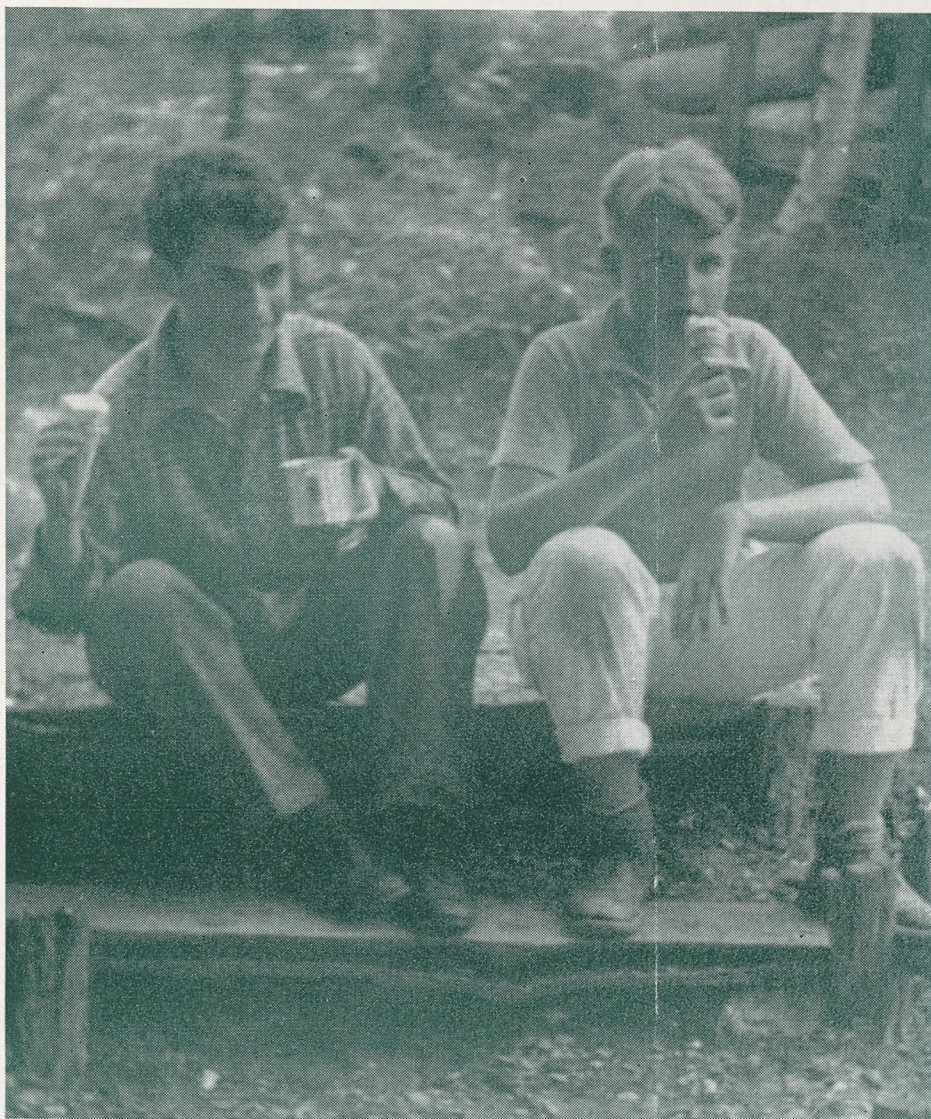


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The WITNESS

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SEPTEMBER 10, 1942



HOOSAC SCHOOL
STUDENTS ENJOY
THEIR PICNIC

ARTICLE BY BISHOP CROSS

Newton Liu, who, he said, 'has become the virtual Bishop of the Church in Hunan, and is equal in Christian loyalty to the record of any of the saints of the Church.'

What did the Bishop like best about being home? Well, it was good to see his family and friends, he had a three-inch stack of letters, yet to be read, burning a hole in his pocket, and, with a reminiscent grin, the first day ashore he had a big slab of huckleberry pie.

STUDY MANUAL BASED ON FINDINGS

New York, N. Y.:—A manual for study groups based upon the Malvern Manifesto, the report of the Archbishops committee of the British Churches which was published here as *The World We Seek as Christians*, and the findings of the Delaware Conference, has been announced by the Church League for Industrial Democracy. The sixty-eight page pamphlet, entitled "... and Justice for All," which will be recognized as the concluding words of the pledge to the flag, is the work of Miss Elizabeth F. Johnson, from 1915 until the time of her retirement last year, the head of the Baldwin School, Bryn Mawr, Pennsylvania. She states that the manual "is designed for the use of study groups who wish to understand the foundation facts that have led the Christian Churches in England and America to define a new world order compatible with Christian principles. An attempt has been made to make the manual simple enough not to discourage students, and at the same time to avoid superficiality. At every point the criterion of measurement is that of Christian doctrine, the reality and character of God and the true brotherhood of all men. The right of church groups to formulate bases for a just and durable peace is founded on one main consideration. Christians cannot be satisfied with any way of living which is not based upon the doctrine of the brotherhood of all men and the equal dignity and importance of every man, whatever the services he performs. Christians must therefore decry any way of living which sets group against group, or nation against nation, and cannot be satisfied with a way of living in which the success of any special group is purchased with the degradation of other groups. The manual was prepared to help study groups understand the important documents

issued by the churches, both here and abroad, during the past year or so. It is my hope that it may prove useful."

The pamphlet, attractively printed in large type and with a colored cover of heavy and durable material, sells for 20c for single copies and \$2 for a dozen copies, postage paid in both instances. It is issued by the CLID, 155 Washington Street, New York City.

A PSYCHIATRIST SEEMS CALLED FOR

Ozone Park, N. Y.:—St. John's Chapel, a part of Grace Church, Jamaica, has a case for psychiatrists rather than policemen. Two small boys, whose names are withheld by



Elizabeth Forrest Johnson, author of a study manual based upon church documents, relaxes at her summer home at Woodstock, Vermont.

the police, did such a complete job in wrecking the interior of the chapel that the cops attribute their work to resentment over being made to go to church and Sunday school, rather than maliciousness. The interior was so completely wrecked that Detective Thomas Jefferys of the New York police force, found it hard to believe that the boys did not have the aid of some older person. One of the lads is nine, the other eight. They accompanied the detective about the scene and finally convinced him that they alone were responsible, though they were insistent that they had no idea of harm when they crawled into the chapel through an open window one evening last week.

When neighbors, attracted by a flickering light in the chapel, came to investigate with the police, they were first assailed by the odor of stale smoke. They found a heap of vestments, charred beyond repair;

hymnals and Prayer Books had been torn apart and burnt; the vicar's desk had been thoroughly searched and all his papers destroyed. A gas heater in a fireplace was smashed into bits; communion sets were broken. The auditorium was in a similar state. The chairs, linked together in sets of four, had been overturned and broken. Pages from hymnals had been heaped on the organ keys and set afire, burning into the composition of which the keys were made. A slit two feet long and four inches wide had been hewn out of the chancel floor. All the electric bulbs in the basement, used for suppers and entertainments, had been smashed, as well as all the china and glassware. The miniature furniture of the kindergarten room was scattered about, and all the teaching material in a cupboard destroyed.

At first the police went on the theory that it was the work of a crank. Had the vicar or the vestry ever received letters from crackpots? The answer was always no. So the cops turned their attention to the boys in the neighborhood, knowing that few abnormal events escape juvenile observation. The bits of information gathered here and there led them finally to the two lads, both of whom, with their parents, are members of the congregation. Taken to the scene of their vandalism, they had a simple explanation. Seeing a window of the chapel open they crawled in, with no particular thing in mind. In doing so they knocked a vase off the window sill. It crashed with a loud bang. This started them on their career of making more loud bangs. They worked hard at it. They were at it all one morning, went home for lunch, and returned in the afternoon with an axe to continue the job.

The boys were turned over to the Queens Society for the Prevention of Cruelty to Children.

HARVEST FESTIVAL PLANS ARE ANNOUNCED

New York, N. Y.:—An order of service and leaflet of suggestions for the celebration of a Harvest festival has been issued by the committee on town and country of the home missions council and the Federal Council of Churches. In announcing the plans, Benson Y. Landis, secretary of the committee, pointed out that "no worship can, without losing vitality, remove itself from the ordinary pursuits in which men are engaged, particularly agriculture."

Bishop Gilman Returns From China

*Has Been in China for Forty Years
and Returns to States Reluctantly*

Interview by ANNE MILBURN

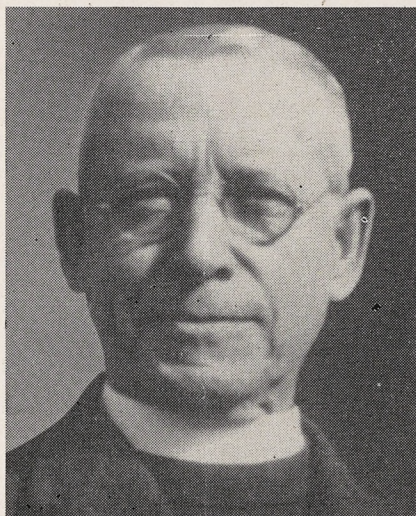
New York, N. Y.:—Forty years to the week since he first left for the Far East, as a newly ordained priest, Bishop Alfred A. Gilman of Hankow returned home on the exchange ship Gripsholm with the message that, "Following the war, the Church would have her greatest missionary opportunity, wherever the Chinese flag flies." He expressed utmost confidence that China would emerge triumphant from the present conflict, saying, "The future for the Church in what is now occupied China will be the same as in free China."

Tired and thin, but with a ready smile, the Bishop admitted that it was nice to be home, but that "they all were ready to return as soon as possible." In an interview which extended from the halls of '281' to an elbow counter in an Automat (a treat he'd promised himself all the way back), the Bishop was enthusiastic about the Church's mission. "Our Church has accomplished a great work in China," the Bishop said, "and has established a Christian Church there which no force can overthrow. The graduates of St. John's and Boone, and all the Middle Schools furnish a foundation which can weather any storm."

Aside from political and economic results, the Japanese invasion has had a significant effect upon the Christian Churches in the occupied territory, the Bishop declared, explaining that wartime conditions were attracting many to the Church for the first time. "They see the ideals and fellowship to be found in Christianity," he said, "and it is with these people, watching the work of our schools and missions and hospitals, with whom we will have a great missionary opportunity." As an example, the Bishop told how Buddhists and Taoists had been coming to him in large numbers, asking him to lead them. At the suggestion that this was a great tribute to him, he replied, "No, it is a great tribute to the Christian Church."

What was the outlook for the Chinese Church becoming self-supporting? "China is extremely poor, but here extreme poverty has been proven not to have reached the limit," said Bishop Gilman. "I am sure that for years to come, the suffering

will be acute. Our Church there was in sight of real self-support, but this financial position must now be postponed for at least a generation." While certain that Church work in China would need financial support, the Bishop said he was encouraged by the fine attitude of Chinese Christians. "When war conditions resulted in funds being cut off or uncertain and we decided to stay anyway, a Chinese Christian who happened to be quite wealthy came to us and said that he was ready to care for all the



Bishop Gilman who returns home after forty years of missionary work in China.

missionaries, of whatever denomination in the region, for the duration."

The Hankow missionaries continued to minister to the Chinese more than four years after the going became really tough. Back in '38, when he was dodging bombs in the streets of Hankow, and shrapnel burst into the compound's rooms, the Bishop said there was pressure put on them to leave. But along with most of the other missionaries of the section, they felt that their work was there, and did not leave until compulsory evacuation was enforced. He reported that the Hankow missionaries had, on the whole, received good treatment at the hands of the Japanese.

It was his deep regret, he said, that he had not been allowed to move his headquarters to Changsha, a city in his diocese just south of the Japanese spearhead which made Hankow

an occupied city. This would have enabled him to stay in China. The Bishop said that he was reconciled to his compulsory return to this country only by the thought that it would give him the opportunity, with authorities here, to lay plans for work in the great advance now open to the Church wherever the Chinese flag flies, "having full assurance that within a short time this region will include all of the work which has been assigned to the care of the American Church."

Denominationalism has taken a back seat in China, according to the Bishop. There Lutherans, Presbyterians, Episcopalians, and Roman Catholics were all "just Christians." "Our relationship was like brothers in one big family," he said. This carried through on board the Gripsholm, and the Bishop told of receiving a letter from a Roman Catholic Mother Superior, which started "Your Excellency," and ended "Yours in Christ."

During his long years in China, the Bishop saw many changes for good in the lives of the people brought about by the Christian Church. "I want to tell every girl whose feet are unbound, every girl with an education, to give thanks to Christ," he said, pointing out that the first schools for girls in China were established by missions. "There's a spirit in Christianity that people want," he went on, "and I have found that when a Chinese becomes a Christian, he takes it seriously, and is a real Christian."

He declined to go into the social changes taking place in occupied territory, saying only that they were bad, and citing the introduction of opium as an example.

The Church work has been left in the hands of the new assistant Bishop of Shanghai, E. S. Yui (first reported in THE WITNESS), who will administer the Episcopal functions, and diocesan work is also handled by a committee of four clergymen and four laymen. Supplies, such as Bibles, have been trickling in, he said, but not in the quantities needed. He does not know what the situation is at present. The Bishop commented especially upon the work being accomplished by a poor Chinese boy,

June 29, with insufficient food and many discomforts. The missionaries were glad to be home, but they wanted to go back, as soon as possible. They were concerned too, about the fate of those left behind, including the 35 Church workers in occupied China, and the 22 in free China.

The Episcopal delegation was headed by the Rt. Rev. Alfred A. Gilman, Bishop of Hankow, whose interview is reported on page three. Describing Church conditions in Hong Kong, the Rev. Charles A. Higgins said that the Japanese had taken over some of the Church property in Bishop Hall's diocese, and that Trinity Church, Kowloon, was now a Buddhist temple. St. Paul's Girls' College has reopened. Eight Anglican clergy minister to the English in the internment camp. Three Chinese churches in Hong Kong are continuing services. The Rev. Robert Wood, Episcopalian, of St. Michael's, Wuchang, 70 year old retired priest who "is going back on the first ship" had during his long years of service, made many friends among the Chinese, and attributed to this the very considerate treatment given him by the puppet government, as well as by the citizens. The church was sealed, but he was allowed to conduct services in the parish house. He stressed the fact that the Japanese were not opposed to the religion of Christian Chinese, but that they planned to exterminate all American influences.

St. John's University was carrying on through the summer term, and was the only Christian University allowed to reopen last spring, according to the Rev. Francis Cox. This was permitted only because the school had never been registered with the Chinese government. (The late Bishop Graves had refused to register the schools in his diocese.) Dr. Cox reported that parties of soldiers were continually coming to the school, rummaging through books and materials in search of propaganda. The school had more students than could be taken care of during the spring session, and Dr. Cox reported an evident deepening of Christian life, with many baptisms and confirmations. His internment took place soon after Pearl Harbor, when many Americans were rounded up for questioning and attempts to prove them guilty of espionage and enemy influence. Prisoners were subjected to deliberate humiliation, and forbidden to talk, smoke or read.

Dr. Claude Lee, founder and head of St. Andrew's hospital, Wusih, said that while we would be back there some day, there will be little left of buildings or equipment. The need for American medical missionaries in China he expects will continue for another generation. Dr. Lee mentioned the new policy under which, in the future, no missionaries will be sent out without the consultation of the Chinese Church. St. Andrew's hospital is occupied by Japanese soldiers, and the Chinese staff is forced to remain there. In Shanghai, St. Luke's and St. Elizabeth's hospitals are still operating with Chinese staffs.

The Rev. Ernest Forster spoke highly of the new Chinese Bishop



Howard Chandler Robbins, WITNESS editor and former president of the Hymn Society of America, will contribute an added feature commencing next week. His column will tell us of the new hymns that will be found in the revised hymnal.

E. S. Yui, of Shanghai, and also expressed confidence in the future self-support of the Church in China. He mentioned liberal contributions ranging from a hundred to several thousands of dollars, made by Chinese Christians. The Rev. Stephen Green, of Yangchow declared "even the present is hopeful, for it has put the Chinese Church on its own feet." Though his church was locked, he was able to get the keys to open it for Sunday services. The Rev. Leslie Fairfield, also from Yangchow, commented on the skyrocketing prices caused by inflation. There is a gain of from 400% to 1000% in the cost of necessary articles, with one American dollar worth forty-four Chinese ones.

Other Episcopal missionaries on

the Gripsholm were Louise Reily, nurse in the General Hospital, Wuchang; Olive Tomlin, secretary to Bishop Gilman; the Rev. Claude Pickens, his wife and five children; Paul Rusch, instructor at St. Paul's University, Tokyo, and last Church missionary in Japan; Nina Johnson, health worker at Central China College; Robert Kemp, teacher at Boone school; the Rev. Cameron MacRae, Shanghai, his wife and daughter, Mrs. Margaret Allen; Dr. and Mrs. Josiah McCracken and Dr. Mary McCracken; Fr. Walter P. Morse, SSJE, Hankow; Deaconess Elsie Riebe, Hankow; R. D. Shipman, volunteer worker at a number of missions.

CHAPLAIN ON BATAAN WRITES HOME

Washington, D. C.—The story of an American army chaplain baptizing a Japanese soldier before his death was revealed in a sheaf of reports from the Philippines received by W. R. Arnold, chief of chaplains. The chaplain, the Rev. Albert D. Talbot of Fall River, Mass., reported that he had visited twenty-eight Japanese prisoners on Bataan before the overwhelming enemy forces broke the resistance. He also reported having officiated at eighty-six funerals in one month for American-Filipino soldiers at a base hospital. Mr. Talbot was one of twenty-four chaplains assigned to the Philippines, all of whom are now presumably prisoners.

HATE TRAINING STOPS IN ENGLAND

London—Training in hate and blood lust employed in some British camps which has resulted in strong protests from many sources, has been ordered to cease, according to a letter received from General Sir Bernard Paget, commander in chief of the home forces, by Dr. J. Hutchinson Cockburn, retiring Moderator of the Church of Scotland. The General wrote that he "had heard severe criticisms from both civilians and officers. An attitude of hate and blood lust is foreign to British temperament. . . . Officers must be made to realize the difference between building up artificial hate and building up a true offensive spirit combined with a will power which will not recognize defeat. I think that the point has arisen from a combination of enthusiasm and inexperience of young officers, but they will do more harm than good to our training if not stopped at once."

Chiang Kai-shek Pleads for Airplanes

*He Promises to Defeat the Japanese
If Sent Ten Per Cent of the Output*

By John Foster

Kunming, China (by Clipper):—With China now again bearing the brunt of Japanese aggression, after the failure of the United Nations to hold upper Burma, Chiang Kai-shek's plea for airplanes from America and Britain should not go unheeded. We here in China are constantly assured that America and Britain realize the importance of the China theatre of war, and authoritative sources inform us that in spite of a bad start tanks and planes are beginning to roll off American assembly lines in impressive quantities. The Generalissimo has promised that if China is assigned 10% of the war materials being produced by her allies she can do a 100% job in defeating the Japanese. China cannot be neglected if America is to be truly the arsenal of the democracies.

American pilots in the volunteer group did a superlatively fine job, considering the number of pilots and planes. I think it is fair to say that the Flying Tigers have set something of a record in this war with their performance. But as you of course know in the States they were this summer reorganized as the American Air Corps in China, under the general command of Chiang Kai-shek but with General Claire Chennault continuing as leader. Surely this should be the signal for sending to China ever increasing numbers of bombers and fighting planes. Chinese circles are tremendously impressed by the British four-figure raids over Germany's industrial centers, by the American naval victory at Midway, and the stubborn resistance of the Soviet Union. They must not be allowed to think that their allies consider their own war efforts any the less important.

I sometimes wonder if Americans fully appreciate the sufferings of the ordinary Chinese soldier, and what this has meant to the defense of democracy and civilization for the past five years. Recently I was in Tali when thousands of soldiers were moving west toward the Yunnan-Burma border. One Chinese army came on foot through the province of Sikang, leaving their sick in the temple where I was staying. These soldiers were without medicine or doctors, as their base hospital had been

stationed in Paoshan. They were dying at the rate of two or three a day on the bare floor. There were no beds or mattresses. Rice for the soldiers is provided and in addition they are given 40c a day (Chinese currency) for vegetables. As a cup of plain boiled water in a Tali restaurant costs 50c (Chinese) you can see that this does not go very far. Fortunately sympathetic folks living around the temple occasionally come in with gifts of boiled water, salt and pickles. The soldiers' allowance for shoes, cigarettes, etc., is \$7 (Chinese) a month. The cheapest pair of leather shoes now retail at \$250



*Near starvation is the lot
of the people of China,
both soldiers and civilians.*

or more. So soldiers wear the simplest of straw sandals which many of them make themselves. They just do not smoke unless there is some kind of a handout.

It is a constant wonder to me that so few soldiers complain and that most of them seem to be so content, even happy with their lot. Perhaps it is this quality more than any other that not only has enabled China to fight on so doggedly these last five years but has preserved this nation for so many millenia. When one sees mass suffering on such a scale one is appalled and does not know what to do. Is it any wonder with conditions such as these that a serious epidemic of cholera is spreading

along the Burma Road and afflicting regions in some cases as far as one hundred miles to the side?

It warms the heart that appeals for China Relief in America and Britain are meeting with such fine response since the outbreak of the Pacific War.

EQUALITY FOR AFRICANS IS ASKED

Fort Hare, Africa:—Resolutions condemning teaching of racial or national superiority, and requesting that Africans be given increased responsibilities on town, city and provincial councils and in Parliament, were adopted at a conference on "Christian Reconstruction: a reconsideration of the Christian enterprise in South Africa," held at Fort Hare, South Africa. Some 150 delegates from 40 missions and churches attended. The resolutions pointed out that the true interests of the white and black races in South Africa do not conflict, but that enforced superiority of status of one race over another was contrary to Christian principles.

MISSIONARIES RETURN ON GRIPSHOLM

New York, N. Y.:—Twenty-one missionaries and their families were among the 1,451 persons returning from the Orient on the Gripsholm. The ship's arrival marked the end of the first large scale repatriation of Americans, Canadians and Latin Americans who were in Japan or occupied territory at the outbreak of the war. A second contingent is expected to arrive late this month.

All of the missionaries expressed faith in the ultimate victory and rise of a new China, with the Christian Church in a stronger position than ever before. Most of them reported fairly good treatment at the hands of the Japanese. Two exceptions were the Rev. Francis Cox, chancellor of our Episcopal St. John's University, Shanghai, imprisoned in a filthy building for a month while being questioned, and the Rev. Charles A. Higgins, Episcopalian, who with his wife and two year old son, witnessed the fall of Hong Kong. They were interned in one of the notorious prison camps from January 5 to

again, and the reluctance of these districts to go back to their former status.

Colorado we believe is the only diocese which has welcomed her daughter home again. It has saved the national church considerable money for the past twenty years, and the district of Western Colorado has not suffered from the change. Outside of the few places that were over-subsidized in the days of the district, the church has shown

greater strength and growth than it had previously enjoyed. In our judgment, every missionary district should be studied, and such revision of appropriations should be made as the situation justifies.

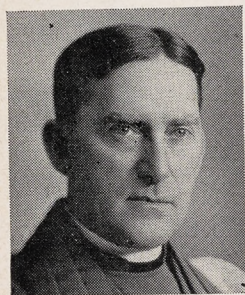
There should be no drags to which we burn incense, and no nets to which we make sacrifice. The purpose of all the nets is to catch fish, not to gratify anyone's emotional reactions.

Words: Used and Unused

by **Edward M. Cross**

The Bishop of Spokane

BELIEVE it or not words are just as important as deeds. And just as revealing. We mean, of course, not the words in the dictionary but the words in our vocabulary. To make it even more



definite, we do not refer to the rather large number of words we are able to define, but the words we use naturally, and with some frequency in "the daily round, the common task." We mean as well the words by which we do our thinking.

What are these words?

For most of us they are pretty much the same. They are the words of the times in which we live. It would be most interesting, and perhaps appalling if at the end of a day we might listen, by the help of a dictagraph, to what we have said during the day, and by some magic be able to hear our unspoken thoughts.

The words would deal with food, clothes, work, state of health, troubles, satisfactions, neighbors, wars and rumors of wars, special appeals and our activities connected with them, taxes and war bonds. If we were stretching our thought and conversation a bit there would occur such words as practical, scientific, machine, organization, system, psychology, reaction, complex, electrons, mathematics, and, of course, vitamins.

Our experiences make our vocabularies, that is, our working vocabularies. And in our age experiences have been and are chiefly of things. This a limitation to which our type of life subjects us. Levers and push-buttons, electric eyes and bomb-sights, chemical reactions and hormones. The result is we have become so earth-centered, and swing so violently and blindly in a small orbit, that any experience or philosophy of life involving the knowledge and use of a different kind of

vocabulary is all but beyond our reach. Certainly, it would appear, beyond our present attainment. "Where is now thy God?"

Surely not in our vocabularies. And if not in our vocabularies, then not in our lives. That is not *consciously* in our lives. Here are some of the words we have lost from natural, common, everyday use: God, Christ, Holy Spirit, heaven, hell, sin, judgment, redemption, soul, immortality, prayer, morality, duty, ten commandments, sermon on the mount, Bible, will and purpose of God, and all other terms of similar nature that in the days gone by sprang from and depended upon our *consciousness of God*. Who in these days finds a "D.V." in a letter, unless it was written by an elderly person with the habit of a former generation upon him?

This means that the words in which we form our concepts and communicate with others, unintentionally it may be but nevertheless effectively, shut God out.

It is altogether understandable that so many people find themselves uncomfortable at church services, as if they were in a strange land and striving to speak an unknown tongue. As a matter of fact they are! The words of the creed and the phrases of the Prayer Book seem, and are, forced, unreal, alien to our way of thinking. Private prayer, family devotions, and grace at meals are the same.

We have modern life to thank for this. Science and the machine have stricken dumb the spirit of man. They have robbed him of his words; the only words that truly matter. They have taken away our Lord and we know not where they have laid him.

EDITORIALS

Worshipping Our Nets

THE prophet Habakkuk refers to people who burn incense unto their drag and sacrifice unto their net. This would seem to mean that the net does not exist for itself but for the purpose of catching fish. Episcopalians are a people who are over apt to be devoted to their nets.

For instance a church building is a net but many parishioners are more concerned about the fabric than they are about the use for which it exists. We have a number of churches in our large cities which no longer minister to the people of the locality in which they exist. We also have areas in the outskirts of these cities where there are people and no building, or where there is a great opportunity if adequately supported. If the suggestion is made that the church might abandon the sparsely populated field and either use its endowments in a needed field, or combine with a struggling parish in a promising residential territory, the objection is at once raised that the people are loathe to part with a building which has so many memories.

They worship their drag and fall down before their net, for the church building is not an end in itself nor is its function to embalm precious memories, but its mission is to catch men, and to do this it must needs go where the men are and where the next generation is growing up. A similar situation exists in several towns, where two parish churches minister to the same territory, existing but a few blocks apart. The result of such competitive relations is seldom one of brotherly love, but rather resembles commercial rivalry. But if one were to sit down with the two vestries and advocate a realignment of the churches, he would be met by the same sentimental reaction. If it were a purely business proposition in which two stores were too close together, these same vestrymen would approve the idea of moving one of the stores because they would not be governed by a sentimental attitude.

The most difficult task in one episcopate was

that of uniting two inadequate parish churches in a city just large enough to have one strong congregation. The opposition to the Bishop's proposal came from a sentimental attachment to their nets. When it was finally accomplished and a beautiful new church erected, the wisdom of the step was apparent to all. It resulted in one strong parish where there had been two inadequate ones. But we doubt if the thing could have been accomplished were it not for the unselfish support of the two rectors who resigned in order that the scheme might be carried out. As it was the matter proved to be a difficult task.

"QUOTES"

WE HAVE a great army of praying Christians. Let us make them also practicing Christians . . . by starting with ourselves. Have you ever noticed that the closer we are to the Church the more readily our religion is taken for granted . . . by others as well as by ourselves? The result is a false security which cracks readily under the pressure of adversity. The Church must be more than a sanctuary for weary souls. It must be a power house that sends super-charged men and women out into the storm, eager to do their share.

—Rollin J. Fairbanks
Rector at Crosse Ile

Seminaries and Districts

WE WONDER if the same devotion to nets is not responsible for the continuing of five theological seminaries on the Atlantic coast. The purpose of our seminaries is to train clergy and to do this effectively. There should be no more overhead than necessary. Many are saying that three seminaries would meet the situation, for here again the function of a seminary is to train men, not to perpetuate alumni spirit or sacred traditions. Certainly it is not good business to have eleven seminaries east of the Missis-

issippi and one small institution in the West. It is strange that the supply does not follow the need.

There is one other tendency of sacrificing to the net to which we will refer: when the church has once set aside certain territories as missionary districts, all the king's horses and all the king's men cannot create a new setup. Here again we have special privilege and sentimental attachments which cause those who are in possession to worship their drag.

There is nothing in General Convention which is more hopeless than the effort to rearrange the missionary setup. It is a case of mother may I go out to swim—Yes my darling daughter but don't go near the water. There is the unwillingness of the dioceses who have generously handed on to the church unprofitable territory to receive it back

Him as they love their cow, . . . for the milk and cheese and profit it makes them. . . . The just man loves God for nothing." "Some people withdraw from society and prefer to be alone, their peace of mind depends upon it. Would it not be better for them to be in church? I answer, No." "A man should shine with the Divine Presence without having to work at it."

He is vehement, he is often startling, he works the paradox hard, as in the section entitled: "How the inclination to sin is always beneficial." "God bears the brunt of sin gladly, and puts up with a lot of it. . . . He causes people to sin when He foresees that by sinning they will move up to higher things." No wonder the authorities challenged him! But he could cite St. Augustine to them, and he had all Scripture at his finger tips.

THE SANCTUARY

Conducted by John W. Suter Jr.

FOR HANDWORKERS

O THOU, who workest hitherto, and still workest in creation and in providence; be very gracious to all who are called to lives of toil, and who bear the heat and burden of the day. Grant them strength for every task, lest they become discouraged and their spirits faint and fail within them. Whatsoever their hands find to do, let them do it with all their might in remembrance of the night coming on so fast when no man can work. Inspire them with a sense of duty, that they may be daunted by no hardness, tempted to no stint of effort or of care. Grant them to meet the tasks of each day with a bright and cheerful face, and when evening comes to thank thee that they have been enabled to add a little to the wealth, the well-being, and the happiness of the world. And while they work for the bread that perishes, help them, O Lord, to remember that other Bread, of which, if any man eat, he shall never hunger again. Take from them all class-jealousy and envy of others richer in worldly things than themselves; all greed and self-seeking, all hatred and bitterness; and fill their hearts with tenderness and love toward all men, rich and poor alike. Never let them forget the dignity of work, or sink into the servile mind through men-pleasing. But rather let them recall the figure of thy Son who dwelt among us in the guise of a workman, and turned every human duty into a divine privilege. Reveal to each worker the secret of Christ, that work may nowhere be a curse but everywhere a blessing, and that at the last those who have laboured here in sweat and trial may hear thy voice saying to them, "Well done, good and faithful servants; you have been faithful over a few things; I will set you over many things." Grant this for Jesus Christ's sake. Amen.

A Book of Prayers by Samuel McComb

NO ONE could accuse him of undervaluing the active life: "Truly, God plays and laughs in good deeds," says he; and again: "No person in this life may reach the point where he can be excused from active service." "The kind of work we do does not make us holy, but we can make it holy. Do not think that saintliness comes from occupation." Yet he was a great contemplative, and his summons was stern: "It is a great joy to loving people to be able to do important things. . . . Their pious works are supports, stays, or footings to them. Our Lord wants to take all these things away, for He would like to be their only stay." "If any one wants to see Jesus, he must outstrip the world of things." Here is a scathing sentence, at which we catch our breath with instinctive denial: "That person has really arrived to whom all creatures are bypaths to exile." He continues, trying to lead us into the arcana: "In Being there is no action, and therefore there is none in the soul's essence. . . . In the core of the soul, is the central silence, the pure peace and abode of the heavenly birth." "God begets His Son in you whether you like it or not, whether you sleep or wake." The Heavenly Birth within is Eckhart's reiterated theme. In the perilous process dear to all mystics of presenting Christian doctrine in terms of inner experience, he is past master. And as we read him, the temporal order must vanish to our thought; "Nothing hinders the soul's knowledge of God so much as time and space, for time and space are fragments, whereas God is One." Alas, we are imprisoned in relativity; we grow dizzy, following his desperate (and futile?) attempts to apprehend the Absolute.

His teaching is charged with urgency: "To be aware of God at all times . . . this is the goal; for this goal man must focus all his mental powers and train his mind, for he will need all his wits about him." Nor do all . . . wits avail, he can say nothing intelligible. For he is trying to escape the confines of mortal speech. Language is always longitudinal as it were; being in one dimension, it can not say contradictory things at the same time. Truth, being free from dimensions, demands just that, and Eckhart knows it: "Nothing is true that does not include all truth," says he, quoting St. Augustine. So he presses the Christian paradox, lose life to find it, to the reversal or denial of all human values: but I think that he gives more hints at the life that is "found" than any non-Christian mystic can compass.

What shocked his accusers was his seeming assumption that the soul is intrinsically one with God. One recalls Father Huntington's saying, that the greatest Christian minds are those which have drawn nearest to the verge of heresy but have not fallen over. Eckhart saves himself: "Grace is not

NOW in all this there has been a vast and terrible error. One might write volumes on the ignorance of science, offset to the volumes science has written on the superstitions of religion. The simple, timeless truth is that primitive man who bowed down to wood and stone was infinitely closer to reality than are we who bow down to—nothing.

For it is to exactly that void science and the machine have brought us. Not intentionally, be it understood; but because the very instruments by which they have sought to discover and measure reality, and the very words they used—and the sense in which they used them—automatically excluded and negated the spiritual universe.

Many prominent scientists have recognized this limitation in the tools with which they work and have been swift and clear in declaration of their faith in the “unseen world;” but not often helpful and usable are the words they give us in place of the words we had.

The Church has the words. The Christian faith has the words. In those very terms and phrases, with which at times we feel so uncomfortable and which seem to deal with no reality of our acquaintance, are set forth the inner nature and the laws of the Kingdom of God and our citizenship therein. If these words have been dropped from our vocab-

ularies or grown dusty and musty from disuse, make no mistake about it, what we have left is the shell not the kernel of reality.

Life is real in proportion as it is spiritual not material. “The things that are seen are temporal but the things that are not seen are eternal.”

We believe there is a better day ahead. The true spirit of man has been starving on the word husks of the times in which we live—the ersatz substitute for the real thing. There are signs in many places, notably among the faculties in our institutions of higher learning, that men are weary beyond expression of their fruitless quest in the desert of modern education. They want a “way of life” (as one of them recently put it) and they “can find it in nothing less than Christianity and the Church.”

Men are welcoming words (old words forever new!) as they rediscover them in the creed, the prayers, the hymns, and the sacraments. Quaint words, long since buried in the dump-heap of the out-dated! Now dug up and given currency to meet the crying need of despairing men, children of God, in outer darkness and agony of spirit till they find Him and cast all their care on Him.

“Where is now *thy* God?”

By their *words* shall ye know them.

Meister Eckhart

by *Vida D. Scudder*

Contributing Editor

ECKHART is of the Great Initiates. Most of us have read about him, but only recently has he been made directly accessible, through the admirable translation by Raymond B. Blakney. Any

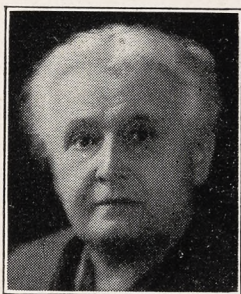
Christian will be fortified, *s e a r c h e d*, and sometimes alarmed, by reading him. This should be done slowly, with pauses for meditation between the sentences. He is that kind of a writer.

A native of the Rhine valley, he was born in 1260, five years before Dante, whom he survived. Dominican friar,

famous preacher, active in theological controversies, he was a busy man. His audacities perplexed his hearers, frightened the authorities. In 1327 he was arraigned for heresy. The outcome is uncertain. He made a spirited defense, he appealed to the Pope. By 1329 he was dead. But his thought survived; he was regarded as master by that extraordinary school of German mystics

known as the Friends of God, which includes the names of Tauler and Suso, and which makes permanent contribution to the interior life of the Church. Does modern psychiatry equal mysticism in exploring the secret depths whence consciousness springs? I doubt it. No teacher lures us more successfully than Eckhart into the “central stillness at the core of the soul.” Also, he has incisive practical wisdom: “Know that no man ever gave up so much that he could not find something else to let go.” “No pious practise is so perfect that it may not be an obstacle to spirituality.” “Seek God and you shall find Him and all good with Him. Indeed with such an attitude you might step on a stone and it would be a more pious act than to receive the Body of the Lord thinking of yourself, and it would distract your soul far less.”

Notice his humor: “Some people want to see God with their eyes as they see a cow, and to love



THE PRIVATE, commenting on various editorials in THE WITNESS, says that he is glad that we "are carrying on with vim, vigor and vitality. I particularly liked the recent editorials for their unequivocal position on two aspects of the present fight; the necessity of fighting it to a victorious finish and the equal necessity of avoiding all vindictiveness afterwards. Both points need hammering home, the first because a lot of Christian people, still laboring under the pacifist delusion, need to know that only by force of arms can the evil powers now on the march be curtailed; the second because a lot of other Christian people are in danger of forgetting their Christian principles in an orgy of hatred. After all, what we are fighting for, as I see it, is a world in which human beings will be treated like human beings everywhere, a thing which is obviously impossible in a world gone back to barbarism. Shortcomings on the part of individual members of the United Nations have nothing to do with the case right now—which was of course the point of the recent WITNESS editorial about Russia. So keep up the good work. We'll have a decent world yet."

That Word "Christian"

By

GEORGE I. HILLER

*Rector of Trinity Church,
Miami*

THE word is an adjective, and about as loosely used as any in our language. It was first applied to the disciples, meaning of course, followers of Christ. We find it today in all sorts of strange places, misused, applied to a science, thoroughly modern and not even related to Christ. To a country where only a minimum of His teaching applies to a very small minority of the people. To individuals who never give thought to God or worship His Christ, who scorn His baptism or His



command to "Do this in Remembrance of Me," and yet who call themselves Christian.

The only thing Jesus did not readily forgive and apparently detested with all His might, was the hypocrisy of the Pharisees. Ignorance, failure, weakness, sin, cruelty, and even personal opposition, He forgave. For those who nailed Him to the cross, He prayed, "Father forgive them for they know not what they do."

The poor ignorant savage worshipping the best

god he knows, has a better claim on the title Christian (or at least to the mercy of Christ) than the proud "Christian" who fails in his life and worship to acknowledge the divinity of the Christ.

Harsh words? No, just simple logic. A man is a Christian man or he is not. If he is a Christian, he acknowledges Jesus as Son of God, and that must be a sincere acknowledgment. He may be a good man and a good citizen, and yet not be a Christian.

It might be charitable not to apply this standard to others too strictly, but it is foolish and rather loose thinking not to apply it strictly to one's self.

What Is Christianity?

By

DOUGLASS PEARSON

Lay Assistant,

Christ Church, Philadelphia

WELL, it ain't the Parson's preachin'
That flings wide the Golden Gates,
Nor the choir's high-toned screechin'
That builds halos 'round your pates;
Nor the "cheerful giver" look of looks
When you toss in your dime,
Nor mumbling prayers you find in books—
(Nor readin' of this rhyme).

It's the things you do on Monday
When the church is just a place
That you'll go to come next Sunday
To sing out "I'm saved by Grace!"
It's the favors you don't have to do—
(But do them just the same);
It's the self respect you bring back to
Some neighbor, bowed with shame.

And it's Tuesday's smile and Wednesday's hand
To someone feeling "down."
And it's making someone feel just grand
By having you around.
It's knowing, Thursday, that you've done
Some friendly little deed—
Some errand, Friday, you have run
To help a friend in need.

And it's playing fair on Saturday
With everyone you meet:—
With stranger, friend, at work, at play—
At home or on the street;
Then Sunday in your church may you
Pray God, with spirit meek,
That he'll show you the things to do
For Him the coming week.

A concluding article in which the Rev. William B. Sperry will present an analysis of the many replies received to the question, "What Is Christianity?", will appear in the next number—Editor.

a stationary thing, it is always to be found in a becoming," says he: "God and I are one in process. He acts, and I become."

He denies with spirit the charge of heresy. Many things he has written are, he humbly admits, "rare, difficult and subtle," and "appear meaningless to the stupid." But he adds defiantly that they are all true, insisting moreover that the seat of heresy is not in the thought but in the will. Whether or no one agrees with his ideas, he reveals to one the comprehensiveness of the catholic faith: "Thou hast set my feet in a large room." Interesting is his constant distinction between "god" and "God"; "god" with a small letter being any human idea of the Infinite. "The greatest thing that man can leave is that he leave god for God's sake." Humanists take notice!

"My soul is as young intrinsically as it was the day it was created, yes, much younger," cries Meister Eckhart: "I tell you I should be ashamed if it were not younger tomorrow than it is today."

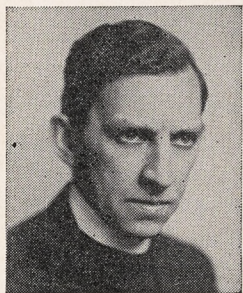
His doctrine is as he confesses difficult and high. It is not for everyone. But to those who can receive it, I think it offers singularly satisfactory reconciliation with the universe.

Talking It Over

By

W. B. SPOFFORD

THE hard work in this world is done by obscure people, and this goes for the church as well as everything else. THE WITNESS has managed to survive for twenty-five years and during most of this time the one who did the hard work, with the least reward, was Elsie Sherry Stanek. Coming to the paper upon graduation from high school, she was in charge of the Chicago office continuously until two years ago when serious illness compelled her to give up. But even then she kept her hand



in because of her devotion to the paper; coming to the office every week, in spite of doctors' orders, to check proofs, to see that renewal notices went out on time, and to do the thousand and one things that are the hard tasks behind the glamour and fun. She died this summer—died as she lived, silently and without complaining, though her death was painful. There are times when I, in common with most men, doubt the doctrine of immortality. Then I see, in a life like that of Elsie Stanek, that belief in a God of justice requires it.

LETTERS from a couple of soldiers, one a Lieutenant Colonel who is a chaplain and an Episcopalian; the other from a private, likewise of our church. The chaplain encloses a list of the denominations represented in the camp he serves, which will give you some idea of the understanding required of a chaplain who undertakes to serve those who are roughly termed "Protestants" in the army forces. There isn't room to give you the entire list, but here are some of them (you might amuse yourselves at a fireside game by defining them); Assembly of God; Christian Spiritualists; Church of God; Church of Reform; Covenant Mission; Dunkard; Father Divine; First Generation Christian; Followers of Christ; Four Square Gospel; Free Church; Holiness Church; Holy Roller; Open Bible; Pentecostal; Reorganized Latter Day Saints; Theosophist; Union Brotherhood; Zoroastrian; Mohammedan—to say nothing of the larger denominations, with their various divisions, including five different kinds of Lutherans. The Chaplain's opinion that "it shows how broad-minded and sympathetic a chaplain must be to minister to all these satisfactorily" is a masterpiece of understatement. It also indicates the care that our own army and navy commission has to exercise in selecting men sufficiently broad-gauged to minister to such a mixed bunch.

—HERE'S AN IDEA—

CALVARY CHURCH, Hillcrest, Delaware, is eventually to erect a new \$75,000 church. The parish, not a wealthy one, was told by Bishop McKinstry that the diocese would raise \$65,000 if the parish subscribed the remaining \$10,000. But it is not easy to raise funds these days for such a purpose since priorities boards refuse materials for such building. However, with the slogan, "For the love of God and country," a campaign was launched with the assurance that all donations would go into war bonds, to be liquidated following the war for the purpose of building the church. The project was highly commended by the state administrator of the war savings staff. Over \$12,000 had been raised at last reports. Commenting on the plan a member of the committee writes: "This procedure may be of interest to other parishes which, because of inability to secure building materials, are delaying any attempt to raise money for needed renovations, additions and new buildings. The time to raise money is when it is circulating freely, and that surely is the case now." The campaign was directed by the firm of Ward, Wells and Dreshman of New York.

tion; cooperating with the U.S.O.; entertaining men on leave; and befriending young war brides. In defense communities the program suggests: keeping in touch with those leaving for war jobs; a visitation program reaching every newcomer; flexible church services to allow for night shifts; opening homes to welcome newcomers.

Inter-American Seminars

New York, N. Y.:—An inter-American seminar on social studies, which began in Washington last month, is being held in large cities throughout the country by Catholic representatives of all the American countries. Commonweal, Catholic weekly, hails the seminars as "an important step toward collaboration among the Catholics of the Americas."

Archbishop Walks

York, England:—The newly enthroned Archbishop Garbett of York made two pilgrimages on foot to distant parishes in his diocese this summer, holding services in the open air. In his first letter to the diocese he writes: "I am beginning to find my way about this big labyrinth of a house, and am following the example of Dr. Temple and living in a few rooms, with the larger ones closed off to save fuel. Later on, it may be possible for part of the house to be adopted for conferences and retreats for the diocese and province."

A Mission Increase

Jenkinsville, S. C.:—St. Barnabas mission reports "a season of real increase." The minister and his wife had a baby, the parish cow had a calf, the parish pig had a litter, the chickens had a brood, and seventeen persons were confirmed.

Rev. James Green Marries

New York, N. Y.:—The Rev. James Green, precentor of the Cathedral of St. John the Divine, was married to Miss Lily Christensen of Newport, Rhode Island, by Bishop Manning on August 31.

Urges Adult Education

New York, N. Y.:—Announcing that Forward in Service Sunday is October 4, the Presiding Bishop urged that all churches be ready to take up the next step, Evangelism, at that time, and pointed out that adult education was an essential feature of emphasis. He asked Church people to study the basis of a just and durable peace; race relations; the Christian family; and

Latin America. Forward in Service has suggested that groups of three parishes study each subject jointly for three or four weeks, findings to be sent to the national committee and to each of the parishes.

Refugees at Conferences

New York, N. Y.:—Refugee young people were able to go to at least a dozen conferences through the efforts of the youth division of National Council's department of Christian social relations, it has been reported. Council feels that the contacts of Americans with refugee young people were fine experiences for all concerned.

Kentucky Plans Canvass

Louisville, Ky.:—The diocese of Kentucky has completed plans for its every member canvass this fall. High spots include a luncheon at the Cathedral House on September 25, with the Presiding Bishop. In the afternoon, Bishop Tucker will speak over the radio, and in the evening he will speak in a United Service at the Church of the Advent.

Single Clergyman Allowed

Oklahoma City, Okla.:—Bishop Thomas Casady will be the only clergyman at the laymen's conference opening October 2. The Bishop described a goal of 750 baptisms, and 1,000 confirmations as the main objective for the year. Also important are emphasis on a church building fund, amortization of indebtedness in the diocese in five years, and

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.

ST. JAMES CHURCH, Danbury, Connecticut. Rev. H. H. Kellogg (military service). Rev. Richard Millard, acting rector. Sundays: 8 & 11.

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20 Exchange Place

New York

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

On the Cover

Hoosick, N. Y.:—Pictured on the cover are two of the lads who attend Hoosac School on one of their many picnics. The School was founded in 1889 by Dr. Edward Dudley Tibbits, who at that time was rector of All Saints', in Hoosick, New York. He felt the need of a school for the people of the village and developed a choir school for boys and girls in an inn close by the parish church. Presently, the school grew and developed into a school for boys, which deeply bears the impress of his personality. Hoosac has always been a small school standing for a liberal education in a cultural and home-like atmosphere. The inn is still in use with several additions and wings which make for a comfortable environment.

Religion plays a fundamental part in the life of the school. The great festivals of the church are celebrated by unique celebrations. For example, at Christmas time, just before the boys go home, they present the well known Boar's Head and Yule Log procession. The fiftieth annual celebration of this festival was given last December. On the Feast of the Purification, February 2nd, the greens and decorations, which have been in the dining hall since Christmas time, are taken down and burned on the quad with appropriate ceremony and proper speechmaking at a banquet. On Ascension Day the boys are given a holiday at the school camp and roast a whole lamb over the fire.

Hoosac has always stood for a liberal education and combines this with a genuine respect for working with one's hands. It operates on a self-help basis and the tuition is moderate. All classes are held in the morning, leaving the afternoons free for athletics and hobbies. Saturday mornings are devoted to a special program. The boys sleep an hour later after which there is an assembly to discuss current events or other important matters. Following this, the morning is devoted to working on the school grounds.

A mansion house and one hundred and forty-three acres of land, belong-

ing to the family of the founder, have recently been acquired and it is planned to move into this property in the not too far distant future.

Indian Christians

London, England:—A cable stating that a "new approach" is necessary and asking for fresh negotiations has been sent by Rallia Ram, YMCA leader in India who repre-



William Paton, leader of the World Council of Churches, receives a plea from Christians of India.

sents the All-India Christian Council, to a group of conciliation minded persons in London. The group to whom the Indian appealed includes William Paton, secretary of the World Council of Churches, Maude Royden, and Carl Heath, a Quaker.

Canvass Publicity

New York, N. Y.:—The Episcopal Church, as part of its drive to encourage local parishes to join the United Canvass this year, has provided an unusual aid to Canvass workers, in the form of a twenty page booklet which pictures all parts of the local, diocesan and national Church program. The idea is for each church to cover the pictures with those of its own members taking part in similar activities, thus

emphasizing the extent of the Church's work, and its importance in the community.

Hospital For Polio Victims

Minneapolis, Minn.:—St. Barnabas hospital is opening this month the first hospital in the country to be devoted exclusively to the care of infantile paralysis victims under the Sister Kenny treatment. The new hospital, to be known as Sheltering Arms hospital was formerly an orphans' home. It has been remodeled at a cost of less than \$30,000, mostly contributed by private individuals. The large buildings with sun decks and porches and the 29 acres of woodland surrounding them were considered by Sister Kenny as an ideal location. The new hospital will not interfere with any of the proposed efforts in the future by the city for caring for indigent polio victims. It bears the same relation to the city as private hospitals do to general ones.

Christians Unite

Holland:—A joint declaration signed by Protestants and Catholics was read in all Dutch churches, according to the paper Svenska Dagbladet. Various parts of the declaration protest enforcement of a Nazi policy which violates evangelical doctrine, as well as Catholic principles, and criticism is levelled at the labor service now being enforced in Holland as a threat to Christian morality.

Upholds Denominationalism

London, England:—The Bishop of Sheffield, England, speaking at the Methodist conference upheld denominationalism, saying that nothing less than the theology of the Bible could save the world, and that the work of evangelism must be conducted on a denominational basis, because unattached and abstract Christianity was only a chimera.

Church in Defense Area

New York, N. Y.:—A first step toward a well rounded church program in communities near defense areas is to register all volunteer workers available and to classify them by special skills, according to a booklet just published by the Christian commission for camp and defense communities. The booklet points out that to avoid duplication of effort, churches should find out what organizations are doing at present, and cooperate with them. Points for work with servicemen include: creating public opinion for non-discrimina-

maintenance and clothing to orphans of British clergymen. Mrs. Turrill sent in this suggestion after noting in one of the "Here's an Idea" columns the memorials of books or plants contributed by some churches.

Change For Rural Work

Spokane, Wash.:—The war emergency is resulting in a serious change in the outlook for rural work, according to Deaconess Christabel Corbett, missionary in the District of Spokane. She writes: "I am afraid that the small towns and the churches in them are going to be more and more adversely affected by war conditions. The drift of population to the defense centers is taking families from us, and I am afraid they are not getting established in the communities to which they go. . . . Housing projects are not located near the churches, which tend to be in the older parts of town, and transportation is a problem."

Pennies To Bonds

Galveston, Texas:—Children of Grace Church school have purchased \$1,184 worth of war bonds and stamps with a fund of pennies, nickels, and dimes saved over a period of years, it was announced by the rector, the Rev. H. Lawrence Chowins.

Chaplains Train With Troops

Washington, D. C.:—Candidates for the chaplaincy in the army will soon receive their indoctrination into military life with the troops instead of in the chaplains' training school, according to Col. William D. Cleary, commandant of the school. It is felt that a six-month dose of practical experience with the soldiers would do more to acclimate the new chaplains to the problems of their jobs than courses in a school. The chaplains will still spend 28 days in the training school, before taking over their duties.

Quisling Again

Stockholm, Sweden:—The Quisling regime is adopting a harsher policy toward opposition churches, following its dissolution of the temporary Church Council. Swedish sources report that Norwegian police are to collect the vestments of retired or dismissed clergymen and send them to the church ministry. Another report says the reading of the Bible has been prohibited in the notorious Grini concentration camp under the policy of a new director, and three clergymen are reported to have been punished for holding serv-

ices and prayers in the camp. On the other hand, a New York paper reports that Quisling has decided to call off his prosecution of the church, declaring that opposition from this source was too unimportant to bother with.

Sets Up Youth Center

Lincoln, Ill.:—Trinity Church is taking the lead in a youth recreation program for the community. Under the leadership of the Rev. Arthur Bice, rector, the church purchased a two story building with a full sized basement, and fixed it up with a good dance floor, a juke box, a game room, kitchen, lounge and soft drink bar. Within three months the membership, at a dollar a head, increased from 50 to 200 young people of all denominations.

Code For Religious Broadcasts

Denver, Colo.:—A conference-clinic on religious and other forms of institutional broadcasting, held recently at the University of Denver, adopted a code which strikes directly at religious broadcasters making attacks upon other faiths and those who use the radio to enhance their personal prestige.

War Toys For Children

New York, N. Y.:—Science News Letter recently printed an argument in favor of war toys for children so that they would be acquainted with the idea of running a bomber when they grew up. The Christian-Evangelist in its editorial columns criticized

A Gentle Laxative Good For Children

Most any child who takes this tasty laxative once will welcome it the next time he's constipated and it has him headachy, cross, listless, with bad breath, coated tongue or little appetite.

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THE WITNESS — September 10, 1942

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Ohio Clergy Conference

Painesville, O.:—President Stringfellow Barr of St. John's College, Annapolis, Maryland, is to be the guest speaker at Ohio's clergy conference, held at Lake Erie College, September 15-17. Other leaders include the Rev. Walter F. Tunks, Akron, Rev. Andrew S. Gill, Cleveland, and Rev. Theodore H. Evans, Cleveland.

Work in Shipyard Villages

Wilmington, N. C.:—Work in the shipyard villages around Wilmington is taking an important place in the work of the diocese of East Carolina. Mrs. W. O. Sutherland, president of the Woman's Auxiliary, is devoting full time to the work, and enlisting the aid of local clergy and parish workers. Bishop Darst plans to speak.

Change of Headquarters

Nenana, Alaska:—The office of the missionary district of Alaska will be moved from its Seattle, Washington, headquarters several thousands of miles to its own diocese, the Bishop's Lodge, Nenana, on September 30.

Texas Program Swings Along

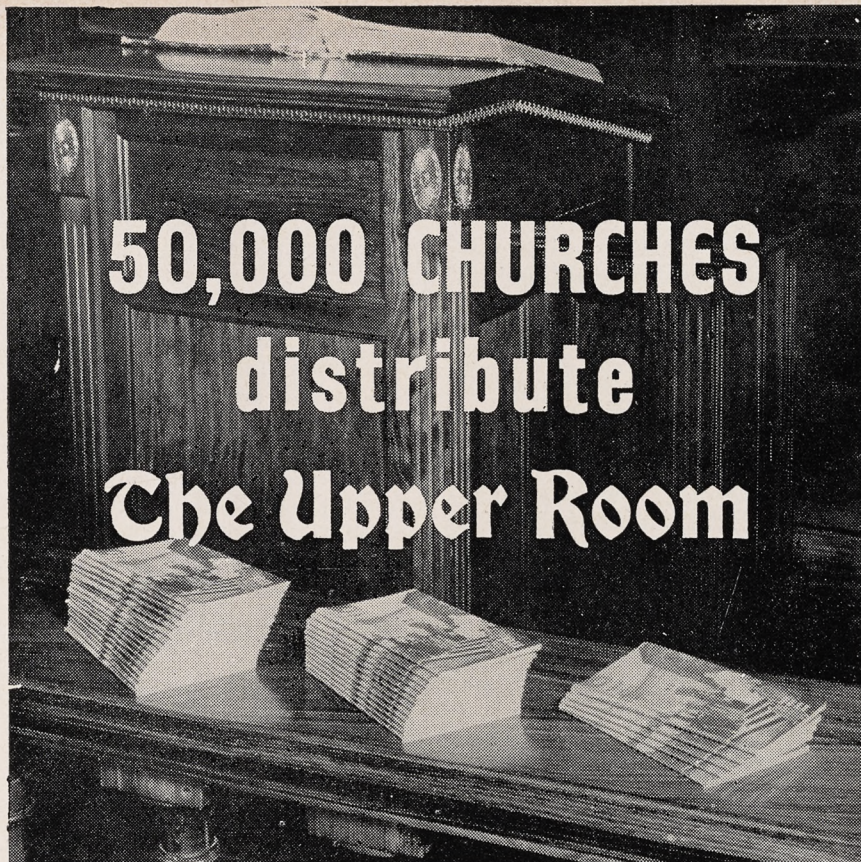
Houston, Texas:—The diocese of Texas, after six months' work with training and civilian centers and military camps, has organized a well defined program, according to the Rev. Gordon C. Reese of the diocesan army-navy commission. This includes: followup of servicemen through their parishes; cooperation with the army-navy commission; plans to help care for the merchant marine tanker service; messages and services sent to military hospitals on phonograph records; and selection of November 11 as army and navy day, with special services.

Communion For Cadets

Iowa City, Iowa:—Trinity Church has inaugurated a special 5:00 p.m. celebration of Holy Communion for cadets in the flying school at the University, since this is the only time they are free to attend.

A Living Tribute

Seattle, Wash.:—Mrs. W. B. Turrill, wife of the late Rev. W. B. Turrill, has received a letter from the clergy orphan corporation of London thanking her for money contributed in lieu of floral tributes at Mr. Turrill's funeral. The corporation has since 1749 given education,



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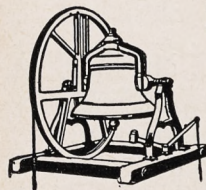
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CLERGY NOTES

AVERY, FREDERICK BURT, died in Port Richey, Fla., at the age of 88. He had had parishes at Canton, Youngstown, Painesville and Cleveland, Ohio, and Frankfort, Pa., and was one of the founders, and later the president, of Lincoln Memorial Univ., Cumberland Gap., Tenn.

BEAVIN, AMBROSE HENRY, rector of St. Luke's, Hot Springs, Va., died July 28 in his 68th year. Born in England, he came to the American Church in 1900, and served parishes in New York City, Gallipolis, Pittsburgh, Fairmont, W. Va., Cumberland, Md., and Winter Haven, Fla.

BREWSTER, L. MARK, has resigned as rector of St. James', Farmington, Conn., to become rector of St. John's, Havre de Grace, Md. on Oct. 1.

BRUNER, LAMAR H., deacon, is assistant at St. John's and minister-in-charge of St. Peter's, both in Roanoke, Va.

CARROLL, NEWTON L., in charge of St. Thomas' Church, Alamosa, Colo., and all other congregations in the San Luis valley, resigned to accept the rectorship of St. Luke's, Denver, Sept. 1.

COATES, AZAEL, retired clergyman, living in Merchantville, N. J., died Aug. 19, at the age of 74. He had served in churches in Manheim and Mount Hope, Penna.

DAVIS, JOHN C., curate at St. Philip's Church, New York City, has accepted a call to become rector of St. Andrew's, Cleveland, O., effective Oct. 1. Until May, he will have part-time leave of absence to teach at the Bishop Payne Divinity School.

DEAN, STANLEY I. W., rector of the Church of the Holy Communion, Liberty, N. Y., for 13 years, became rector of Holy Cross, Kingston, N. Y., in August.

FOWLKES, PASCHAL D., has resigned from his parishes of St. John's, McLean, and Holy Comforter, Vienna, Va., and is now a chaplain in the army.

HAMM, WILLIAM C., formerly assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich., will become rector at St. Joseph's, Detroit, on Sept. 15.

HARDMAN, SAMUEL, has resigned from the rectorship of St. Stephen's, Riverside, N. J. and Trinity, Fairview, N. J., effective Sept. 15. He will live in Manville, Fla.

HARPER, WILLIAM N., rector of the Church of the Incarnation, Jersey City, N. J., since 1926, died August 5. He was 56, and had a degree as Doctor of Medicine. His church service included parishes in Belhaven, N. C., Lynchburg and Bedford, Va.

HOUSSELL, RICHARD R., formerly vicar of the missions at Colusa, Willows, and Orland, Calif., became rector of Christ Church, Millville, N. J. on Sept. 1.

HUGHES, I. HARDING, became chaplain of St. Mary's School and Junior College, Raleigh, N. C., on Sept. 1.

HITCHCOCK, MARCUS E., formerly rector of Trinity Church, Oakland, Cal., became rector of St. Mark's, Casper, Wyo., on Aug. 31.

HUBBARD, WILLIAM FRANCIS, 97, canon of St. Paul's Cathedral, Los Angeles, and oldest living retired army chaplain, died at his home in Van Nuys, Calif. Before becoming a chaplain in 1887, he had had several parishes in Central New York.

KLOMAN, HENRY FELIX, died in Orange, N. J., Aug. 29, at the age of 72. During the past 47 years he has served in Fairfax Co., Va.; Christ Church, Baltimore, Md.; Haymarket, Va.; Portland, Me.; Fargo, N. D., as dean, Gethsemane Cathedral; France in World War I; Salisbury, Md.; Cumberland, Md.; and Raleigh, N. C.

MALONE, J. LEON, has resigned as rector of St. Philip's, Southport, N. C. and minister-in-charge of St. Andrew's, Wrightsville Sound, and All Souls' North West, to become an army chaplain. He is in training at Harvard U.

MOTT, ROYDEN J. C., has been deposed from the ministry by Bishop Tucker of Ohio on July 10. The deposition was for causes not affecting his moral character. He had been rector of the Church of the Advent, Lakewood, O.

TRAGITT, H. NELSON, JR., rector of All Saints', Minot, N. D., has accepted a call, effective Aug. 1, to become rector of Christ Church, Yankton, and priest-in-charge of Ascension Church, Springfield and St. Andrew's, Scotland, all in S. D.

WELSCH, GEORGE T. JR., deacon, took charge of Christ Church, Big Stone Gap, Va., and St. Stephen's Mission, Nora, Va. last month.

WHITE, RICHARD K., rector of St. Paul's, Georgetown, and St. Mark's, Millsboro, Del., has resigned to enter the Army as a chaplain.

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the idea, saying "that is the natural thing in the Nazi system of education. Military toys can only help to perpetuate the sway of one of the worst evils that afflict the human race . . . If we want a better world, we should educate our children for the responsibilities of the future and not in the dead nightmares of the past."

No More Bells

Washington, D. C.:—Church bells have joined the list of war priority casualties. Use of bell metal, copper and tin composition for church bells and other non-defense purposes is out.

Civil Rights For Witnesses

Los Angeles, Cal.:—Rights of Jehovah's witnesses to speak on the streets and pass out literature unmolested and with the protection of authorities was upheld in a recent statement of Los Angeles District Attorney John F. Dockweiler. He charged the local officials with refusing to protect members of the sect from mob violence, and stated that "it is your duty to protect the rights of every citizen, white or black, American or foreign born. The Constitution gives every citizen . . . the same protection. Though you do not agree with the teaching of some of the religions in this country, you must follow the precept of equal protection under the law, because we all believe in democracy. These people, so long as they conduct themselves according to the laws of the land, and the Constitution will receive protection. Sometimes we forget our obligations when our patriotism gets the better of our judgment."

Calls For Catholic Mindedness

England:—Warning on divisions which made for exclusiveness among denominations, W. T. Noble, president of the Methodist conference in Manchester, England, stressed the need for 'Catholic-mindedness.' He said: "In the light of our origin, heritage, and world-wide distribution, are we as catholic minded as we should be? We should be taking a much stronger lead in uniting the severed parts of Christendom."

Taxing Church Property

Washington, D. C.:—Five times in the past year the District of Columbia has returned church property to the tax rolls. Now a bill has been introduced in a Senate committee to

exempt about half of the Washington property (schools and churches) returned to the tax rolls, leaving other educational and religious institutions financial targets. Presumably this bill would exempt the Cathedral School for Girls and St. Alban's School, but would not relieve the Cathedral from paying some \$10,000 a year for twenty-two of its fifty-six acres. Reasons given for the new tax plan is that a great deal of property under religious control is in excess of the institution's needs.

FDR Endorses Education Week

Washington, D. C.:—President Roosevelt has given official endorsement to the nation-wide observance of religious education week, September 27 to October 4, according to Roy G. Ross, general secretary of the International Council of Religious Education. The week is sponsored by 40 Protestant denominations, 30 state and 69 city councils of churches and of religious education, in cooperation with the international council. The President, in his endorsement letter stressed the importance of the right sort of education, saying, "There can be education in evil as well as in the good things of life . . . in the present struggle our enemies are not the deluded peoples of the earth, but the false and evil standards which have deluded and enslaved them."

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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.

BACKFIRE

THE REV. A. W. BELL
Retired, Toledo, Oregon

I do not admire your stand on the double ordination question. I am afraid it would split the church into two parties. As an old retired priest, having for 40 years done missionary work on the frontier under some of the greatest bishops of the church (such as Bishop Brewer and Bishop Hare, whose secretary I was for the last four years of his life) it would grieve me to see the church surrender her delegated authority which she has no right to do. The idea of allowing Presbyterian ordained ministers, who are only laymen to us, to give the sacraments and forbidding our own lay children of the church to do so, is entirely unauthorized and foreign to the mind, custom and purpose of the catholic faith of Christ. It is a tragedy so grievous as to cause sorrow to many faithful souls, especially at such a time in the world's history. It will affect the mission field too. I have lived in Ceylon and know something of India too. I was brought up in the north of England under Bishop Westcott and remember as a boy hearing that great soul and Bible student, Joseph Barbour Lightfoot, Bishop of Durham, preach at the opening, after restoration, of St. Nicholas Cathedral, Newcastle on Tyne, Northumberland, a church 900 years old.

MRS. GEORGE CHAMP
Detroit, Michigan

I am interested in the articles about evening communions. I was born in Dublin, Ireland, and the Episcopal Church, which I attended there for 25 years, always had an evening communion service the last Sunday in every month. We looked forward to it.

AN ANONYMOUS WRITER

Postmarked, New York City

(Addressed to THE WITNESS, Presbyterian, Methodist, Communist publication.)

Mrs. Roosevelt is famous as a woman brought up in our faith who now entertains young people every Sunday at a talk-fest lingering over breakfast, and then a picnic. God help those children. No church—no God—no religion. Just fun and politics and a grab for one's self. The first White House family to feature divorce and ignore the family and to put politics before war. It is a disgrace to put her picture on the cover of a church paper.

WALTER F. PRINCE

Chicago, Illinois

If you are able to present live and interesting news in the front pages of THE WITNESS, as you certainly did with the issue for September 3, then I am sure the change announced in that number will be welcomed by all of your readers. You cannot give us too much of John Foster who writes so well about fascinating China, and the other news in those front pages was well selected. Thank you too for presenting that fine picture of our Illinois governor.

MR. JOHN WOOD

Layreader, Johnson City, Tenn.

I am glad that a Church paper is undertaking to help train lay readers. Having been one for a number of years, I know that there are many things for a novice to learn, most of them to be acquired or appreciated through actual practice, but there are not a few for which preparation should be made before a license is granted. I am bold to say that one thing much neglected, in the training of clergy as well as lay readers, is learning how to read. Our ministers are often mechanical and apparently unacquainted with rules of elocution.

While writing I would like to ask why it is that Episcopal Churches, alone of all the churches in the community, are either closed entirely for a month at vacation time or are kept open only through the voluntary labors of lay readers? Is it because our clergy labor more arduously than those of other denominations? Of course I am not referring to our rector here, for the practice is general in the Episcopal Church. As a business man I could under no circumstances close my business for a month in summer, or any other time, or leave it in the hands of any one willing to look after it, however capable.

FRED G. MARSTON

Boston, Massachusetts

I want to thank you for presenting that very unusual and beautiful picture that appeared on the cover for September 3. Indeed your cover pictures have been one of the features of THE WITNESS which I have most enjoyed.

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patient and revert to isolationism again instead of staying persistently on the job and helping to win the peace.

American and European Christians need to supplement each other's experiences and insights. They are right insisting that any workable post-war plan must first of all be directed toward the concrete emergency problems which will clamor for instant solution and which cannot be postponed until some comprehensive international structure has been completed. We, on the other hand, are right in not letting them forget the need for a long-range perspective on the world situation. Unless there is a clear discernment of the kind of international order toward which mankind must move, the decisions about emergent problems will be lacking in the faith and vision without which no better world is possible.

The Hymnal Presents

A CENTURY AGO the hymnal of the Protestant Episcopal Church contained few if any hymns that could properly be listed under the heading "Social Religion." The three hymns listed in it as



appropriate to "charitable occasions" were concerned with almsgiving rather than with social justice. The case with other denominations of Christians was much the same. In 1843 Chandler Robbins, pastor of the Second church in Boston, edited "The Social Hymn Book,"

but it did not include the type of hymns that the name would today imply, and marked the transition from psalmody to hymnody rather than the enrichment of hymnody by a deepening sense of social responsibility.

The Hymnal of 1916 showed a dawning sense of social awareness by including Ebenezer Elliott's challenging "When wilt thou save the people?"; Washington Gladden's "O Master, let me walk with thee"; and Frank Mason North's "Where cross the crowded ways of life." The Hymnal of 1940 goes much farther in this direction, and groups no less than fifty-seven hymns under the general heading, "Social Religion." Several of them are by John Greenleaf Whittier, of which the following is a good example.

*O brother man, fold to thy heart thy brother:
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.*

*Follow with rev'rent steps the great example
Of him whose holy work was doing good:
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.*

*Then shall all shackles fall: the stormy clangor
Of wild war-music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.*

John Greenleaf Whittier, one of the most American of poets, and one of the most beloved of American poets, was a member of the Society of Friends. His hymns were seldom written as hymns, but are usually centos made by editors from his longer poetical works. The Hymnal of 1940 has drawn heavily upon them and included seven, of which "Dear Lord and Father of mankind," one of the most perfect hymns in the English language, is already familiar, and doubtless will continue to be, as it deserves to be, a popular favorite. It has at long last been provided with an appropriate tune the melody of which was composed by Hermann in 1554.

—HOWARD CHANDLER ROBBINS

Bishop Irving P. Johnson

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