker. Monotonous toil will be reduced to a minimum, and where mechanisation still involves monotony which stunts the worker's faculties, his leisure and power to use leisure must be proportionately increased.

Moreover, a just social order will give heed to the wider background, as well as to the immediate environment, of the worker's life. Thus in the geographical distribution of the industrial population economic considerations will count, but will not override considerations of humanity and culture. The dereliction of a Northern township or a Welsh valley will not be tolerated for the sake of mere gain in economic efficiency. The maintenance of home ties and the linking-up of town with country will count more than nearness to raw materials or markets.

#### SECURITY

The authoritative statement of the social problem given by the *World Conference of Churches* in 1937 traced the present insecurity and degradation of labour to the irresponsibility of the economic forces which exercise the decisive influence in causing these results. The power exercised by the big industrial and financial interests is the clearest instance of this evil, but the aggregate tendency to blind individual struggle for economic advantage works in the same direction. Here and there an individual firm or combine in a sheltered position may already manage to achieve a due balance between the interests of producer, consumer and shareholder; but the general tendency of industrial and commercial associations is the defence of their own sectional interests, leaving others to defend theirs.

These evils are not likely to be rectified so long as they are left to be the secondary aims of Industrial and Commercial Corporations whose primary aim is their own financial profit. Their rectification must be made a legal requirement binding upon all concerned.

*In the New Britain we seek:*

No man will have to fear the wreck of his home life and the destruction of his power to fulfill his family responsibilities through changes of employment quite beyond his own prevision or control.

The good life of the community, of the family and of the individual will no longer be at the mercy of inadequate legislation, irresponsible organisation, or unqualified management.

The nation will no longer allow the major decisions in industry and finance, which determine the country's wage standards, work standards, and unemployment totals, to be taken as now by a

handful of people who are not bound to answer for the social consequence of their decisions.

The nation will no longer allow the rights of its citizens to be jeopardised by anti-social forms of private enterprise. These will either be effectively counteracted by collective enterprise, or stigmatised as offences against the public welfare, and prohibited.

Where private enterprise and voluntary associations are willing and able to discharge the obligations thus laid upon them, well and good; but if in any sphere of economic activity they are unwilling or unable to do so, the nation will either assist them to do so by administrative help, or itself undertake the responsibility they have repudiated.

Nor will the nation any longer allow the peace of the world to be endangered by a like irresponsibility in the conduct of its international trade and finance. On the contrary, it will explicitly accept—as the starting point of international trading and not merely as its precarious goal—the principle that no nation has a right to infringe the economic prosperity of another nation, whether by its own economic policy or by the economic aggression of any of its nationals.

#### QUESTIONS FOR DISCUSSION

1. *Why, in ordinary times, is there restriction of production when people need what can be produced?*
2. *Do you think that in the U. S. our standard of living is out of proportion to the wealthy producing capacity of the nation?*
3. *Do you agree that a generous standard of life for all should be the first charge on industry?*
4. *How would you reduce monotonous work?*
5. *How would you provide all with economic security?*
6. *Do you think labor should be given a voice in industrial management?*

#### THE SANCTUARY

*Conducted by John W. Suter Jr.*

YOUNG AND OLD

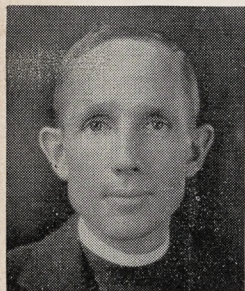
**O** GOD, who hast granted unto youth to see visions, and age to dream dreams; Help both young and old to understand each other. May those who are young be courteous to the aged, and never resent the teaching of experience or the restraint of discipline. May those who are older look with sympathy on new ideas, and control the young with love that encourages and not with fear that represses; so that all, both young and old, may work together for the founding of thy kingdom, for the sake of Jesus Christ our Lord.

From "When Two Or Three," compiled by Hugh Johnston, published by St. Martin's Review, London.



# The Need of Withdrawal

ONE of the interesting characteristics of St. Mark's Gospel is the manner in which the writer dovetails his stories. He begins a story, then departs from it to relate an entirely different story, then returns to the story he had begun and brings it to a conclusion. This method of constructing his Gospel is an indication of the writer's indifference to the exact arrangement and form of his narrative and his concern for its substance.



So it is with the sixth chapter where we read: "And he saith upon them, Come ye yourselves apart into a desert place and rest awhile." In the context from which Our Lord's words are taken, the story of the death of John the Baptist is dovetailed into the account of the Mission of the Twelve. It is dovetailed in such a way that the sending out of the Twelve is divorced from the return of the Twelve, and the account appears to embrace two separate stories. But when the text of the gospel is examined more closely, the account is seen to be a whole, complete in itself; and the return of the Twelve forms the natural sequel to the sending forth of the Twelve.

St. Mark tells us that Our Lord sent forth His Twelve disciples two by two on a mission of preaching, teaching, and healing. Lest there should be any doubt in their minds as to what they should do, He gave them most careful instructions, telling them what they should wear, what they should carry, and where they should stay. St. Mark does not say how long the mission lasted; but it was sufficiently long for them to attain considerable success in preaching the word, in instructing the converts, and in healing the sick. When the mission was completed, the Twelve returned to Jesus, to report to Him all things whatsoever they had done and whatsoever they had taught. It was at this point, when the task was finished, the work done, and the commission fulfilled, that Our Lord said to them: "Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no leisure so much as to eat." And they went away in the boat to a desert place. They withdrew from the scene of their labors that they might find rest in retirement.

What was the nature of the rest which Our Lord

by John M. Groton

Of the Faculty of Philadelphia  
Divinity School

desired for them and to which He directed them? He was thinking not of relaxation, important as that is; but of recreation; the quickening and the redirecting of those energies which their labors had drained away. The rest which He desired for them was to be, in the first place, a time of refreshment, a time at the end of which they should return to the task with new interest and new zeal. The biographer of Cardinal Mercier tells us that the Cardinal was in the habit of retiring at the close of some important task, to the little village in which he was born, and to the house in which he was brought up, that he might find in the familiar surroundings, rest and refreshment. Part of the time he spent in reading, part in the open air; but much of the time he spent in prayer and in solitude. His biographer relates that he never failed to return from such times of withdrawal with fresh interest in his work, and quickened zeal for it. Our Lord desired for His disciples a time of refreshment, and commanded them to find it in withdrawal from their active interests.

It was to be not only a time of refreshment, however; it was to be a time of recovery: the recovery of their poise, their equanimity. They had been shaken by their experiences; they had engaged in controversy, preached repentance, healed the sick, and labored under the stress of emotion. They were nervously unstrung. One recalls that Moses under the strain of that first impetuous act by which he sought to bring deliverance to the Israelites from the bondage in Egypt, fled to the land of Midian, and in that forced withdrawal he learned to become God's true and faithful servant. One thinks of St. Paul, shaken by his experience on the road to Damascus, withdrawing to Arabia, that he might regain poise and perspective for the work which God had in hand for him to do. For the Twelve whom He had sent forth, and who had returned to report all that they had done, Our Lord desired a time of recovery.

IT WAS to be also a time of renewal, of the revival of their strength and courage. I recall some years ago climbing Mt. Washington with a number of friends. As we emerged above the trees and the brushwood into the great open spaces



above, we paused to look back over the trail by which we had come, and up to the summit toward which we were pressing; and, in the thought of what we had achieved, and in the vision of the goal which lay before us, we renewed our strength and courage. Life needs such pauses. "They that wait upon the Lord, shall renew their strength." The prophet Isaiah is thinking not of the ordinary strength of a man, but of the supernatural strength which comes from God.

It was to be a time of recollection, of re-collecting their scattered thoughts and focusing them on Him whose name they had proclaimed, and in whose service they had been engaged. People are feeling a new urge, in these modern days, to withdraw from their secular pursuits for a short time, and to gather into a new synthesis their scattered energies and powers. Our Lord called His disciples apart that they might recollect Him whom they were serving, and Whom, in the midst of their service, they might easily forget. We need such times of withdrawal in which to refresh our spirits, to recover our poise, to renew our strength, and to recollect Him in Whom we live and move and have our being.

What then are some of the "resting places?" Sunday is such a resting place. How often Sunday is made a day of relaxation and letting down instead of a day of recreation and moral and spiritual uplift. People say they are too tired to come to the service of the church. But the end and the object of worship is to renew life and recreate it. The season of Lent is such a resting place. It is an opportunity not to relax but to redirect one's energies into the channels of prayer and worship. It offers occasions of withdrawal from the manifold activities of living and the

means whereby one may focus and fix one's mind on spiritual realities.

"Come ye yourselves into a desert place and rest awhile." What Our Lord commanded His disciples to do, He was Himself in the habit of doing. He withdrew into the solitude for prayer and thought, that He might weigh the issues which confronted Him and lay them before His Heavenly Father. He went apart for purposes of refreshment, renewal, and recollection. Perhaps our safety, happiness, and welfare depend upon obeying His command, and following His example. May our Lent be used for such a purpose.

## A Book Review

By  
F. C. GRANT

*The Social and Economic History of the Hellenistic World.* By M. Rostovtzeff. 3 vols. Oxford University Press. 1664 pp. 112 plates. \$30.00.

IT IS extraordinary that this great work has been produced in spite of the conditions that have prevailed in England during the past two years. It is no small tribute to the publishers and to the people among whom this work has appeared, to contrast it with the meager output of learned works under the "New Order" prevailing on the Continent. In fact, it is said that last year was the greatest year in all British literary history. There were more new titles, and more books were published, than in any previous year since the invention of printing—some 16,000 new titles, I understand.

Professor Rostovtzeff's work leads up to his great *Social and Economic History of the Roman Empire*, now in its second edition. Together these four volumes provide—not a survey, but—a real history of the economic life of the ancient world. The present work covers the period from Alexander to Augustus, in the eastern Mediterranean and in the Near East. Of course, Syria and Palestine are about in the center of this extended arc, and there is a great amount of information gathered here which bears upon the economic background of the period of the Maccabees and of the rise of Christianity. Naturally there is vastly more information available about Egypt, with its great quantities of papyri. Sometimes inferences may fairly be drawn from conditions as they existed in Egypt to those which must have existed in Palestine. But it is characteristic of Professor Rostovtzeff that he never guesses; he has facts at hand to defend his positions. And where no factual data are available, he says so. Moreover,

### WHAT'S THE IDEA?

AT ST. JOHN'S, Flushing, Long Island, the rector has been greatly concerned over the loss of the newly confirmed. He writes: "Every year we take into the church by the front door of confirmation from thirty to fifty people; and we lose by the back door of indifference about half that number. The newly instructed and confirmed members begin with a lot of enthusiasm, but they get little attention from the people of the congregation, and their ardor seems to cool off in a good many cases. In order to stop this loss and to establish good church habits for the first critical year, we at St. John's have arranged to have a sponsor for each person that is confirmed. These big brothers and sisters will accompany their wards to at least one early service a month, and otherwise look after them."



he has an uncanny habit of asking relevant questions—the gift of the true historian—even when hypotheses now commonly held appear to provide satisfactory answers, satisfactory, that is, for the rank and file of students of the ancient past.

In this brief review I can only point out the very great importance of this work for students of the Bible. Most of us are probably agreed that the social interpretation, or at least application, of the gospel is not only legitimate but of paramount importance. Very well, then; what meaning had the gospel when it was first uttered, in Galilee in the days of Tiberius Caesar? What were the conditions in Palestine relatively to those in the world outside? Was Palestine sharing in the general upswing of prosperity inaugurated by Augustus? Or was it still a backward state bowed down under its burden of misery and taxes, as of old? Were the first followers of Jesus free and independent men—or were they looking for an eschatological Kingdom of Heaven as an escape from intolerable economic and social oppression in a present evil world?

All these questions, and still more of them, are immensely important for the interpreter of the New Testament who believes and who aims to preach and to manage his life by the social gospel. There is no use trying to evade these far-reaching historical questions. We are thankful

that such a work as this has appeared in our time; and its production under the conditions of today is an achievement on the part of both author and publisher which deserves a literary coronation.

## Talking It Over

By

WILLIAM B. SPOFFORD

**T**WO or three people of importance have jumped on me for reporting the reasons Lindsay Patton declined to be Bishop of San Joaquin. A “delicate situation” they say, but fail to elaborate.

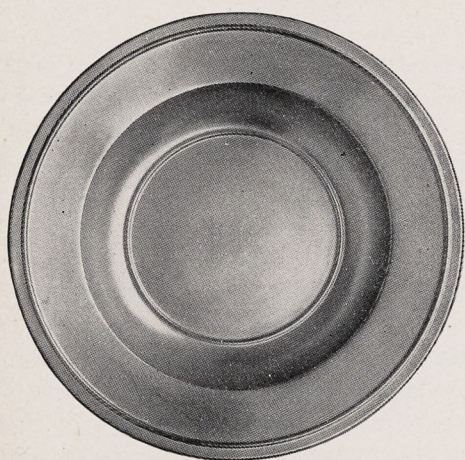


Just what is it all about? Well, first of all, a commission of the General Convention reported that, come the appropriate times, the districts of San Joaquin, Eastern Oregon, Salina, and Western Nebraska, should be merged with neighboring dioceses. Then 80 or so of our Bishops went into a huddle

over it at their meeting last month in Jacksonville. What conclusions they came to I do not know. Presumably it was an off-the-record chin-wag, behind closed doors. In any case the two men who were there for the publicity department, paid by you to give you news, reported nothing, since, quite properly, they are not allowed to report what goes on in executive sessions. The Bishops also elected Patton to be Bishop of San Joaquin.

He did what he should have done. He studied the report of the Commission on Strategy and Policy and also three reports on San Joaquin which had been prepared by committees of the 8th Province. Then he went to the district, looked around for himself, consulted with 12 of the 14 clergy and with a number of lay people. On the basis of this study he declined the high office and wrote a long letter giving his reasons, a copy of which we received.

**W**HAT, as a reporter, was I supposed to do with it? Call up the big-shots and ask them if I could print it? No reporter worth his lump of sugar would do any such thing. I printed the story, first writing to all the Bishops who had received Patton's letter, telling them that we were reporting the matter and asking them for comments. Their replies are on page eleven of this issue. Thus we give you all the facts and opinions needed to enable you to make up your own mind.



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# KNOW YOUR BIBLE By FLEMING JAMES

## JOSHUA AND JUDGES

**M**OSSES had led the people to the east of the Jordan, but the conquest of the land of Canaan was effected, tradition asserts, by his successor Joshua. The book that bears Joshua's name tells the story of the military measures by which the Israelites gained a foothold in the central mountain range. The first eleven chapters give an ancient account of the crossing of Jordan, preceded by the sending of the spies, the taking of Jericho, the breaking of the ban by Achan, the capture of Ai, the league with the Gibeonites, the defeat of the five kings in the south, and of Jabin king of Hazor in the north. Chs. 12-22 preserve the late priestly account of the division of the land among the tribes, who are represented as completely in possession, Chs. 23 and 24 give a late and an early version of Joshua's farewell address.

Despite its undeniable good features the book is of questionable value for the Christian, because it portrays Jehovah as the War-God who heads the invasion of a peaceful country and commands the extermination of conquered populations.

The same is true of the Book of Judges, with a difference. It abounds in fascinating early hero-stories of leaders who brought the Israelites to victory over various enemies after they had got their first foothold in the land. These begin in Ch. 3, v. 15 with the tale of the intrepid Ehud, who drove out the Moabites. Chs. 4-5 tell of Deborah, the prophetess who inspired Barak and his ten thousand to rout the chariots of the Canaanites on the plain of Esdraelon. The song celebrating the triumph (Ch. 5) is probably the earliest and greatest poem of the Bible. Chs. 6-9 give the exploits of Gideon, the expeller of the Midianites, who reduced his force to three hundred that God might have all the glory of the success, and refused to be made ruler over his grateful people because God was their Ruler; and of his half-breed son Abimelech, the unscrupulous adventurer reversing his father's virtues. In Chs. 11-12 we meet heavy-handed, self-seeking Jephthah, who, being granted victory over the Moabites, fulfilled his vow by the sacrifice of his loved daughter. Chs. 13-16 recount the amours and brawls of the popular idol Samson, whose horse-play terminated with dignity in the ruins of the Philistine house where three thousand of his tormentors joined him in death. Two very human stories, exhibiting the anarchy prevailing in Israel, close the book (Chs. 17-21).

Judges is thus hardly a book that one reads for inspiration in the Christian way of life.

page nine

The fact that Patton declined wasn't news particularly—worth about the space that the official publicity department sent us—three lines. *Why* he declined was news, but we didn't get that from the official publicity department. Just why I don't know. You'll have to ask Joe (Pope) Boyle, top-man at 281 and an old newspaper man, about that. My opinion is that Pope Joe is no longer a newspaper man but a press agent, there to let you know what the big-wigs want you to know, and to keep you from knowing what they think is not good for you. That's why—to throw in an important aside—a free, independent, press is so essential for the welfare of the Church.

**A**FTER all, what kind of a Church is this anyhow? We're always boasting of our democracy. There is hardly a clergyman reading these words who hasn't preached on the similarity in set-up of our democratic Church and our democratic government. Democracy, among other things, means that everyone has a right to a say in making the rules. How are you going to do it without the facts? And what is a free, religious journal for if not to give you the facts? Patton raised a real issue—several of them. So why the hush-hush? Why not let everyone in on it? Otherwise what's the use sending delegates to General Conventions to decide policies and make the rules of the game?

That may be okay for a totalitarian Church but it's no good for a democratic one. WITNESS resources for news-gathering are limited, and bureaucrats do have a way of suppressing news they don't want the people to know. But occasionally we run across a good story, as we did in this case through no effort of our own, and when we do we break it, yelps or no yelps.

A Presiding Bishop, not the present one, once asked me, rather heatedly because of some story I had reported, what I considered to be the purpose of the Church. I replied, "To further the Kingdom of God, but it can be a mistake always to make the Kingdom of God synonymous with 281 Fourth Avenue." He didn't like it, but it still stands as far as I am concerned. As Clam Kelly says, "Even a dumb clam will squirt in your eye if you push him around enough."

## The Hope of the Church

**W**HEN a clergyman is worldly and a social climber, he irritates the hoi polloi and only amuses the elite. When he is spiritually minded and meek, he often does not know enough to go in when it rains. The hope of the Church is in the "in-betweens."

—THE CHURCHMOUSE.

THE WITNESS — March 12, 1942



# A Study Conference on Peace

*Called by Commission to Study  
Bases of Just and Durable Peace*

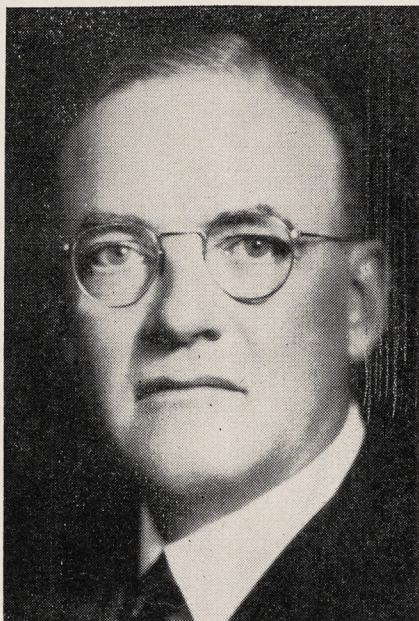
By Mrs. Henry Hill Pierce

★ Delaware, Ohio, March 6:—Churchmen were called upon to face up to a new world order by John Foster Dulles, New York attorney, in an address delivered at the conference on The Churches and a Just and Durable Peace, held at Delaware, Ohio, March 3-5. The conference was attended by several hundred Church people of all denominations, convened by the commission to study the bases of peace of the Federal Council of Churches. Mr. Dulles, chairman of the commission, stated that there is an inexorable law that you cannot push the development of science without keeping up *pari passu* political development. Failing to do this something happens, reducing population and standards of living to the political level. The only solution is to pick up the process of political evolution and get it in step with science.

He proposed what he called the "functional approach to a new world order. We do not need to subject the whole life of the whole world to regulation, but rather take one thing at a time, beginning with international trade and finance, because the interdependence of nations is most real in those fields. He advocated giving some supranational group the job of bringing about harmony, functioning by authority of the people for whom they work, and pledged to exercise their powers for the benefit of all. The process, he admitted, would be slow, but there must be some organization with authority which assumes allegiance to all people rather than to national groups.

In an earlier address, opening the conference, Mr. Dulles stated that spiritual victory is won not by lust for triumph but by the hope for a better world. In a time of crisis Christ urges clear vision and straight thinking, and condemns hatred and the deification of nation, race and class because those emotions blind masses and blind leaders who end together in the pit. We seek a peace, he declared, that assures rights and opportunities to all, which can be won if we have the qualities of mind and soul required and hearts aware of brotherhood.

This challenge was accepted in the



*John Foster Dulles, the chairman of the commission for the study of the bases of a just and durable peace.*

section meetings, the reports of which contained pretty strong meat. The economic section faced race relations squarely by saying that as long as we deny peoples of other races brotherhood we cannot be trusted to make a just and durable peace, and the report urged that Negro Americans be given suitable recognition in government. This section also reported that the Church must demand jobs for all, decent homes and living conditions, opportunity for youth, recognition of the rights of labor, old age security.

The political section asked that the United States pursue a national policy with concern for the welfare of all peoples, and that we cooperate fully with all nations and peoples in working toward a world order of justice and peace.

One of the highlights of the conference was the address by the Ambassador to the United States from China, Hu Shih, who stated that "A war well fought and well won rarely makes lasting enemies and is usually forgotten, but a bad peace always sows seeds of lasting hatred and revenge." A just and durable peace, he declared, must fulfill three basic conditions: "1. It must not result in

vindication of any territorial gain or economic advantage acquired by force in violation of international law. 2. It must satisfy the legitimate demands of the Chinese people for a strong national state. 3. It must restore and strengthen international order in the Pacific area so that law may prevail and war not recur." He believes that "without the essential element of force law and order are empty words. Any just and durable peace must have a League, or some international organization, enforced by overwhelming power to prevent aggressive wars" and "people should be relieved of the crushing burden of armaments, not through the abandonment of use of force but through pooling and organization of the armaments of peace-loving people."

Mr. Leo Pasvolsky, special assistant to the secretary of state, talked about the economic bases of peace, declaring that restraint of trade reacts unfavorably on the restrainer and results in reduced production everywhere; that the main-springs of economic progress lie in the combination of domestic and international action; that the trade process must be flexible and requires multilateral rather than bilateral balancing of accounts, which in turn requires free and stable exchange of international currencies. After the war, he said, there must be trade free from much regimentation.

Bishop McConnell of the Methodist Church in one of the five main addresses, painted a black picture of the post war world, likening it to Europe after the Thirty-Years War, with the rise of materialism and breakdown of morality. He said that hunger had been the predominant ill of the world from the beginning; that material things are important for the spiritual life. He also questioned how we could reconcile democracy with the American attitude toward the Negro, and added that we all know the solution, but no one will face it. He did not tell us the solution, however.

The Episcopal Church was represented at the conference by a delegation of twenty-five persons, appointed by the Presiding Bishop.



# Bishops Speak On San Joaquin

*Think Patton Should Have Accepted  
But Call for a Study of Districts*

By W. B. Spofford

★ Opinions differ among the Bishops of the 8th Province in regard to San Joaquin. (WITNESS, February 26th and March 5th) Bishop Block of California says, in regard to the Rev. Lindsay Patton's declination to be bishop of the district: "His survey of the field and his subsequent action assure me that the Church must now consider some re-allocation of this territory. Mr. Patton's self-forgetful action ought to make possible an objective and courageous appraisal of those districts which might be combined with or re-allocated to adjacent dioceses."

## BISHOP DAGWELL

Bishop Dagwell of Oregon holds much the same opinion. "I find myself in complete agreement with Patton. I have expressed myself in committee as being opposed to continuing San Joaquin as a missionary district, feeling that the area in California could better be served if it were distributed to neighboring dioceses. Patton has made a searching analysis of the situation and I think his conclusions are sound and that those who oppose him are doing so on sentimental or personal grounds. A number of other consolidations can well be made in this western country."

## American Aviators

★ *Kunming, China, Special by Clipper:* Ten Japanese planes recently raided Kunming, bombing to death two hundred civilians. This was a surprise raid, apparently catching the air raid wardens unprepared. I had not experienced an air-raid for more than two years, but made up for lost time as this was the greatest danger I have ever been in. American planes and pilots arrived shortly after from Rangoon, and when ten planes again tried to raid us, seven were shot down and the city spared a repetition. A representative delegation of local citizens immediately paid a visit to congratulate the Americans, taking the pilots many gifts. There have been no raids here since then.

—JACK FOSTER

## BISHOP SANFORD

Bishop Sanford, who resigned as bishop of San Joaquin because he had reached the retiring age, announces that he will carry on as Bishop-in-Charge until the next General Convention. He "disagrees totally" with Mr. Patton that the continuation of the district is "unstrategic," for "I believe that no merger of missionary districts yet proposed would save any money but would decrease pastoral efficiency." But he also hopes "for the adoption of a missionary policy based on a thorough and impartial study of our domestic missionary work, which has never been made, which would put an end to the uncertainty which since 1931 has hampered and discouraged the workers in our vast missionary areas."

## BISHOP PORTER

Bishop Noel Porter of the neighboring diocese of Sacramento, pays tribute to Patton for his fine spirit and conscientiousness, as indeed do all the bishops, but he writes that Patton, in his judgment, is mistaken. He points out that the government is demonstrating its confidence in that part of California by spending 170 million dollars there, and that the Church should demonstrate a similar faith. He agrees however that it is unlikely that San Joaquin could become self-supporting in five years—that it will take "time, patience and persistent missionary zeal" to accomplish that result. As for the clergymen in the district being dispirited because they see no possible chance for advancement, Bishop Porter maintains that this situation could well be cared for through the cooperation of neighboring bishops.

## BISHOP PARSONS

The retired bishop of California, Bishop Parsons, deeply regrets Patton's decision. "San Joaquin," he says, "offers a great opportunity for the fine type of leadership he could give—a worthy successor to Bishop Sanford." Bishop Parsons also thinks Patton mistaken in thinking that a merger would help; "that would be trying to cure one trouble by rushing into another and, for the work of the Church as a whole, a far worse one."

San Joaquin has 770,000 people, more than thirteen of our states and twenty-five of our dioceses and domestic missionary districts. Its problems are entirely different from those of the coastal areas, Los Angeles and San Francisco, and its people want their own bishop."

## BISHOP MOULTON

The Bishop of Utah, Bishop Moulton, says that Patton's "honest and earnest letter of declination is evidence that we picked the right man," and he goes on to say that Patton's letter contains no general information the Province does not already possess. "The matter will come before the synod in May for further study. The Church can trust the Province."

## BISHOP MITCHELL

Bishop Walter Mitchell of Arizona says that he is sure Patton's conclusions are erroneous. "I reckon it all grows out of what one thinks is the work of a Bishop," he writes. "If he is to be an administrator and a confirming machine, we could do with fewer of them. If he is to be the chief missionary and pastor, the big dioceses should be divided into several pieces. The big dioceses and the big parishes are the most ineffective units in the Church, just as the other big units, colleges, cities, etc., are in the nation. The argument for merging jurisdictions has as its chief reason that we would save money—as though the purpose of the Church was to save cash. Somehow, from the Gospels, I had rather gotten the idea that it was to save souls. Doubtless our Lord was mistaken. I am convinced that, with a good man, San Joaquin would become a diocese in ten years unless conditions are changed entirely by the war."

## NO ANSWERS

The other bishops of the Province failed to answer—not quite accurate for Bishop Stevens of Los Angeles did write from Norfolk, Va., where he was giving Lenten sermons, to say that he could not comment since he had not seen Mr. Patton's letter. Also a note from the secretary of Bishop Cross of Spokane to inform us that he also was away on Lenten (Continued on page 17)



# Brief News Notes of Other Churches

*Religious Leaders Issue Statement of  
Common Beliefs for Our Guidance*

Edited by Anne Milburn

## Church Attendance Up

★ Church attendance in Washington, D.C. is up to seventy per cent, from a former thirty per cent, according to a recent survey. The increase is attributed to the influx of war workers.

## Japanese Christian Church

★ Speaking at the Lutheran convention in Virginia, L. S. G. Miller, who had been in Japan 34 years declared: "The Christian Church in Japan is as fine as any in the world. The Japanese government has done nothing to stop Christian work in Japan. While the Christian nucleus in the country is relatively small, it represents all walks of life."

## Work for the Future

★ Roland Elliott, secretary of the national student YMCA (see WITNESS, March 5) reports that the YMCA has organized 25 "universities in captivity" among the European prisons of war. "We are sending books, libraries, recreational equipment to 15,000 students." He says that the students are preoccupied with three things: food—how can we live; resistance—how can we stand against the terrifying forces now rampant; reconstruction—how can we get ready to create a new order of justice and cooperation? Mr. Elliott just returned from a two months' trip through Europe.

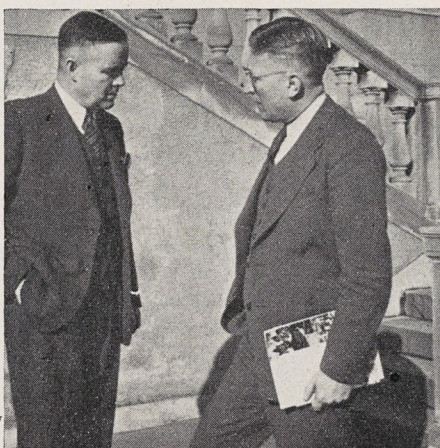
## Helping Methodists

★ Seventy per cent of the \$3,000,000 fund to help support Methodist philanthropic institutions is donated by non-Methodists, according to the report of the board of Methodist hospitals and homes. There are eighty-two hospitals, forty-nine homes for children, forty-six homes for the aged, and twenty-four homes for young business people.

## State Common Beliefs

★ A statement of fundamental religious beliefs held in common by Catholics, Protestants and Jews, and signed by many leaders of the three faiths, was issued by the National Conference of Christians and Jews during Brotherhood Week. The conference upheld the groups' right to differ, but felt that in these times not

differences, but spiritual beliefs held in common should be stressed. Included were: belief in one God, whose will is the ultimate sanction of human morality; the need of man's recognition of his dependence on God; the brotherhood of all men in God; and the sacred rights of the individual. Signers included: Dr.



*Roland Elliott, just returned from two months in Europe, reports that people are starving. He is shown here just before taking off by Clipper, with Hugh MacMillan of YMCA in Canada*

Luther Weigle, president of the Federal Council; Rt. Rev. Msgr. John Ryan, Catholic University; Dr. Louis Finkelstein, president of the Jewish Theological Seminary; Dr. Daniel Poling, president of the International Christian Endeavor.

## Catholics in South America

★ The Catholic Church in Latin America is not working against inter-American cooperation as reported in many recent press stories, according to Archbishop Cicognani. He states: "I have been directed by the Cardinal Secretary of State in the Vatican to declare publicly that the press assertions are fictitious. The Holy See, however desirous of peace, made no pronouncements, confidentially or diplomatically, before, during, or after the Rio Conference." According to the Catholic News, the stories were started by Nazis, who wished to popularize the idea that the Vatican was linked with the Axis, and made similar statements over the radio in Tokyo and Berlin.

## Persecution of Witnesses

★ The uncompromising refusal of members of Jehovah's Witnesses to salute the flag continues to result in their persecution. In New Hampshire, an eight year old child is barred from school until she will salute the flag. A fourteen year old in Pennsylvania was removed from class for the same reason, though she protested it was against her religious teaching. Twenty-six Oklahoma children are suspended from school. Two workers in a New Jersey plant were recently discharged because their fellow employees refused to work with them after they failed to salute at a flag-raising ceremony.

## Confirmation Rallies

★ Large rallies of confirmands are being held for the second year by the Lutheran Church. Designed to strengthen the program of catechetical instruction, Pre-Confirmation Rallies are felt to "provide opportunity for worship in preparation for confirmation and give the catechumens some consciousness of the fact they will be confirmed members of a large group of believers."

## French Prices Up 300%

★ Prices of food and clothing have risen as high as 300% since before the war, while incomes have remained static or been entirely cut off, according to an economist now with the American Friends Service Committee in France. Bread is up 50%, Potatoes, which in '39 were 1 franc per kg. are now 2.25 francs, but the Black Market will sell them for 10, a rise of 1000% in price. Shoes are unobtainable except in the Black Market, where they cost 700 francs. A meagre hotel meal is 45 francs. The average income in Marseille is 1,200-2,000 francs a month, which, at the last quoted rate of exchange some months ago, is about \$40.

## Lutheran National Council

★ The Lutheran National Council, which met in Washington, has approved plans to make a united appeal for \$650,000 in 1942. The money will go to military and world service— orphaned missions, prisoners of war, and emergency needs.



# Students in China Demonstrate

*Fall of Hongkong Puts an End  
To the Privileges of Wealthy*

By John Foster

★ *Kunming, China: Special by Clipper:*—All of us are most concerned at present with the Pacific war, which broke out so suddenly. We are relieved that Japan turned south rather than north to attack Yunnan as many feared, but we are keenly aware that our fate is bound up with the United Nations. It is of significance that China so quickly declared war on the Axis. German propaganda in China has long been an acute problem as the Nazis realized the potential importance of winning one-fourth of the world, represented by China, to their side. It is no mean diplomatic victory for the Allies to have China definitely and wholeheartedly on their side. This declaration of war should have the wholesome effect of isolating pro-Fascists in official circles in this country, who have been primarily responsible for trying to disrupt Chinese internal unity.

The students of Kunming recently paraded in honor of the common democratic front forged out of the treacherous Japanese attack on America and Britain. This is said to have been partly a demonstration against recalcitrant local officials who were opposing the entrance of Central Government troops into this province. To the dismay of most westerners living here, slogans appeared about the city saying "All help to Britain and America." It seemed difficult for them to realize that they might have to turn to China in the end for help in defending their colonial possessions in the Far East. We are not so quick as the Chinese in reacting to sudden shifts in the international scene and turning them to our advantage. But neither have we been oppressed for a century. Upon occasion I have found it necessary to comment on America's loss of face in the Pearl Harbor bombings on December 7th. Invariably my Chinese friends counter with the remark that we lost more than face on that occasion, that our material losses were heavy as well.

There are ominous rumors here that America was prepared to come

to terms with Japan up to the last week before hostilities began, at the expense of China. Ambassador Hu Shih is said to have forestalled this attempt with the considerable help



*John Foster, WITNESS correspondent in China, writes of Demonstration of Chinese Students*

of American public opinion and popular sympathy for China. It is difficult to understand why America should have been taken by surprise as she was if this is not true. At all events it is certainly clear now that our official Far Eastern policy of recent years has at last boomeranged and that we are reaping what we sowed in the way of appeasement. Everyone here is glad that at last America is united in opposition to Japan's expansionist program and fully cognizant of the nature of Japanese militarism.

The fall of Hongkong is having many repercussions. Many personal tragedies are coming to light as the full extent of the loss of human life in the colony is becoming apparent. Many famous Chinese, as you will have read in the papers, lost their

lives. Of some, less in the limelight but important none the less, you may not have heard. Chou Tao-fen, leader of the Federation for Political Democracy in China (of which I wrote in my last letter), committed suicide with other members of his family rather than fall into the hands of the Japanese. He was one of the seven famous gentlemen arrested by the government in Shanghai just before the outbreak of the Sino-Japanese War for their patriotic and anti-Japanese sentiments. Five of the others were also caught in Hongkong. Two other suicides include Tao Hsi-shen and Kao Chung-wu, who deserted the Wang Ching-wei puppet regime more than a year ago, bringing with them copies of the secret treaty which Wang was negotiating with the Japanese at that time. Tao used to be Wang's private secretary and Kao the Vice Foreign Minister.

One local newspaper has ironically suggested that now the rich of Kunming will have no place to go for their vacations except to the moon, and some say that this is a good lesson to those Chinese who elect to live abroad instead of in their own country. Many wealthy students from Hongkong are now penniless like the majority of their countrymen. This has had an adverse effect on the work of our Church student center here, which depended largely on contributions from these overseas Chinese. Scandal has developed over the escapade of the second daughter of a very high and very rich Christian official in the Central Government, who flew out of Hongkong in a special plane with much luggage, several servants and five pet dogs. This matter received a good airing in the Chinese press in spite of censorship restrictions. One regrets that Christians should behave themselves in such an unbecoming manner. One is reassured however that freedom of speech and freedom of the press are making some headway due to the pressure of public opinion and, perhaps, the alliance with England and America, where such rights are an integral part of the democracy which we have inherited.



# News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

## Accepts Deanship

★ The Rev. Corwin C. Roach has accepted the appointment as dean of Bexley Hall, divinity school of Kenyon College, Gambier, Ohio. He was formerly acting dean and professor of Old Testament. Bishop Reifsnider delivered a series of lectures there on The Church of Japan, drawing on his experience as Bishop of North Kwanto.

## From the Editors

★ The editors of THE WITNESS, at their weekly meeting, passed a standing resolution expressing their sympathy to Mr. Frank Clarke and his family for the loss of their only son, Francis. The young man, an Ensign in the navy, lost his life on February 18th when the U.S.S. Pollux was lost off Newfoundland. Mr. Frank Clarke, the father, has been the publisher of THE WITNESS continuously for twenty-five years and has given devoted service to the publication. Francis Clarke was a graduate of Notre Dame University and the Harvard School of Business and enlisted in the navy last summer, immediately upon completing his course at Harvard.

## Prichard, Nashville Speaker

★ The Rev. Harold Ayde Prichard of Mt. Kisco, N. Y. was the second noon-day speaker at Nashville, Tennessee.

## At the Church

★ There are several thousand people who are seeing THE WITNESS for the first time this Lent, buying their copy at the church door. Many of these Bundles will be discontinued at Easter. Naturally we hope that these new readers will wish to continue the paper. If you are one of them won't you first ask the rector if the Bundle is to be continued after Lent? If not, then either send us \$3 for an annual subscription, or if you prefer just \$1 for a trial subscription for twenty weeks. We will greatly appreciate your co-operation. The address is 6140 Cottage Grove Avenue, Chicago.

## The Red Network

★ Remember Mrs. Elizabeth Dilling of *Red Network* fame? Her book by that name purports to list all the *dangerous* people in the country, including several bishops and supreme court justices. She also has been after the CLID on repeated occasions. She is in the headlines again, but this time not as a crusader against liberals but as a defendant in a divorce action brought by Albert W. Dilling, husband, who charges her with "being intoxicated many times within the last two years." The Dillings are Episcopalians.

## Patterson Celebrates

★ The latest man to celebrate fifty years in the priesthood is the Ven. Gerard F. Patterson of Cleveland, Ohio. He was celebrant last week at a communion service in the Church of the Incarnation, where he was rector for more than twenty years.

## Clergy Are Human

★ A successful clergy-youth retreat, which besides helpful discussions, revealed the human-ness of the priests to the young people is reported from Los Angeles. The council of young Churchmen is arranging the series of weekend retreats with clerical advisors for the purpose of discussing common problems facing young people. Our correspondent writes, "The retreat was thoroughly worthwhile alone from the standpoint of the young people being so closely associated with the clergy they discovered them to be perfectly normal human beings, and thus a barrier has been removed toward closer co-operation between the council and its advisors."

## Wait Before Getting Mad

★ Shades of hatred left over from the last war showed up in Michigan last week when a hymn with 'German' music was broadcast from St. Paul's, Detroit. A local newspaper tells the story of an angry woman who "turned off her radio in indignation when they played 'Deutschland, Deutschland Uber Alles' in the Cathedral." If she had waited until the choir started singing the words, she

would have recognized the popular eighteenth century hymn 'Glorious things of thee are spoken,' a Croatian folk song transformed by Hayden to a hymn for the Austrian emperor. In 1789, John Newton, one of the great English hymn writers of his



Howard C. Robbins, professor at General Seminary and an Editor of THE WITNESS is to be the guest preacher at St. John's, Washington, D.C., during the spring and fall while the rector, C. Leslie Glenn is serving as a chaplain in the navy.

day, chose Hayden's melody for his famous words. Only long after did the Germans use the music for a patriotic song, which disturbed no one until the extreme anti-Germanism of the last war.

## Bishop Page Ill

★ Bishop Herman Page, in charge of Northern Michigan, is in critical condition at the University Hospital, Ann Arbor. He will probably be confined there for some time, since he needs a complete rest.

## Quiet Days in Colorado

★ Bishop Ingley has announced for the fourth successive year a Lenten quiet day for Denver laymen, to take place in St. Barnabas' Church. Similar quiet days will be held at Grace Church, Colorado Springs, and Ascension, Pueblo.

## Mikell Memorial Fund

★ A Mikell Memorial Fund has been established with \$3,000 left by the late Bishop of Atlanta, which will be used to erect a chapel at Camp Mikell near Toccoa, Georgia. The memorial will be for him and his wife. Bishop Mikell's successor will be named April 29 at the annual council meeting of the diocese. The



Bishop's Branch of the Woman's Auxiliary in Atlanta has changed its name to the Bishop Mikell Branch, and plans to continue a number of special projects proposed by the Bishop, in addition to their regular Auxiliary work.

### Harrisburg Bishop Returns

★ Bishop Hunter Wyatt-Brown of Harrisburg has returned to active work in the diocese. He had been granted a six-month leave by the Diocesan Convention due to poor health. During his absence, the standing committee was the ecclesiastical authority.

### Army-Navy in Chicago

★ Two service chaplains—Capt. Frank Lash of Great Lakes Training Station, and Lieut. Glen Blackburn of Camp Grant—helped to bring home the need for support of the army-navy commission to Chicago churchmen when they were noonday speakers March 2-6. Bishop Sherrill spoke to three groups in the city March 6 to close his tour of the middle west.

### Cambridge Alumni Day

★ A return to fundamentals, and the penetration of religion into homes and public schools were hopeful changes in religious education, according to Prof. Adelaide Case, faculty member, speaking on the Episcopal Seminary's alumni day. Dr. Nils Ferre, guest speaker in the evening, outlined the whole conception of agape as the key to understanding Christian theology.

### Far East Bishops Speak

★ Of wide interest in Michigan recently was the visit of Bishop West of Rangoon, Bishop Roots of Hankow, and Rev. Allen Thornhill, former chaplain from Oxford, England. Each spoke at two services in various parts of the diocese and interpreted news from their sections.

### Annual Reaffirmation

★ One hundred and ninety members of St. Peter's, Essex Fells, N. J., attended the recent corporate communion and breakfast. Since the Rev. Harold Onderdonk came to the parish in 1930, it has been the custom for everyone confirmed since then to

receive communion with the newly confirmed class, and to renew the promises which they made.

### League of Prayer

★ Bishop Daniels of Montana has inaugurated a movement in Helena for daily prayer for the duration of the war. The federated churchwomen of the city are promoting the league of prayer, and five service clubs have agreed to use the prayer recommended by the Bishop.

### Noonday Services in Camp

★ From the war department comes word that one of the army chaplains is "holding noonday devotions, a fifteen minute service of meditation and prayer four times a week," and another reports ever increasing requests by the men for Bibles. Another chaplain states that during January and February the reception center where services are held has had a greater number of worshippers than at any time in previous history.

### Help Migrant Workers

★ Work with migrant's children is being started by Bernice Jansen, recently back from Japan, in Orangeville, Michigan. National Auxiliary funds have provided plumbing and heat in the house serving as a community center, while the United Council of Church Women in North Michigan also helps sponsor the work.

### Cable from Chungking

★ A cable to national headquarters from Chungking, sent February 28th, and received March 5th, stated that St. John's University, Shanghai, opened as usual in February, but with funds running very low. The Church's refugee hospital in Shanghai has been closed for lack of supplies. Anne Lamberton, secretary,



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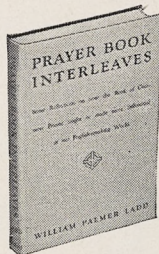
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and Marian Hurst, superintendent of nurses, are now running a camp for destitute Americans.

### Ordinations in Brazil

★ Six men were recently ordained deacons in Brazil by Bishop Thomas, the largest class ever presented in the Brazilian Church. All of the men were graduates of the Porto Alegre Seminary and are native Brazilians.

### Correction from Vermont

★ The Rev. W. F. Lewis, Burlington, Vt., bishop-elect of Nevada, writes that the statement printed March 5th that he would be consecrated at Burlington is wrong. "Nothing can be definite until the consents of the standing committees are received, but Nevada and I are both planning on the consecration out there and, in the last letter I had from Bishop Tucker, he was of the same mind."

### Summer at Alexandria

★ The Virginia Seminary, Alexandria, has announced a summer term, June 9 to September 5. Reasons: to get men ordained sooner because of the shortage since so many are becoming chaplains; to maintain student morale as the men can't contemplate three months' vacations while everyone else is busy on defense.

### Confirmations in Brazil

★ Ninety-one Brazilians were confirmed by the suffragan bishop of Brazil, Athalicio Pithan, during a month's visitation from the south near the Uruguay border to the rolling upland cattle country. In one place, the service was held in the home of Church people, in another, in a borrowed Lutheran church.

### Negro Parishes Aid Defense

★ Two Negro parishes in East Carolina are rendering fine service to

Negro soldiers at Camp Davis and Fort Bragg, according to Bishop Darst. Rev. O. E. Holder of Wilmington is a chaplain at Fort Sill, Oklahoma, his place being filled by Rev. Lemuel Dade of Long Island. Rev. J. S. Braithwaite is at St. Joseph's, Fayetteville. Bishop Darst hopes to secure another Negro priest to do army post work.

### New Money Raiser

★ Selling salt has been found a successful means of raising money for their Lenten offering by children of Seneca Falls, N.Y., according to Rev. Frederick Kates. The plan was started last year, and the children sold two tons of salt, netting them \$80. So far this year, they have sold over a ton of ordinary table salt, put up in two pound containers.

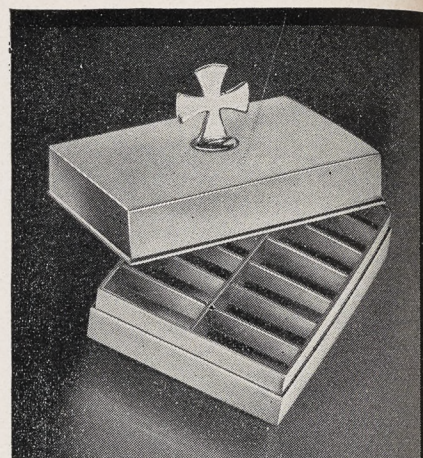
### Clergy Asks Information

★ Bridgeport, Connecticut, is a defense-boom town, and local ministers are joining forces to meet the needs of the great influx of workers. But, comes the call, they need to know where to go. Here is where clergymen all over the country can help, by sending the names of families who move from their parish to this area.

### Soldiers Go to Church

★ The work done by Trinity Church, Columbus, Georgia, with the army personnel at Fort Benning is re-

ported by a staggering list of figures. In the past 44 weeks, attendance at Sunday Vesper services has been:



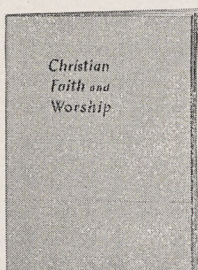
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1,800 men, 400 members of their families, 2,400 parish members; over 400 men have been dinner guests in parish homes; 2,800 servicemen and their families have been to Sunday morning services; 300 soldiers have been in the choir; 600 have come to the rector, Rev. H. G. Walker, for consultation. Members of the parish have made 150 home visits to families of soldiers, and the rector has visited 50 Episcopal soldiers in the hospital. Report has it that a total of almost 10,000 contacts with the army have been made.

### For Defense Workers

★ Sunday evening services are held in Ascension Church, Buffalo, for defense workers who work during the day. Two Presbyterian and a Baptist church also are using this plan.

### Educating for Freedom

★ Education, discipline, convictions, are the things necessary to make democracy survive after the war, declared Clark Kuebler, professor at Northwestern and prominent Chicago layman, at a meeting at Kemper Hall, Kenosha, Wisconsin. Pointing out that democracy as a "government by discussion" was wasted if stupid people were doing the discussing, he said that we spent five billion dollars annually on education, but sixteen billion on crime, and that statistics show that "people in this country are educated mentally only to the fourth grade." Saying that "he had no more faith in mobs than dictators," he called for an enlightened leadership, as well as an enlightened citizenry. The need for discipline was stressed by the professor, who stated that growing up without discipline resulted in anarchy, not democracy—that license wasn't freedom. The most important need of a people looking for democracy he declared to be convictions, "We try to escape

the responsibility of thinking and that . . . is what makes democracy fail," he said, "but if you train minds only, and add no brakes or spiritual goals, you get only men who are satanically clever. If our country is to survive and grow we must also develop things of the spirit . . . introduce into the curriculum moral and spiritual values."

### Oppose Pulpit Wartalk

★ The question of American participation in the war should not be discussed from the pulpit, according to a nation-wide Gallup poll of Church members and non-members. The poll was conducted among men and women representing all faiths in proportion to their membership. Fifty-five per cent opposed war discussion by their clergymen, the main reason being "that church is a place for spiritual escape, for peace and comfort, not controversy; and that they didn't want to hear Sunday what the papers tell them all week." Thirty-four per cent felt the opposite. It was also revealed that more city dwellers than rural residents felt that there is increasing interest in religion, and that young people today are less interested than they were ten years ago.

### England Increases Gifts

★ Trouble at home seems only to have increased the gifts of English people to their missions, according to a report from Rev. Tom Green-

wood, Cheshire. This year, he had decided to omit the annual sale for missions and have a gift day instead. Over 600 persons crowded to the church, and the final offering was 357 pounds, about \$1,750 dollars. This was 97 pounds over last year's total.

### Bishops Speak—

(Continued from page 11)

engagements. The same may be true also of Bishop Jenkins of Nevada, Bishop Remington of Eastern Oregon and Bishop Huston of Olympia—in any case no comment had been received from them at press time.

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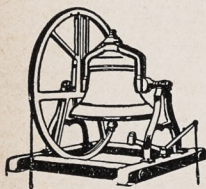
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## CLERGY NOTES

**BALLARD, LOCKETT F.**, curate of Christ  
Church, Greenwich, Conn., has resigned,  
and has enlisted as a private in the army.  
**BERNGEN, HERMAN A.**, formerly rector of  
Grace Church, Sterling, Ill., is now rector  
of St. Thomas' Church, Neenah-Menasha,  
Wisconsin.

**CARSON, JAMES O.**, vice-rector of St.  
James' School, Washington Co., Md., will  
become assistant at Calvary Church, Pitts-  
burgh, effective Sept. 1.

**CUSTER, RAYMOND D.**, formerly rector of  
St. Mary's, Beaver Falls, Pa., became rector  
of St. James', Pittsburgh, Feb. 16.

**DAVET, JAMES HENRY**, retired rector of  
St. Paul's, Winter Haven, Florida, died  
Feb. 12, at Bartow, Fla. After coming from  
Ohio in 1888, he had parishes in Jackson-  
ville, Tallahassee, and Bartow.

**EGGER, HENRY T.**, formerly of DeVeaux  
School, Niagara Falls, N. Y., accepted a  
call to become vicar of St. Anne's, Tifton;  
St. Matthew's, Fitzgerald; Christ Church,  
Cordele, Georgia, effective March 1.

**FOX, GEORGE**, rector of St. Paul's, Frank-  
lin, Tenn., has accepted a call to Christ  
Church, Chattanooga.

**GILLET, GORDON E.**, formerly rector of  
St. James', Old Town, Maine, accepted a  
call to be chaplain of the student center,  
University of Wisconsin, effective Feb. 15.  
**GOLL, HARRY E., JR.**, was ordained deacon  
by Bishop Mann at Christ Church, New  
Brighton, Pa., on February 25.

**HATTIER, J. H.**, former rector of the Church  
of the Messiah, Santa Ana, Calif., is now  
in charge of the new mission of St. James',  
Lido, Balboa.

**JOCELYN, LOUIS P.**, retired deacon of the  
diocese of Michigan, died Feb. 21 in Florida.  
He was 78 years old, and spent most of his  
life teaching.

**KAHL, ADOLPH W.**, was ordained deacon by  
Bishop Mann at Christ Church, New Bright-  
ton, Pa., on February 25.

**KLINE, VINCENT deW.**, formerly non-paro-  
chial in the diocese of Pittsburgh was re-  
cently appointed Priest-in-charge of St.  
Luke's, Pittsburgh.

**KNAPP, JOHN L.**, formerly rector of the  
Church of the Transfiguration, Ironwood,  
Mich., became rector of Trinity Church,  
Detroit, March 1.

**LEVER, CHARLES M.**, formerly C.C.C. chap-  
lain in Sparta, Wis., district, became rector  
of Ascension Church, Ontonagon, and priest-  
in-charge of St. Mark's, Ewen, Mich., on  
Feb. 15.

**LUCKINBILL, F. GRAHAM**, assistant at St.  
John's, Larchmont, N. Y., accepted a call  
to be acting rector of St. Paul's, Lock  
Haven, Pa., effective March 1.

**McCLEAN, WILLIAM D., JR.**, formerly  
assistant to his father at St. Mark's, Chi-  
cago, became locum tenens at Trinity  
Church, Washington, Pa., Feb. 15.

**MILLER, EDWARD O.**, was ordained to the  
priesthood by Bishop Hobson in Christ  
Church, Cincinnati, on Feb. 15. He is on  
the staff of the parish.

**MOFFETT, JAMES D.**, was ordained priest  
by Bishop Hobson on Feb. 15, in Christ  
Church, Cincinnati. He is rector of St.  
John's, Worthington, Ohio.

**ROOME, WM. OSCAR, JR.**, priest-in-charge,  
of the Church of the Messiah, Philadelphia,  
Pa., which regained full parochial status  
in Jan. has been elected rector of the parish.

**SULLIVAN, EDWARD TAYLOR**, who is 81  
years old and has been in active Church  
work over fifty years, has resigned as rector  
of Trinity Church, Newton Centre,  
Mass. He conducted the first entire morning  
service broadcast in this country.

**TAYLOR, CHARLES W.**, was ordained priest  
at the Cathedral of the Incarnation, L. I.  
by Bishop Stires, Feb. 2. He is in charge  
of Holy Trinity Church, Hicksville, L. I.

**TURNER, WILLIAM DAVIS**, rector of St.  
Stephen's, Savannah, Ga., accepted a call  
to St. Stephen's Church, Petersburg, Va.,  
effective Mar. 1.

**WARD, WILLIAM**, was instituted as rector  
of Christ Church, Plymouth, Mass., on  
Feb. 2.

**WATTS, WILLIAM J.**, vicar of St. Luke's,  
Mt. Joy, and St. Elizabeth's, Elizabethtown,  
Pa., and Archdeacon of Harrisburg, has  
accepted a call to be rector of St. Paul's,  
Bloomburg, Pa., effective March 15.

**WELSCH, GEORGE T.**, has been appointed by  
Bishop Phillips to be deacon-in-charge of  
Christ Church, Stone Gap, Va. He will take  
up this work upon graduation from the  
Seminary in Cambridge this June, and his  
ordination to the diaconate.

**WHITING, ERIC**, of Bethlehem, Manitoba,  
Canada, will cross the border to take charge  
of Trinity, West Branch; St. Paul's, Glad-  
win; St. Thomas', Omer; and Grace Church,  
Standish, Michigan, on March 15.

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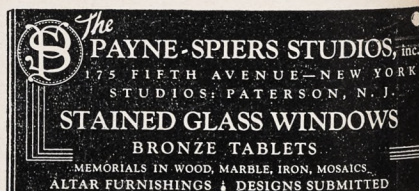
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# BACKFIRE

*Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.*

THE REV. MILTON S. KANAGA  
Rector at Coshocton, Ohio

In "Clerical Salaries," the Rev. Oscar Green tells us that the modal salary, that received by the largest group of Episcopal Clergy, is \$1800 cash, or equivalent to \$2100 where a rectory is provided. But the point is that this modal salary is not the parson's living. It is rather the sum provided out of which the parson must maintain the ministry of his cure as well as his family. It must cover a multitude of things all essential to successful work but for which no other provision is made. Almost every clergyman is expected to use an automobile in his parish work, and rarely can it be financed at a cost of less than \$300 per year when one considers its purchase and replacement, garage, insurance, licenses, repairs, tires, gasoline and oil. Frankly, a car is a luxury many a rector of a small parish would be glad to do without if he felt that he dared. Rarely does a small parish furnish an office for the rector's work. It is almost invariably a room of his home for which he pays the costs of light, heat, telephone, and not only provides all its furniture but practically everything needed in his work, including tools, files, records, stationery, books, periodicals and vestments, all essential to successful work but not any part of the living of his family. If an estimate of \$150 annually for these seems high, consider how far \$3 a week would go toward meeting the cost of maintaining the office of a business-man.

It is expected, not only by the people of the parish but by the leaders of a diocese, that a clergyman shall attend conventions, clergy conferences, regional meetings, a clericus, a summer school and many similar groups, and that his wife shall also be a channel between the diocesan enterprises and the parish workshop. All of which is right and proper, only no provision is made for the inevitable cost this entails, and a town parson not too close to the see-city discovers that this will mean a further deduction of at least \$100 a year out of his salary.

Thus the modal salary of \$2100 is not the living for his family at all but \$550 for financing his ministerial work and \$1550 for financing his family. It is only fair to say that many Bishops offer to pay the expenses of poor clergy attending diocesan gatherings, but most clergy will never request it.

One might ask, why do not the clergy insist that these items be included in the parish budget or submit bills to be repaid by the vestry? The reason is that the income of a small parish rarely equals the needs for most urgent things and that it cannot be substantially increased. He realizes that if he were repaid that it would be at the expense of those special appeals which are incessantly coming to him and which he knows are worthy and wants to help. So rather than endanger important local needs or permit his people to lose their part in fostering the larger work of the Church, he makes this \$550

as an additional contribution to the Church simply trusting that God will open a way.

What is the cure? I doubt if there is any. As long as the rector's office is in his home, the vestry can hardly be expected to realize what it costs to maintain

it. As long as the leaders in Church work know only the background of the large parishes from which they come, it is hardly possible that they can adjust their plans and askings to the limitations of small parishes. But it would be a great comfort to the clergy, it would save them and their families many hardships and embarrassments, if the members of our Churches and the people in our communities could know that their living is really about \$4.44 a day and would not expect them to live beyond that. The most difficult part of a parson's financial problem is not in living on what he actually receives but in living up to the way his people expect him to live on what he receives.

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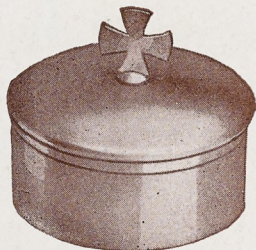
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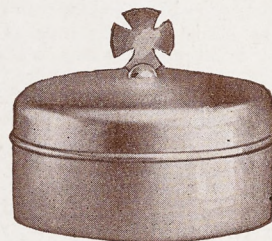


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## Chalice

Sterling Silver, Gold Plated  
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2098

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D10A

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A 61

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Sterling Silver, Gold Plated  
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