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The WITNESS

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JULY 23, 1942



HOLY CROSS CHAPEL
AT VALLE CRUCIS
SCHOOL
(story on twelve)

ABOUT EVENING COMMUNIONS

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, (also 9:15 Holy Days, and
10, Wednesdays) 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 Satur-
days.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Com-
munion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darling, 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 Com-
munion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH,
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Weekday: Holy Communion at 10:30
A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

ST. JAMES CHURCH
Madison Avenue at 71st Street
New York City
The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion Thursday 12 noon.

THE CHURCH OF THE EPIPHANY
1317 G Street, N.W.
Washington, D. C.
Rev. Charles Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M. Holy Com-
munion.
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
Special Summer Services, Sunday, 8 p.m.
The Rector
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 Com-
munion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

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NO. 12

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
Summer Services
Sundays: 8 and 11 A.M.
Noon Day Services, 12:10, except Mon-
days and Saturdays.
Holy Communion, 11:15 A.M. Wednesdays.
The Church is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
Rev. Theodore P. Ferris, Rector
8 A.M. Holy Communion; 11 A.M.
Church School; 11 A.M. Morning Prayer
and Sermon (First Sunday in the month
Holy Communion and Sermon); 8 P.M.
Evensong and Sermon.

Weekday Services: Tuesday, 7:30 A.M.
Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon,
Holy Communion; Friday, 10:30 A.M.
Morning Prayer.
Every Wednesday—Personal Consultation
with the Rector, 4-6 P.M.

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

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

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

EDITORIAL

No Escape from Decision

OUR Episcopal Church is obviously approaching some critical decisions. Almost five years ago our General Convention invited the Presbyterian Church in the U.S.A. to join with us in a declaration that these two Churches would work for organic union until we achieved it. Since that invitation was given by us and accepted by the Presbyterians, commissions representing the two Churches have been considering how to implement that declaration. We have had proposals for "supplemental ordination" and for "joint ordination." These were plainly very partial schemes that would at the most bring the two Churches together at local points. The most important fact about the proposals worked out by the two commissions at their recent Atlantic City meeting is that they put in the first place a sketch of the united Church. They outline what the two Churches shall agree to incorporate in the one Church which they are pledged to seek. And the scheme for supplemental ordination is introduced simply as an interim measure to take care of the existing ministries of the two Churches after agreement on the basic form of union has been reached.

It is too early to discuss these latest proposals fundamentally before the two commissions have issued them officially. But there are two things which can be said in a preliminary way.

The first is that we won't get anywhere with these or with any other proposals unless we approach them with a deep, disturbing sense of urgency. That is an intangible and indefinable factor that lies beneath all arguments. The world, God's world, is in heart-breaking disorder. The Church—or should we say the Churches—stands in it as the witness to our unity in Christ. We have talked about unity. No Christian communion has talked about it so much as we Episcopalians. We have passed resolutions. They haven't cost us much. They have given us nice feelings. But now we have brought ourselves close to the point where we must decide about *action*. Men are watching us, men of other Churches and of no Church. "Do those Episcopalians mean business?" If two great

conservative Churches like the Presbyterians and ourselves could pray and think and plan and work our way through the thickets of prejudice and conviction and usage and tradition and sentiment that keep us apart, men would take hope. Without a sense of urgency we can look at the thickets and say, "I don't think we had better take that path. I don't see just where it goes," or "I don't think we could take all our inherited possessions through that path. We might have to leave some of them behind until the path is widened." "Let's not move.

Let's talk some more and pray some more." But to evade decision is to decide, and to decide is to stand under judgment.

The second point is that we won't get anywhere with these proposals or with any other proposals unless we have taken seriously that commandment, "Thou shalt love the Presbyterians as thyself." To love another is to enter with sympathy and understanding into his life, to try to see things as he sees them and feel things as he feels them. It is to care as much for the conserving of the treasure which God has given him as for the treasure which God has given us.

"QUOTES"

YOU cannot understand nature without man. You cannot understand man without God. You cannot understand God without Christ. You cannot understand Christ without the cross. You cannot understand Christianity without seeing man controlling nature and worshipping and obeying the God he meets in Jesus Christ, as love on the cross and judgement on the throne.

—LYNN HAROLD HOUGH

To reduce our problem to the simplest terms, we Episcopalians care a great deal about the episcopate, what it does for us and means to us. The Presbyterians know that, and their representatives seem ready to accept episcopacy as part of the united Church. But in accepting that from us the Presbyterians must not do anything that reflects upon the reality and sanctity of the Church-life in which they and their forefathers have found communion with God and with one another in Christ. That is why they are so insistent that in every step there should be mutuality, our receiving from them as they receive from us, our incorporating in the Church that is to be of that which shall represent and continue their heritage. It is hard to see how they could be asked to accept more than is embodied in these latest proposals. It is as certain as anything can be that to ask more of them will mean the breakdown of all our negotiations.

There is no escape from decision. And with it come the judgment of men and the judgment of God.

From Little Acorns

KNOWING how Churchmen have to be sold repeatedly on the importance of Church papers, we pass along an illustration of just how much value one single editorial once was to a denomination. It is a news item lifted from the *Advocate*, official weekly of the Methodist Church.

Buckley Pavilion was dedicated on Sunday, June 21, by Bishop Francis J. McConnell. It is a new, million-dollar, nine-story, 144-bed, modern surgery building on the grounds of the Methodist Hospital, Brooklyn, N. Y. It is named for the late Dr. James Monroe Buckley who was for many years editor of the *Christian Advocate*. In 1881 he wrote an editorial, calling attention to the fact that not in all the world was there a Methodist Hospital. Inspired by this a Mr. George I. Seney, an able banker, made a gift of \$410,000 to found the Methodist Episcopal Hospital in Brooklyn. Methodist hospitals have since multiplied and now number eighty-two in this country; thirty-seven in other countries. It all started from an editorial in a church paper.

At the last General Convention a sub-committee on the budget met to consider whether or not our National Council should aid the Church press through advertising. Representatives of the papers appeared and asked that \$1,000 be spent annually

for advertising with each of the four papers, considerably less than the amount the Council's pre-depression budget earmarked for this purpose. It is a matter of record that the budget committee favored the expenditure. But there then appeared before the sub-committee a high-ranking official at "281" who told them that spending money on advertising in the Church press would be throwing money away. He pointed out that the combined circulations of our papers is small; that there is overlapping in distribution; that our combined influence is not great; that the \$4,000 might better be used in some other way.

He carried the day. The magazines of the Episcopal Church have therefore been obliged to get along the best they can, plugging away, quite properly, for British Missions, the Presiding Bishop's Relief Fund, the National Budget and other projects originating at headquarters, but given no aid by the official Church which benefits greatly through their efforts.

Perhaps we will learn from the Methodists, and from other denominations, practically all of which aid their Church papers, either directly through a subsidy or indirectly by advertising—with the Methodists, for one, having 119 hospitals today witnessing to the soundness of the policy.

Communion: A. M. or P. M.

THE monthly evening Communion at the Church of the Epiphany in Washington, and a recent ordination with Holy Communion at 4 p.m. in the diocese of Pittsburgh, have once again raised the issue of the appropriate hours for celebrations.



We shall first give a brief statement of the historical development of the celebration of the Eucharist, and then discuss the modern practical problem.

The origins of the Christian Eucharist are to be found in a festal evening meal. The liturgy itself seems to have developed from the Jewish graces before and after meals. These included a blessing of God for the bread at the beginning, and a concluding blessing over a cup of wine at the end. Sometimes these graces had a dialogue introduction, and our *anaphora* is perhaps a Christian adaptation of these. The association of the Christian feast with the Last Supper

by Cyril C. Richardson
*Professor at Union Seminary,
New York*

probably involved the insertion of the dominical words into these blessings.

When was this primitive Christian Eucharist celebrated? Certainly at night and generally on Saturday night, which would be at the conclusion of the Jewish Sabbath, since Jewish Christians reckoned their days from sundown to sundown. It may well have been a special Christian meal to displace the *Habdalah* ceremony, which marked the separation of the Sabbath from the first day of the week. The Christian emphasis naturally came upon the day of the Resurrection. Yet it is probable that Christian Eucharists were far more frequent, and to judge by the spontaneous enthusiasm of the primitive Church, the problem was rather when *not* to have a Eucharist than when to have one. Whenever Christians assembled round a common table, a Eucharist probably resulted.

By the beginning of the second century this situation had completely changed. Two factors led

to the development of the sacramental meal early Sunday morning, which we first hear of in Justin Martyr (and possibly Pliny). The Gentile day was reckoned from midnight to midnight. Thus, to observe the day of the Resurrection involved for the Gentile Christian postponing the celebration until Sunday dawn. A second factor, however, was of even greater importance. The Christians were popularly regarded as a political club, undermining the empire, by preaching a new "Empire" (Kingdom), and a new "Caesar" (Kyrios, Lord). The subversive activities of other groups of Trajan's reign led to enforcing a law forbidding clubs of a political nature (*hetæriæ*) from holding evening meals. The Christians fell under this ban and had to give up their evening Eucharists. What was left was the sacramental act of worship held at dawn. The change in time was additionally advantageous, since it enabled slaves, who formed a significant body of an early Christian congregation, to attend. From Justin's day to our own the Eucharistic liturgy represents a clear and consistent development. When, in days of comparative peace, Christians held evening meals together, these were dissociated from the sacramental act of the Eucharist proper; and the *Agapai*, as they were called, were little more than "church suppers."

The transference of the Eucharist to dawn on Sunday, along with Gentile influences, especially from the Mystery religions, led to deeper meanings being attached to the sacramental elements. They were regarded with very great awe and reverence, and Communion was always taken fasting. Indeed, dawn Eucharists naturally implied fasting, since they were celebrated before breakfast. Furthermore, it was customary for the Christian to "reserve" a part of the sacramental bread in a little box at home, and take a morsel of it before his daily breakfast. When, in the fourth century, the Church was no longer forced for political reasons to hold its meetings at inconvenient times, the Eucharist was celebrated later in the morning. It is in this period that the obligation of fasting Communion is constantly referred to. The frequency of canons concerning this show that the custom was not too well observed and that it was possible to have breakfast before going to Mass. The only exceptions to the rule of fasting Communion in this period were the celebrations at night on Maundy Thursday when, in Africa, not even the celebrant fasted; and some Saturday evening celebrations in Egypt.

Nowadays, fasting Communion is the rule in the Greek and Latin churches, though dispensations for the sick are granted. Moreover, the Sacred Congregation of the Sacraments has recently permitted afternoon and evening Masses to be held for those

in the armed forces, who are unable to attend in the morning. In our Church there is no rule, but the Proposed Book of Common Prayer of 1928 called it an "ancient and laudable custom," and a rubric ruled that to avoid all scruple it "may be used or not used." Furthermore, our House of Bishops in 1895 referred to it as "reverent in its intention, with the guarantee of long usage, and with the commendation of very saintly men."

FROM our historic survey, we have seen that the Eucharist has been celebrated at widely differing hours, including evening, dawn and noon. We have noted, moreover, that fasting Communion was not observed by the primitive Church and is not a rule of Anglicanism. We now turn to consider the practical questions involved in setting the hours for celebrations today.

The celebration of the Holy Communion is like any other religious discipline; it is a means to a religious end. Celebrations are not an end in themselves: their value lies in their being unique means within the Christian tradition for the souls of men to have traffic with the Living God, and to touch the ultimate realities of life at the deepest levels of experience.

With this in view, let us look at our own services. Many churches have eight o'clock Communion on Sunday, that are sparsely attended. The value of these esoteric rites is questionable, and they can only be defended on the grounds that those who communicate at that hour actually do enter into a unique relationship with God and enjoy ultimate experiences, which they are unable to have on other occasions. If they can come at no other time, and if their contact with life at its deepest is truly dependent on fasting, the Church is in duty bound to provide such celebrations. On the other hand, they can hardly be defended if these circumstances do not entail.

The chief reason given for early celebrations is that they make fasting Communion possible. Let us examine this question. The value of fasting as a religious discipline is entirely dependent upon the use that Christians make of it. If it is accepted merely on the grounds of Catholic authority, with the belief that it is meritorious and that God requires it, it is well-nigh useless for the Christian life. Such a view entails that concept of law, which Christianity directly opposes. It involves, moreover, an idea of God which represents an escape from reality. There is no objective merit in fasting *per se*. It is only a valuable religious discipline if it is (a) directed to a social end, or (b) a true physical aid to communion with God. By (a) I mean fasting in order to give the money thus saved to those really in need. The motives for this may

be diverse, they may indeed be altogether bad (for instance, the motive of religious pride); but the act in itself is good, because of its objective social consequences. By (b) I mean that a person has discovered by experience that his deepest awareness of the holy is actually dependent upon this physical discipline. Such a person will fast, because he knows the extent to which this discipline is really helpful. The Christian religion was not invented to give people a false sense of security by forcing them to do uncomfortable things from which neither they nor others derive any real benefit.

There is no way of determining the number of Episcopalians who have discovered for themselves that fasting is a significant aid to the fullest communion with God. From those I know, I should judge the number is comparatively small. I should also imagine, though one cannot establish the facts, that many of those who observe the custom do so because the priest says it is meritorious or Catholic authority urges it, rather than because it helps them to live more Christian lives. Of these reasons, the first is in conflict with the Christian concept of God, and the second is only significant if the Christian has himself experienced the truth of the authority, and freely accepted it because it meets the deepest needs of his religious life.

For practical purposes, I believe an eleven

o'clock parish Communion of far more value than the small gatherings at eight o'clock, followed by Morning Prayer at eleven. Eleven o'clock services are convenient in our modern culture, as well as traditional. They afford the opportunity of instruction by the sermon, which is absent from the eight o'clock Eucharist. They also offer the richest experiences of sacramental worship in the meeting together of the whole parish. The Sacrament by its very nature gives the deepest expression to Christian freedom in fellowship. Each Christian makes of it what he will, experiencing at ever deeper levels the fullness of Communion with God, and being grasped by a sense of the holy in a corporate act which transcends mere words.

It should be the pastor's chief duty to discover the needs of his people and to adjust his services accordingly. For those Christians whose real religious experience is dependent on fasting, he should have early morning Communion; for the majority, the eleven o'clock parish Communion has much in its favor; for those whose Sundays have been upset by the needs of war production, evening Communion is a wise addition. Let our Church boldly try to meet the needs of our modern world, and not fall back into those types of legalism which Saint Paul so courageously saw were in direct conflict with the freedom of the Christian Gospel.

What Is Christianity?

For the benefit of those who tuned in late, as the baseball broadcasters say, the score is now fifty to nothing. That is we have received about that number of answers to the above question, and they are all interesting. You may recall that the faculty of the Virginia Seminary tried to put the answer in 350 words, with the results of their labors offered to you in a recent number. We invited readers to try their hand at it. We still do. We cannot, obviously, print all the replies but we will present some, with Editor Bill Sperry later preparing an article in which he will bring out the highlights of the remainder, with credit to the authors of course. We present herewith the contribution of the Bishop of Texas.—Editor.

CHRISTIANITY is a way of living. It takes its name after Jesus Christ, a person in history—a personality in human flesh who came into the world in answer to man's eternal quest, "What is God like?" Jesus answered, "He that hath seen me, hath seen the Father." He also said, "I am come to do my Father's will."

He dared to live a completely unselfish way of life to demonstrate not only what God was like,

*by Clinton S. Quin
The Bishop of Texas*

but also to show the world that love—not fear, not force, not hate, not law—that the way of love was the only successful way to bring peace on earth to men who willed to do good.

He proved His premise by going all the way with His unselfishness. He did not have to die on a cross—there were ways out for Him to escape this kind of death, but not if He chose to go all the way unselfishly. If He had used the "legions" which He said were ready at His call to protect Him, or any other avenues of escape, the world would have said, "He is like the rest of us." But He was not like the rest of us. He yielded willingly to the purpose for which He had come into the world, namely to show people they could if they would, live an unselfish life.

He did another thing. He would not permit Himself to be worshipped. "I am the way," He

said—the way to God's love and God's life. "God is spirit and they that worship Him must worship Him in spirit and in truth." He believed and acted on the conviction that the man or woman who kept himself or herself out of the way, opened the way for God to possess such a person and to give one whatever was necessary for the "abundant life."

Jesus set up the medium by which people could produce in themselves the God centered and God empowered life. We call this medium the Church—a fellowship in which like-minded people find the resources He promised. So Christianity finds its depository in the Christian Church, and Christianity is the way by which followers of Jesus Christ can bring into reality a life of right relationships between man and man and thus establish now a citizenship on this earth, which He described as the Kingdom of God.

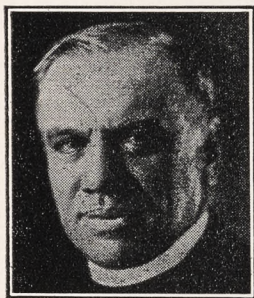
Church Critics

By
BISHOP JOHNSON

IT IS quite the fashion today for men to speak disparagingly of organized religion. Looking at the gospel from an historical standpoint I cannot conceive what unorganized religion would amount to. As a matter of fact that which differentiates civilization from barbarism is the existence of certain organized institutions. They are the family, the Church and the state. In the present reversion to barbarism which threatens us, the outstanding characteristic is that of exploiting the family, attacking the Church and perverting the state.

The family may be crude; the Church may be ineffective; the state may be venal, but imperfect as they are, they are the bulwarks which protect us from the savagery of dictatorship. It is true that organized religion is faulty, but unorganized religion is simply impossible. It consists chiefly of wishful thinking on the part of impotent actors. I have never been able to visualize the Christian gospel as existing without a Church to which has been entrusted the faith and sacraments as Christ instituted them.

When St. Peter bade his readers to love the brotherhood, he was writing in opposition to the Roman government which forbade all organizations, except fire departments and burial societies, and it prosecuted the Christians not because they



had a religious belief but because they were an organized institution. Insofar as individuals may be concerned the Christian Gospel consists in personal devotion to Jesus Christ, but insofar as it is a gospel which must be perpetuated and expanded, it calls for loyalty to the Church. In our Lord's own practice the Jewish Church was His father's house in which He was concerned with His father's business, even though the officials had made it a den of thieves. The sins of the scribes and priests did not destroy the necessity of the institution.

If the Jewish Church could feature an Annas and a Caiaphas it could also produce a St. John and a St. Paul. Nor could these Apostles have been prepared for their mission by any other instrument than the Hebrew Church. "Institutions are to be judged by the best that they can produce." So organized religion has its saints as well as its hypocrites. Moreover when reformers have fought organized religion because of its failures, they have invariably replaced the existing organization by a new organization which in a few years has manifested the same faults as the former institution from which it has separated.

THERE are more than two hundred bodies in the United States which exist as a protest to that which preceeded them, and which in turn do not differ from their predecessors in the character of their adherents. All of which leads us to assert these things: First, that a religion cannot be perpetuated nor expanded without having an organization in which its faith is embodied. Secondly, that in any organized religion there are to be found the same sins on the part of the official caste. Thirdly, that in spite of these sinners the Church which Christ purchased with His precious blood is His

HERE'S AN IDEA

HERE are a few things your parish may do this summer: outdoor services; a picnic for the entire parish; early service only (omitting the eleven o'clock) then a picnic breakfast followed by games; an evening song-service; an outdoor evening service; a weekday "Fellowship of Silence," with a half hour of absolutely silent intercession; vocation school, five mornings a week for several weeks; a field eucharist, from a rustic altar in a park or camp; the family communion as the sole service on Sunday, followed by a parish breakfast, at minimum cost to all; a parish lending library for summer reading.

father's house in which it pleaseth Him to dwell and in which we go about our Father's business.

There is both a human and a divine aspect of the Church. It is the vehicle of God's grace by which men are saved and it is the instrument of man's efforts in response to that grace. Without this human element, God would be inaccessible to man, and yet because of this human element, man's service is most imperfect.

It is easy to find fault with the family but if you adopt the attitude of a critic you will not find satisfaction in the family life. It is only as each lives for the other, and all for God, that the home becomes a sacred comfort. It is easy to criticize the Church, but if that is your attitude of approach you will not find therein the comforts of God's grace.

Religion is like music. Someone has defined a musical critic as one who cannot sing. A critic of religion is one who has no urge to seek God, but is interested solely in the faults of those who do. It is true that religious people have grievous faults, and one can specialize in detecting them, with the result that he becomes a fault finder. Whereas if we appreciate the Johns and Pauls, we may hope to emulate them. We will find in the Church that for which we are looking; either vices or virtues. We will find that which we seek.

Hymns We Love

WOULD that all the theologians were poets! Theologians have tried to express in logical and metaphysical terms the means whereby the real presence is in the sacrament. It can not be said that most of their endeavours have been enlightening. But the great theologian, St. Thomas Aquinas, in his Corpus Christi hymn, written in 1263, has expressed the meaning of the Eucharist in terms more comprehensible.

The hymn repudiates ideas of magic as well as those of imaginary communion. It points out that by faith alone is the presence perceived . . . an essential upon which all schools of theology agree. Used in the Latin communion office, in the communion offices of other rites, on Corpus Christi, and as a devotional hymn, it is one of the two most widely used hymns in existence.

*Therefore we, before Him bending,
This great sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.*

—CHARLES GRANVILLE HAMILTON

JUST FOR LAY READERS

Conducted by F. C. GRANT

OUR AUNT SALLY has been to a wedding.

One of the girls in the family was married right after graduation and the service was in a college church, crowded with seniors who stayed over for Madge's wedding. There, in the presence of scores of college women, the parson began the service by announcing solemnly that marriage is commended by Saint Paul to be "honorable among all *men*." How utterly absurd! "It nearly ruined the service for me," she reports. "It makes me think of the line in the old play *The Fortune Hunter*: 'Marriage is all right—for women!' Saint Paul on one side and the sheriff of *The Fortune Hunter* on the other, it's a great satisfaction to know that marriage really suits both sexes!"



We suggested to Aunt Sally that she ought to keep a note book, as she goes about here and there in the Church. Of course we don't expect her to give any names; and never, never to record any mistakes by her own rector—anyway he never makes them—but if she would jot down some of the common errors people make in reading the services it would be a help to our Lay Readers. They certainly are eager to read the services as effectively as possible, and are prepared to "learn from other men's mistakes without gloating over them."

As a rule, we suspect, the worst blunders come from trying to be too effective. Such mistakes are worse than those that come from carelessness. Take the classic sentence from Lincoln's Gettysburg Address. How often we hear it recited: "That government *of* the people, *by* the people, *for* the people may not perish from the earth." This is cheap, amateurish, almost meaningless, an outrage upon Lincoln's immortal words. But read them naturally, with ever so slight a stress upon the important words: "That government *of* the *people*, *by* the *people*, *for* the *people*, may not perish from the earth." Such a reading, as a friend said to me the other day, "goes straight home to your thinking." No tinkling taps on the little prepositions in the sentence, but great thunderous strokes on the heavy bell that is to sound the knell of tyranny and gangsterism everywhere, and ring in the liberty under law of all mankind.

Don't accent prepositions; give weight and tone

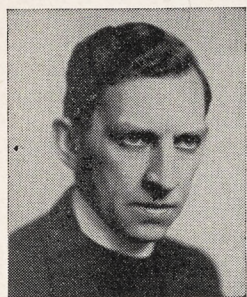
to the really important words, usually nouns or verbs. And don't stress *men* in a sentence whose clear meaning obviously calls for emphasis upon the honor of marriage among *all* men.

Talking It Over

By

W. B. SPOFFORD

WHILE the editors of this paper and the faculty of the Virginia Seminary are having their fun trying to find out *What Is Christianity* how about another little game for the less serious? Certainly



one of the best loved men ever to teach in a seminary was the Rev. Edward Staples Drown of Cambridge, who died a few years ago. There were two others who made his household a joy; Mrs. Drown, who still lives at the School, and their dog, Bruno, who now sits at his master's feet in the great beyond. It

was fully twenty years ago that Professor and Paulina Drown started Bruno's theological education. It was a prolonged course of instruction, given bit by bit, with at least two others having a hand in the teaching. Thus Dean Henry Washburn, now the secretary of the army and navy commission, is responsible for the sentence below marked (W); while Bishop Hall of Hong Kong, China,

contributed those marked (H). So here you have the classic *My Dog Bruno's Theological Course*, with an invitation extended to you to add to it.

His curriculum was not curtailed.

He studied dogmatics, the catechism and ratiocination.

The text of his senior sermon was "the wicked flea."

In the Old Testament he liked Gideon's fleas.

In secular history he was interested in the reign of terrier.

He read Ranke's History of the Pups.

His favorite music was Bach and he liked Wagner.

In Church history he liked St. Bernard.

(W) His favorite hymn was "Oh, what raptured greeting on Canines' happy shore."

He wrote hymns himself but they were doggerel.

In philosophy he liked the Categorical Imperative.

(H) He also had an affinity with Kierkegaard the Great Dane.

(H) His books were dogeared with being pawed over.

(H) He had many boners in his examinations.

(H) His aim was to become a sky terrier.

(H) which was realized when he passed his caninicals.

He was interested in the bishop's charge.

He thought of going in a barque to the island of Yap as a missionary but decided to be vicar of All Hallow's Barking.

(H) He was finally interred at Hounslow.

His motto was Justification ex Fido.

THE SANCTUARY

Conducted by John W. Suter Jr.

THE ADVENTURE OF PRAYER

I

PRAYER is being with God.

You can't choose at all about it, except just in choosing to be with him.

Perhaps he will take you up on the mountain with him.

Perhaps he will take you into the night with him, or into the mist where you will not be able to see him.

Perhaps you will be with him in pain, or in exaltation, or in happiness, or in tiredness.

He just says: "Come to Me," and you say: "I will," or "I will not."

You make no stipulations, that is not your part; you know that he wants you, and you know what kind of wanting that is.

You know that if you say you will not come he does not leave off wanting you, so you imagine what that means.

Wings of Healing by
DEAN GRESHAM

Progress Backward

By

WILBUR L. CASWELL

Rector at Yonkers, New York

IN THE July *Pulpit* the editor, Charles C. Morrison, tells of a sermon on "Which Way is Progress?" in which the preacher said that progress is sometimes backward. It is backward when we have wandered far from home. We used to assume that universal progress was a law of nature. "We are doomed to progress," said Herbert Spencer. "Let the great world spin forever down the ringing grooves of change," sang Tennyson. Every year is bound to be better than the last because its number is larger. "You can't turn the clock back," says a foolish old proverb. But you can; and you must if it is too fast. What we call progress is too often no more than motion. Is the world, am I, getting better? Better than what, and better for what?

The Quakers Carry On in France

Howard Kershner Describes Horrible Conditions That Exist Over Europe

By Rose Phelps

New York, N. Y.:—After three years of relief work in Spain and France, Mr. Howard E. Kershner, director of European relief activities for the American Friends Service Committee, and Mrs. Kershner, returned to this country. They reported on their work to the Friends Center, New York, introduced by Mr. Samuel B. Williams, President of Friends Center.

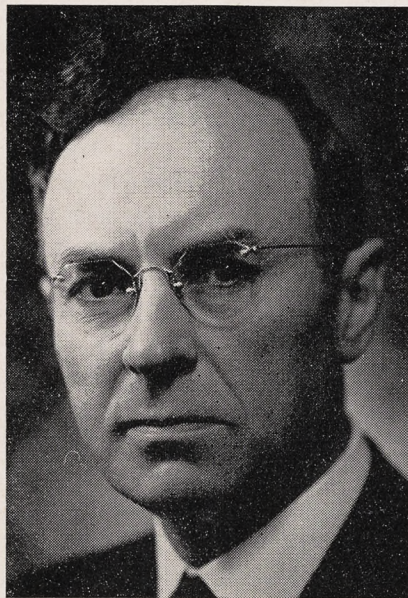
"When Lazarus came out of the tomb," began Mr. Kershner, "Jesus said, 'Loose him and let him go.' Just now, sitting here, it occurred to me that that is the theme of Quaker work in France—loosing from hatred. Most of the people have suffered so much that they are deeply embittered. One of the main interests of the Quaker delegates is to free them from this hatred."

Mr. Kershner listed five phases of Quaker work. First, feeding children in Spain, beginning in 1937 before he himself arrived there; second, since February 1939, caring for Spanish refugees in France; third, evacuees from Alsace and Lorraine, half a million of whom were sent to southern France; fourth, five million refugees from the Low Countries and northern France; fifth, the French themselves in southern France. There has been no chance for work in occupied France since June, 1940.

Mrs. Kershner had reported earlier on the twelve colonies she organized to care for 650 children who had lost their homes or whose fathers were prisoners of war. She spoke of the difficulties in finding food, clothing, shoes, sheets, blankets, towels. Auction sales sometimes offered old sheets, towels, tablecloths that could be cut into towels. Once, 619 wool scarves were transformed into 400 lumber jackets, left-over pieces being made into dresses for little girls, soles for slippers. A shipment of boys' jersey suits, pink and bright green—"And what boy of twelve or fourteen would wear a pink or bright green suit?" demanded Mrs. Kershner—reappeared as underwear, of which there is an alarming scarcity.

Major services offered by the Quakers in France were briefly described by Mr. Kershner. First of these is supplying a little food daily to supplement the inadequate rations

of 85,500 children in the eleven neediest Departments. Fifty grams of dried vegetables a day, one half an ounce of chocolate, one bowl of porridge, one vitamin tablet, makes a notable difference to a child in France. The U. S. government would not permit vitamins to be sent, so



Howard Kershner reports on Quaker's relief work in Europe

Mr. Kershner bought some in Denmark, had them shipped across Germany, and distributed them to 100,000 children for seven weeks.

Old people and children in concentration camps would not be alive today without Quaker aid, Mr. Kershner said. Seven hundred are already too undernourished ever to be well again. If they fall, they cannot get up. Many of the full-grown men weigh 75-80 pounds. The French government provides such food as it can procure, but there just isn't enough for the millions of extra people who have flocked to southern France. Twice a day they get 250 grams of bread and thin soup with a turnip or a carrot in it, then return to their unheated barracks with straw on the floor.

Quakers have brought in supplies from Madagascar, Turkey, Switzerland, Sweden, Portugal, North Africa, French Indo-China. Mr. Kershner had a permit to bring in dried vege-

tables from Madagascar when the British took over and closed that source.

In self-help shops mutilated men make artificial arms and legs for other mutilated men on machines provided by the Quakers. Similar shops make raffia shoes, furniture.

Other services mentioned by Mr. Kershner were experimental farms, helping French scholars, selecting children to be sent to this country, rehabilitating lost villages, canteens for refugees without resources, aiding worthy institutions, answering inquiries from foreign friends about families in France, transferring money from England and the U. S. to French individuals, helping people with exit visas to get their papers in order and find transportation to countries ready to receive them. Mexico has welcomed 150 Spanish refugees in the last three months.

Distributing milk to 5000 babies two or three times a week has been a major service, Mr. Kershner said. But the U. S. government refused to license payment for a large shipment of milk from Switzerland, a sale permitted by the Swiss, French and German governments.

"We expected a pat on the back," said Mr. Kershner, "for buying milk that would otherwise have gone to Germany. There was probably some good reason for the refusal and I don't want to criticize the government but I do want to point out that this Quaker work is in the national interest."

"Here are sixteen million French people as liberty-loving as ourselves, with the same traditions of liberty. The children write us thousands of appreciative, affectionate letters, often with the French and American flags crossed. Even little ones promise their help if America ever needs it. They learn a little English so they can sing The Star Spangled Banner for us."

"Why should we fail to return their interest and affection? When the time comes to set up democracy again we shall need their help and their solidarity with us."

Answering questions after his report, Mr. Kershner said, "Not one mouthful of food entrusted to our
(Continued on page 18)

News Notes of Other Churches

*The USO Is Charged With Favoritism
by Officer of the Federal Council*

Edited by Anne Milburn

Catholics and USO

★ A disproportionate amount of Catholic management of USO units in Georgia is reported by Dr. John M. Alexander, Federal Council executive officer, in a recent article in the *Christian Observer*. In six southern states, he says, there are 21 units of the USO that occupy Catholic Church property and are under the charge of the national Catholic community service, have Catholic secretaries whose salaries are paid by USO, and that pay monthly rentals to the Catholic Church owning the property. In some cases generous allowances have been made from USO funds for repairs on the property. Pointing out that there are no USO rentals in active Protestant churches, and that each Protestant denomination is raising its own funds for army work on its property, Dr. Alexander urges that USO rentals of church properties be discontinued, and advocated that each denomination finance the work it does for service men.

Ask Economic Equality

★ One of the recommendations of the Indiana Synod of the Presbyterian Church which met recently was for "closer economic equality" among Presbyterian ministers. "There is too wide a spread," said the report, "between salaries of ministers, even in democratic middle class Indiana. How can we preach economic justice to the laboring man, the white collar brigade and the farmer, and deny it to our own ministers?"

Churches Merge

★ Swedish Methodism in this country came to an end this month when 70 churches of the Swedish conference after 63 years, were permitted to merge with Methodist conferences in Ohio, Indiana, Michigan, Illinois, Minnesota and Iowa.

Deplores Japanese Situation

★ With American born citizens living in horse stalls, the best brain specialist on the Pacific coast doing manual labor at \$19 a month, and an almost total lack of anything, recreation or occupation, to do, C. Reed Cary told 120 Quakers at the Friends General

Conference at Cape May, New Jersey, last week that conditions in the Japanese evacuation centers were on a level with French concentration camps. In some of the centers there is only one washroom for 250 persons. The enforced idleness of a naturally industrious people, deprived of schools and jobs, he described as

Aside from this, he said, the sight of lines of citizens marching away from their homes, guarded from a threatening populace by soldiers, could be likened to similar evacuations in Europe. One soldier was heard to remark, "To think that this could happen in America, to American citizens. What am I fighting for?"



This young Chinese boy is learning to do his bit for Free China by working in the now world-famous Chinese Cooperatives. Mr. John Foster, WITNESS correspondent in China, is working exclusively with the Cooperatives as a representative of our mission staff. Aid for Indusco (Industrial Cooperatives) is solicited by the CLID, 155 Washington Street, New York, with many Church men and women, as well as parishes and church societies, having aided in the work.

the worst kind of mental hardship. Cary blamed racial prejudice and jealousy on the part of the mass of people on the coast for the situation. "Officials did not want to bring on such conditions," he said, "it was forced upon them by popular pressure." He gave unstinted praise to the army men in charge of the evacuation, saying that in all cases they had done the best they could, and that the soldiers in charge had shown all possible kindness and sympathy.

First Greek Seminary

★ Greek Orthodox clergy all used to receive their training in Greece, but now a seminary has been established in Pomfret, Connecticut, which has 12 professors and 85 students. The first graduation exercises were held in June, and 14 men were ordained by Archbishop Athenagoras of North and South America. Half the men are married, and according to Greek custom, their wives shared in the ordination ceremony.

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Valle Crucis School

Valle Crucis, N. C.:—A hundred years ago Bishop Levi S. Ives heard from a botanist, who had been to the northwest slopes of the Blue Ridge mountains to collect flowers, of a number of settlers who lived in that corner where North Carolina meets Tennessee and Virginia. It was just 100 years ago, July 20, 1842, that the Bishop held a service for these pioneers in the valley of the Watauga River, not far from where three small rivers flow together to form a St. Andrew's cross. He decided to send missionaries to these mountain people, so returned to St. Luke's Chapel, New York, where he had been vicar, and there found five young men, recently ordained, who volunteered as missionaries. They established a school where young men could prepare for theological seminary, later to return to minister to their own people, with a number of the pioneer clergy of western North Carolina receiving their early training in this way.

The work was interrupted by the civil war, and the school was later reopened as an agricultural school, the first in the state, and was later taken over from the Church by the state. Then in 1895 Bishop Cheshire founded a boarding school for girls, which became famous in that region as the Valle Crucis Mission School. For nearly forty years it served the native population, softening the impact of the machine age for these mountain people. But civilization made its inroads; the highway passing the school hummed with motorists; state schools picked up the boys and girls in busses and brought them to the consolidated schools. Valle Crucis, no longer serving the purposes for which it was founded, faced reorganization in 1934.

The committee sought the advice of the late Professor Frank Gavin of the General Seminary. He suggested that they get in touch with Mrs. Emily Toll Hopkins, a Wellesley graduate, who had taught in a conservative boarding school and later in a progressive school. This experience had convinced her that the secularization of education was a serious fault, and

that it was alone in a Church School that those values could be found which would allow for the combining of the best in the two types of schools. Incidentally Mrs. Hopkins had been a part of the Gavin household for a winter and attended St. Luke's Chapel, so that this little west side church not only supplied the missionaries of a hundred years ago, but was also a connecting link in the forging of its present destiny.

Mrs. Hopkins visited the school at



The Rev. Lawrence Rose is the new Dean of the Berkeley Divinity School, New Haven. He was formerly a missionary in Japan.

the committee's invitation and found there the kind of small community that Arthur Morgan, president-emeritus of Antioch College, recently described as "the seed-bed of society." She found also a healthful, invigorating climate, a beautiful natural environment, adequate buildings and equipment, and a section of the country where living costs were low. She accepted the position as head, and undertook the task of reorganizing Valle Crucis as a moderately priced Church school for girls.

It has had eight years under her capable direction and has gradually built up a splendid tradition. In re-

cent years girls have come to Valle Crucis from fifteen states, as well as the District of Columbia, Alaska and the Virgin Islands. Some have been the daughters of clergymen; others came from the homes of business men, teachers, artists and farmers. A few have been from families that could well afford a more expensive school, but they sent their daughters to Valle Crucis to have that training in democratic living in which Mrs. Hopkins believes so whole heartedly.

In the old days the Church sent missionaries from the centers of civilization to isolated places to take to backward people "the rudiments of knowledge and the word of God." Today we are not so sure we know just where "the centers of civilization" really are. Certainly a good deal of our "civilization" is going to be remade from its foundations, but some of the old values will never change. And it is places where these values are kept alive that are today the centers of civilization. It is to such places as Valle Crucis, with this now famous school and its equally famous rural mission, that the world will look for patterns of the communities it wants to multiply after the war; places where the machine age has brought a maximum of benefits and a minimum of evils.

Ferris to Boston

Boston, Mass.:—The Rev. Theodore Ferris, rector of Emmanuel, Baltimore, has accepted the rectorship of Trinity Church, Boston, the vestry announced on July 14th. He is to succeed the Rev. Oliver Hart, bishop-coadjutor elect of Pennsylvania. Mr. Ferris, thirty-four years of age, is a graduate of the General Seminary, served there as a tutor following graduation, at the same time being on the staff of Grace Church, New York. Trinity Church is the outstanding parish in New England and is generally considered one of the most important parishes in the country. Mr. Ferris is one of the contributing editors of THE WITNESS.

Canned Milk for Russia

New York, N. Y.:—Five hundred dollars worth of canned milk for Russian children is being shipped as the result of a contribution from the children of St. James, New York, according to the Presiding Bishop. The money, with a companion \$500 for China, was raised at the children's spring festival. Gifts for the Bishop's Fund for World Relief have been received from Puerto Rico, Haiti, Alaska, Panama, Honolulu,

and from individuals, parishes and missions in every diocese of the United States. The Rev. Almon R. Pepper, executive for the fund announced that through May, 1942, the fund had received \$14,311, which had been distributed by the Bishop and his committee each month through accredited agencies. In 1941 the fund received a total of \$36,097.

Hold Union Service

Philadelphia, Pa.:—Independence Day was celebrated in historic Christ Church as a day of thanksgiving, at a service in which the clergy of six denominations, representing the reli-

gious bodies influential in the American Revolution took part. Seven hundred persons attended the service and heard the Rev. Daniel Poling, Baptist, say, "We hate war, but God helping us, we shall hate no race, no creed, no man, only evil, which not to hate is sin." Clergy participating included Bishop Taft, Rev. E. Felix Kloman, the rector of the church, and ministers from Baptist, Presbyterian, Lutheran, Methodist, Reformed, and the Federation of Churches.

New Faculty Member

Petersburg, Va.:—Dean Robert A. Goodwin of the Bishop Payne Divinity School has announced the appointment to the faculty of the Rev. Henry J. C. Bowden, Negro clergyman, now rector of St. Paul's, Atlanta. He has a master's degree in religious education from Columbia, and in addition to parish work has been instructor in homiletics at Gammon Theological Seminary. Three

Lowry of the Virginia Seminary; Miss Vida D. Scudder of Wellesley; the Rev. Norman Nash of St. Paul's School; the Rev. Massey Sheperd of the Cambridge faculty; the Rev. Paul T. Shultz of West Roxbury, Mass.; the Rev. Professor Johnson of the Cambridge faculty; the Rev. Charles Kean of Springfield, Mass.; the Rev. Joseph F. Fletcher of Cincinnati; the Rev. W. B. Spofford, executive secretary of the CLID. Prepared papers were read at morning and afternoon sessions each day, with the evenings devoted to lively discussion based upon the papers. It is likely that the papers will be published in the early fall.

Where's Backfire?

New York, N. Y.:—It isn't that we haven't many letters to present but rather lack of space that compels us to omit the popular *Backfire* page in this number. We will be back with it in the first number of August.

Club for Ministers

Daytona, Fla.:—R. E. Olds, veteran automobile manufacturer, has purchased the Daytona Terrace Hotel at Daytona Beach and is converting it into a club for retired ministers and their wives. The Rev. John C. Austin is the manager.

Bishop of Shanghai

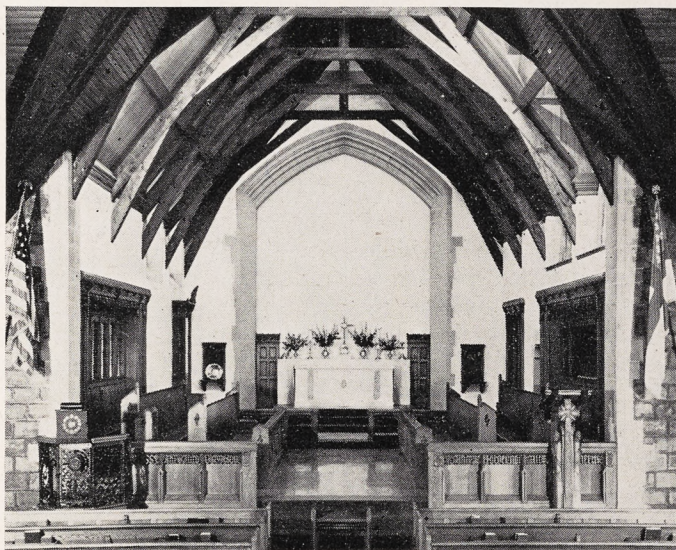
Shanghai, China:—Word has just been received from Shanghai of the election of the Rev. E. S. Yui to be the Bishop of Shanghai. The hope is expressed in the communication that he "will be consecrated before summer." Mr. Yui is the rector of St. Peter's, Shanghai, the only self-supporting church in the city. It signifies a move toward independence and self-support for the Church in China, with the new bishop confronted with the many problems looking toward that end.

Death of Lester Riley

Douglaston, L. I.:—The Rev. Lester Leake Riley, rector at Douglaston, Long Island, died suddenly on July 12th. Mr. Riley had served this historic parish for many years and was one of the most popular clergymen in the diocese. He was well known throughout the Church as a progressive, both in social and theological matters, and was also known for his writing, particularly in the field of liturgics.

Churchwomen Aid Chaplains

London, England:—The appointment, as an experiment, of twelve women Church workers to assist



St. James' Church, Upper Montclair, New Jersey, was recently remodelled, redecorated and refurnished. The beautiful new altar is a memorial to the late Rev. Robert W. Trenbath, who was rector for twenty-two years. The present rector is the Rev. Orrin F. Judd. The work was done entirely by the J. & R. Lamb Studios of Tenafly, New Jersey.

new trustees have been elected: the Rev. Robert W. Bagnell, Philadelphia; Alexander W. Weddell, Richmond, Virginia, and the Rev. J. M. Walker, bishop-elect of Atlanta.

Doctrine of Work

Cambridge, Mass.:—The Christian Doctrine of Work was the subject of a four day conference held July 13-16 at the Episcopal Theological School, under the auspices of the Boston chapter of the Church League for Industrial Democracy. Attended by about fifty Church men and women from several states, the conference was considered such a success that plans were made before adjournment to make it an annual event. The subject, in various aspects, was dealt with by the Rev. Richard Emrich, chairman of the committee sponsoring the meeting; the Rev. Charles

Lawn Vespers

Lowell, Mass.:—Feature of the summer program at St. Anne's Church are lawn vespers held each Sunday. The services are well attended and include playing the tower chimes at 6 o'clock, hymn-singing led by trumpeters at 6:15, with the

chaplains in their work among the women in the army has been approved by the war office, according to a recent letter from Mrs. Rosamund Fisher, wife of the Bishop of London, and chairman of the churches' committee for women serving in the British army. Mrs. Fisher said that the war office announcement was a recognition of the spiritual needs of the women in the services and of the contribution that women can make in meeting these needs. "For two years," she wrote, "the work was carried on by some 200 volunteers. These women were available to assist chaplains by giving addresses, and leading religious discussions and study groups. Some of them have been allowed to attend chaplains' conferences, and the school for army chaplains to put before them the needs of the women and the possibilities for evangelistic work among them."

Tribute to Bishop Rowe

Brooklyn, N. Y.:—A morning service in tribute to the late Bishop Rowe was held recently in the Church of the Redeemer. The Bishop had many ties with the church, having ordained its rector, the Rev. Thomas J. Lacey, preached there many times, and presented it with a tiny Alaskan totem pole for the children's corner.

Cable from China

New York, N. Y.:—A recent cable from Arthur Allen, Kunming, China, stated that Bishop Gilman reported the arrival at Hankow of Deaconess E. W. Riebe, the Rev. Walter P. Morse, Miss Nina G. Johnson, the Rev. R. E. Wood, Miss Elizabeth Kemp, and that there is "possibility of compulsory total repatriation." The message said further, "School en route Kweichow," which is understood to mean that the diocesan Union Middle School is moving again.

Indians Crowd Convention

Allen, S. D.:—Twelve hundred Indian Churchmen gathered for the annual Niobrara convocation at the Church of the Inestimable Gift, on the Pine Ridge Reservation. Full delegations were present from all the reservations, many coming by truck, and horse and wagon. All visitors and delegates slept in tents which they had brought along. According to Bishop Roberts, the prevailing note of the conference was one of determination to enlarge and strengthen the work. The largest offering in years, \$3850, was presented. Our correspondent writes,

"With about 10,000 baptized Episcopal Indians in South Dakota, and 1200 present at the Convocation, it is likely that this meeting is the most enthusiastically attended convention in the entire Church."

Four Point Program

Brooklyn, N. Y.:—Committees have been organized to work on the four point program proposed by Bishop DeWolfe, which includes a schedule of quiet days and retreats for clergy and laymen; work on phases of human relations—philanthropies, with servicemen, and study groups on post-war planning; a schedule of teaching missions; and a diocesan youth commission. The groups work under a co-ordinating committee composed of Bishop Larned and the Rev. Herbert S. Wood of St. George's, Flushing.

Outdoor Evening Services

Washington, D. C.:—In a move to broaden its ministries to the war workers in the Capital, the Washington Cathedral has started a series of Sunday evening services outdoors on the north porch. The services feature congregational singing, prayers and sermon. Music is furnished by a brass quartet.

Mission Head Arrives

San Francisco, Calif.:—The Rev. Wai On Shim and his family have arrived by Clipper from Honolulu where he had been waiting since Easter, to be in charge of the new True Sunshine Chinese Mission in

SUMMER SERVICES

ST. JOHN'S CATHEDRAL, Denver, Colorado. 7:30 and 8:30 Holy Communion; 9:30 Family Service; 11 Morning Service. Special Services as announced.

CHURCH OF THE ADVENT, Birmingham, Alabama. 7:30 Holy Communion; 9:30 School and Bible Classes; 11 Morning Service. 6 P.M. Young People.

TRINITY CHURCH, Tulsa, Oklahoma. Rev. E. H. Eckel Jr., rector. Services 7, 8, 9:30, 11. Holy Days, 10.

DELAWARE SEASHORE CHURCHES, Rev. N. W. Rightmyer. All Saints', Rehoboth Beach, 8, 9:30, 11. St. Peter's, Lewes, 9:30 A.M.

ST. MARK'S, Frankford, Philadelphia, Rev. Edmund H. Carhart, rector. Sundays: 7:45, 10 and 11. Weekdays, 12:05. Thursdays, Holy Communion, 10.

CATHEDRAL OF THE INCARNATION Garden City, Long Island. The Very Rev. George A. Robertshaw, Dean. Sundays: 7:30 and 11 A.M. Weekdays: 8:30 A.M.

ST. PHILIP'S CHURCH, New York City. Rev. Shelton Hale Bishop, rector. Sundays: 7, 9 and 11 A.M. Daily Services.

CHURCH OF ST. JAMES THE LESS, Scarsdale, New York. Rev. James Harry Price; Rev. William C. Kernan. Sundays: 7:30, 10 & 5. Wednesdays and Holy Days, 10.

GRACE CHURCH, Utica, New York. Rev. Harold E. Sawyer; Rev. Ernest B. Pugh. Sundays: 7:30, 11 & 4:30. Tues. & Thurs. 10: Fridays, 7:30.

ST. THOMAS CHURCH, Dartmouth College, Hanover, N. H. Rev. Leslie W. Hodder, rector. Sundays: 8 & 11. Holy Days and Thursdays, 7:15 and 10.

CHRIST CHURCH, Cambridge, Massachusetts. Rev. Gardiner M. Day, rector. Sundays: 8 Holy Communion; 10 Children's Service; 11 Morning Prayer; 7:30 Evening Prayer.

ALL SAINTS' CHURCH, Peterborough, New Hampshire. Rev. James E. McKee, rector. Sundays: 8 & 10:45; Holy Days 9.

ST. PAUL'S CHURCH, Pawtucket, Rhode Island. Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr. Sundays: 8 & 11. Fridays: 10 and 12:15.

CHRIST CHURCH, Greenwich, Connecticut. Rev. Albert J. M. Wilson, rector. Sundays: 8, 9:30 & 11. Thursdays and Holy Days 10.

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Oakland. The mission's new building, named in honor of Grace Lindley, was dedicated in May. The priest was notified two hours before the plane left that he and his family could have passage. In his work at the mission, he will be associated with the Rev. D. G. C. Wu, who has been in charge of both the San Francisco and Oakland missions for 35 years.

Orthodox Mass for Victory

Pittsburgh, Pa.:—A Ukrainian Orthodox Bishop celebrated solemn high mass in Trinity Cathedral recently at the invitation of Bishop Mann, as part of a service for the victory of the United Nations. Eight priests of the Ukrainian Church assisted Orthodox Bishop Bohdan. The ancient liturgy of St. John Chrysostom was sung in the old Slavonic language, and the mass Ukrainian choirs were gathered from western Pennsylvania cities.

Attend Liturgical Institute

Burlington, N. J.:—Over 80 clergymen attended the liturgical institute held under the leadership of Bishop Gardner and the Rev. Cuthbert A. Simpson of the General Theological Seminary. Studies covered such subjects as liturgy and life;

the liturgical movement in the Roman Communion; historical aspects of liturgy, preaching, and Church music. Leaders included Dom Damasus Winzen, O.S.B., the Rev. Canon Walter Lowrie, Archdeacon Robert B. Gribbon, and Mr. Clement Campbell, choir leader at the Church of the Resurrection, New York City.

Expectations Report

New York, N. Y.:—Out of 99 dioceses and districts filing expectations 74 had paid 100% or more of what was due on July 1st, and the total paid was 104% of the amount due, according to the report of Lewis B. Franklin, treasurer of the National Council.

Tribute to Merchantmen

Boston, Mass.:—Two tributes, to the men in the merchant marine, and the men who risked their lives to rescue them from their torpedoed ships, were paid by the Rt. Rev. Spence Burton, Suffragan Bishop of Haiti and the Dominican Republic, and Anglican bishop-elect of Nassau, in a recent sermon at the church of St. John the Evangelist. He related stories of the island natives snatching men from death in seas of flaming oil, and of one layman, illiterate and

half naked, who brought 30 shipwrecked men found on a beach to a crude chapel with a mud floor, where his wife cared for them.

Complete Chaplain Training

Fort Benjamin Harrison, Ind.:—Seven Episcopal clergymen were members of a class of 148 graduating from the Army Chaplain Training School this month. They include: Rev. Thomas S. Clarkson, All Saints' Church, Tupelo, Miss.; Rev. Robert M. Mann, Church of the Messiah, Rockingham, N. C.; Rev. Philip W. Roberts, St. Luke's, Hot Springs, S. D.; Rev. Charles F. Schilling, Trinity Church, St. Augustine, Fla.; Rev. Dean T. Stevenson, on the staff of the Pro-Cathedral of the Nativity, Bethlehem, Pa.; Rev. Heber W. Weller, Grace Memorial Church, Hammond, La.; Rev. George B. Wood, Christ Church, Austin, Minn.

Girls Friendly Society

Berea, Ky.:—Problems facing young people in a world at war were discussed in the convention of the Girls Friendly Society held at Berea College, which drew 275 members and leaders representing 34 dioceses. The convention passed resolutions advocating "the establishment of

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COURSES I, II and III ready August 15, 1942.

- I "The Lord Jesus and Children" (ages 6-8)
- II "Jesus, Lord of Heaven and Earth" (ages 7-9)
- III "Friends of the Lord Jesus" (ages 8-10)

COURSES IV, V and VI ready September 1, 1942.

- IV "The House of the Lord Jesus" (ages 9-11)
- V "Christian Virtues" (ages 10-12)
- VI "The Lord and His Servant" (ages 11-15)

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justice and equal opportunity for all racial groups in America;" release, upon adequate investigation, of American-born Japanese who have been evacuated; action by the National Council to help relocate Japanese students; opposition to the equal rights amendment, reported favorably by the Senate judiciary committee in May; attention to the child labor situation developing in some states, with action to prevent children from being employed at wages which undermine adult labor, children under 14 from working, none under 16 in mining or manufacturing, none under 18 in hazardous occupations; the establishment of marriage courses as part of a parish program. Mrs. Harold E. Woodward, of St. Louis, Missouri, was elected president for the next three years.

Preparing for Better World

Newark, N. J.:—"Preparing for a better world," the summer conference of the diocese of Newark, held at Delaware, New Jersey, held courses on such subjects as social change, personal religion, our American neighbors, understanding the Bible, worship, and Christian education. The transportation problem to the north Jersey spot had some ingenious solutions. One young lady arrived on the 5:50 a.m. milk train, the only one coming to Delaware, two older women thumbed their way on a truck from the bus stop, and a boy rode his bicycle ninety miles to attend the sessions.

Unbroken Peace

Kansas City, Mo.:—Bishop Spencer of West Missouri, speaking over the Episcopal Church of the Air, keynoted his talk with a commemoration of "four generations of unbroken peace between the two most powerful peoples on the face of the earth." The people of Britain and the United States, he said, were those which for their vitality, political, and economic interests might be most likely to engage in war, but . . . have made peace. "We don't believe today that the destiny of the world is alone in the keeping of English-speaking peoples . . . but if I call America

and England the children of God today, it is not because God loves these people more than others, but because of the sanction of that Voice, 'Blessed are the peace-makers, for they are God's children.' Many today despair that peace can ever be. But it can, because it has been, America and England being witnesses."

Chart of Parish Progress

New York, N. Y.:—A chart of parish progress, recording the points of Forward in Service, with spaces for Church attendance, the names of those baptised and confirmed and new Sunday school pupils, has been printed by Forward in Service. A parish calendar, showing parish activities recommended by the Presiding Bishop, with blanks for filling in local parish activities, is also ready for use.

Pay Debt With Paper

Waukegan, Ill.:—In 1940, the Rev. Howard E. Ganster, rector of Christ Church, suggested that gathering paper would help pay the parish debt. It did, for 100 tons came in during the year, 20 tons from children whom he had promised the reward of a trip to Washington for a ton a piece. Later the revenue from the sale of paper was diverted to payment of the parish quota on the diocesan debt retirement fund. In eight months 350 parish families gathered 250 tons of paper which sold for \$3,500. Today the parish is free from debt, but is

still saving paper, "as an act of conservation for our country."

Building With Bonds

Wilmington, Del.:—Adopting the slogan, "For the love of God and Country," Calvary Church members are purchasing defense bonds in the name of their church, which will be cashed in after the war to erect a new building when labor and materials are plentiful. Bishop McKinstry has authorized the diocese to assume the responsibility for \$65,000 of the cost, if the congregation raises the remaining \$12,000. So far, with the campaign not yet over, they have subscribed \$12,528.

Bibles for All Sides

New York, N. Y.:—The report of the American Bible Society at the end of the second year of its war emergency program shows that orders for Bibles in the armed forces, in prisoner of war camps, and for civilians in Europe have increased steadily. Army and navy chaplains received last year 8,504 Bibles, 382,530 Testaments, and 169,113 portions. Also 220,727 Testaments have been supplied to churches near camps. Shipments of the Scriptures

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for men overseas have gone to Cairo, Beirut and Bagdad. Many thousands of Bibles and Testaments have been sent through Geneva to prisoners of war, including over 300,000 copies for Russians in German prison camps. Scriptures have also been furnished to German, Italian and Japanese internmentees in this country.

From Chaplains' News-Letter

Washington, D. C.:—A steadily growing interest in religion in the camps is reported by chaplains in the latest news-letter from Washington. The final reports for April, recently consolidated, state that during the month there were 1,613 conversions, acceptances of Christ as Saviour, confessions of faith, reclamations, confirmations, and adult baptisms.

Social Agency Guide

Cleveland, Ohio:—A directory of social service agencies in Cleveland and the vicinity has been compiled by Mrs. Brooks McCracken under the auspices of the Woman's Auxiliary and the diocese. It is available to all clergy and other interested persons, and lists, with phone numbers and descriptions, the welfare agencies, civic organizations, health, housing settlements, courts and other groups which care for the city's social problems, aiming to present a view of Cleveland's social work. (Another idea for a woman's job in the Church—see "A Unified Parish Program" WITNESS, June 18.)

Windows in New Bedford

New Bedford, Mass.:—A memorial rose window in memory of twenty-three parishioners in St. Martin's Church was recently dedicated by Rev. Linden Harris White. The window was placed above the dossal and tester, erected by Ralph Adams Cram, architect, to his wife Elizabeth Reed, as a thank offering for twenty-five years of wedded life.

Parish Hall at Last

Montgomery, Ala.:—The first parish hall in the history of the 56 year old Church of the Holy Comforter has just been completed, and is completely paid for. Servicemen, especially those who are artistically or musically inclined, are being given an opportunity to use the hall.

Special for Servicemen

Glendale, Ohio:—A paper dealing mainly with the doings of the 63 parish men in service, is issued monthly by Christ Church. According to edi-

tor Harrison Hadley, "It is an experiment, started with the thought that those in service might like to know what other church members are doing, as well as additional news of their parish and community." THE WITNESS will be glad to receive other parish papers edited for men in the service as well as leaflets containing prayers for war time.

Prominent Churchmen

Washington, D. C.:—The Episcopal Church has many famous men in the news these days. Prominent persons in the war news today include President Roosevelt, Admiral Harold Stark, chief of naval operations; General George Marshall, chief of staff; U. S. Army, General Douglas MacArthur, and Major General J. M. Wainwright.

Scriptures in 1055 Tongues

New York, N. Y.:—Some part of the Bible has now been translated into 1055 languages and dialects according to a report issued by the American Bible Society. This includes such tongues as Bandi, spoken in Liberia, Moba for Togoland, and a corrected edition in Iroquois of the Gospel of St. Luke, which has just been printed for a number of Indians living in Brooklyn, Canada, and Wisconsin. War demands have stepped up the Bible Society's production of army and navy Testaments from 3,000 to 9,000 a day.

Train at Institution

Warwick, N. Y.:—Through informal discussions and interviews, at choir practice, and while playing baseball, three theological students are learning to know the teen-age boys at the State Training School for delinquents. The institution is being used as a center for the pastoral training course, open to seminary students and clergymen, which is sponsored by the New York City Mission Society. During the eleven weeks summer session, the students will work intensively with four or

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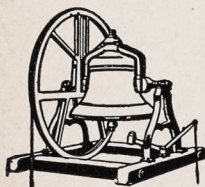
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Toward Greater Unity

Washington, D. C.:—A trend toward religious democracy, with increasing cooperation on the part of chaplains and men of all denominations, is reported by the general commission of chaplains. One chaplain reports that when 24 men in his camp representing the Catholic, Protestant and Jewish faiths were in quarantine, a unique Sunday service was worked out. The men improvised an altar, liturgical prayers were taken from Roman Catholic, Protestant and Jewish service books, the Epistle was from the Catholic Missal, the gospel from the Prayer Book, and the Psalter from the Jewish service book. Hymns were from the Catholic and Protestant sections of the army-navy hymnal.

Memorial Lanterns

Waltham, Mass.:—Ten wrought iron lantern lighting fixtures have been installed in Christ Church, as a memorial to the late Rev. Francis Webster, rector of the parish for almost thirty years. They were made by Irving and Casson.

Quakers Carry On—

(Continued from page 10)

hands has gone astray. There has been no interference by the authorities of any government with our supplies, nor does Germany take their equivalent.

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Mr. Williams reported that the Friends Center workroom had sent 55,338 new garments to France, and appealed for women to mend old garments for future shipments. His statement called to mind the little French boy who said to Mrs. Kershner, "Americans must deprive themselves a great deal to do so much for us."

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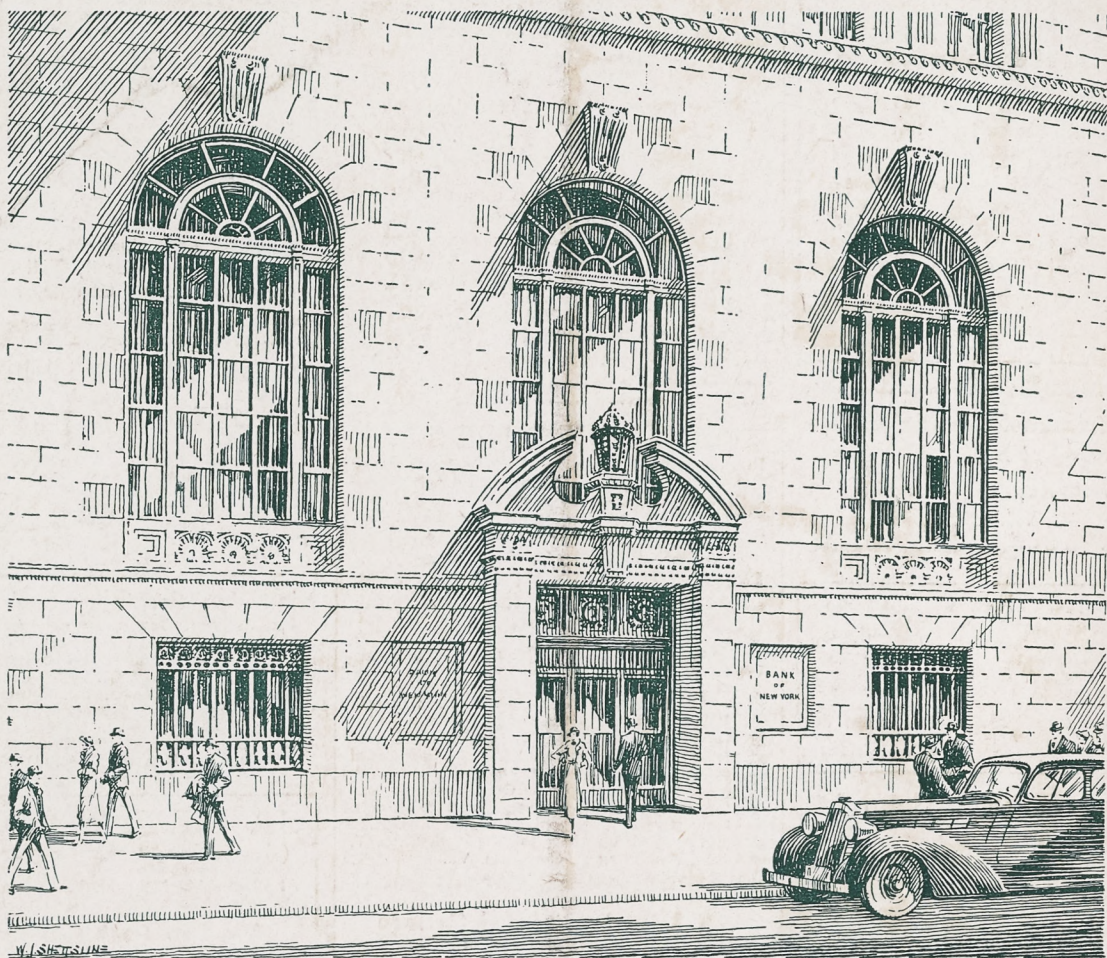
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