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The WITNESS

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SEPTEMBER 24, 1942



BISHOP P. T. ROWE
CONFIRMS A CLASS
IN ALASKA . . .
(story on nine)

ROWE: A LOVER OF MEN

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 Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

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.

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M. Holy Communion.
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 Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

CLERGY NOTES

ASHTON, STANLEY E., rector of St. Paul's, Salinas, Calif., has accepted a call to become rector of St. George's, Arlington, Va., on Oct. 1.

BARNHART, A. CLINTON, formerly rector of Grace Church, Holland, Mich., became dean of Gethsemane Cathedral, Fargo, N.D., on Sept. 16.

BOND, B. FOREST, formerly assistant rector of Trinity, Buffalo, N. Y., became rector of St. Luke's, Brockport, N. Y., on Sept. 1.

BROOKMAN, DONALD M., has retired as rector of Trinity Church, San Francisco.

CASADY, PHINEAS M., is on leave of absence from All Souls', Berkeley, Calif., while serving as an army chaplain.

DAVIS, ROBERT E., deacon, is assistant minister at St. Paul's, Richmond, Va.

ECHOLS, ROBERT B., rector of St. Luke's, Weiser, Idaho, has accepted a call to become rector of St. John's, Richmond, Va., on Oct. 11.

FENWICK, LAWRENCE M., has resigned as rector of the Church of the Good Shepherd, Augusta, Ga., to become an army chaplain.

GASKELL, ROY L., JR., was ordained a priest by Bishop Moore at All Saints', Dallas, Tex., on Aug. 30. He will do general missionary work.

GOLDING, JOHN T., rector of Martha's Vineyard parish, Mass., will become rector of St. John's, Gloucester, and St. Mary's, Rockport, Mass., Nov. 15.

JAMES, PAUL B., who had celebrated his twentieth anniversary as rector of Christ Church, Seattle, Wash., this spring, died on Sept. 1.

LEAVELL, CHARLES G., has resigned from his work in the mission field of Virginia to become rector at Grace Church, Morgantown, N. C., Oct. 1.

LOVING, D. CAMPBELL, rector of Trinity, Shepherdstown, W. Va., has accepted a call to become priest-in-charge of the mission home district in Greene and Albermarle counties in the Archdeaconry of the Blue Ridge, effective Oct. 15.

MILLER, LINDLEY H., has resigned as rector of the Church of St. Matthew, San Mateo, Calif., and is now chaplain of the California state guard.

MOORE, B. STANLEY, formerly rector of St. Matthew's, Ontario, Ore., became rector of St. James', Kent, Wash., on Sept. 1.



For Christ and His Church

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SEPTEMBER 24, 1942

VOL. XXVI

NO. 18

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 Mondays 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 Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

The WITNESS

Vol. XXVI. No. 18

September 24, 1942

For Christ and His Church

Editorial Office: 135 Liberty St., New York City.

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"What Is Christianity?" Brings Interesting Answers

*Churchmen from All Parts of the Country
Send in Replies to the WITNESS Question*

By William B. Sperry

New York, N. Y.:—From twenty-three states, representing twenty-seven dioceses, readers of THE WITNESS have been answering the above question. Geographically, at least, the replies were extremely representative. From Maine to Texas and from Florida to California, the answers have come in. Four times as many laity as clergy have attempted to state in clear non-technical English, and in 350 words or less, what they mean by Christianity. The replies were about equally divided as between men and women.

The most outstanding characteristics of the answers were sincerity and individuality. To classify them in any way at all seemed almost impossible. There was nothing to indicate, for instance, the age of the writers and the replies themselves do not show that youth views Christianity in one way, middle age another or older people still another. Neither do the answers show any special trends that would differentiate women's ideas from those of men and it was also impossible to find any way to classify the views of the clergy as distinct from those of the laity.

Perhaps this is just what we should have expected. That is, that Christianity has a meaning for all ages and for all groups, that it is universal, catholic. It is encouraging to find that even now, as always, Christianity is the hope of all people and all the world.

As for attaining the immediate objective, which was to find a satisfactory, concise, non-technical statement of Christianity, we are not so sure that it has been done. You will

remember that what started this was a request by a diocesan religious education director in the mid-west for a statement that he could hand to his excellent corps of teachers and against which they could check what they were teaching.

The faculty of the Virginia Theological Seminary struggled for two nights and turned up with an answer which was admittedly not entirely satisfactory. It was printed in THE WITNESS June 25th with their suggestion that they would appreciate comment and other answers. In subsequent issues we printed a number of answers. While classification of the replies was impossible those which have been published illustrate trends which were noticeable in many of them.

The Virginia faculty began with an historical statement. "Christianity is first of all the story of the mighty acts of God." This was true of many of the others. The Rev. L. Mark Brewster of Farmington, Conn. also begins with history: "Like the Book of Genesis, Christianity begins with the words, 'In the beginning God. . . ' for behind it lie hundreds of years of earnest search for God."

With much different emphasis but still with an historical approach Earl Pay of Mankato, Minnesota, says, "Christianity is the recorded historical fact that the Holy Catholic Church is the teacher and covenant of a divine order." Margaret Munsterberg of Brookline, Massachusetts, also stresses the historical with, "It is distinguished from other religions by faith in a unique historic revelation of man's relation to God through the life and teaching of

Jesus Christ"; and Miss Catherine Watkins of Washington, D. C. writes, "The basic principles of Christianity are those inherent in and growing out of the life of Christ; the fundamental truths are simple statements of the great events in the life of Christ."



The Rev. Herman Page, now serving as chaplain, is to be consecrated Bishop of Northern Michigan on October 23. The service is to be at St. Paul's Dayton, where he served as rector before joining the armed forces.

It is rather unfair to the writers mentioned above to give one sentence out of its context because in each case the statements were explained and amplified and other aspects of Christianity were stressed. Nevertheless it did seem that for one rather substantial group of those who answered the question the initial approach, at least, was historical.

Bishop Quin begins his answer with the statement, "Christianity is a way of living." It is an answer in terms of the *function* of Christianity. The functional and the historical are certainly not mutually exclusive because in his very next sentence Bishop Quin wrote, "it takes its name

after Jesus Christ, a person in history." And the Virginia faculty ended their statement with "Christianity is a life of worship and prayer, of witness and work." It illustrates, however, that another large group of people think of Christianity functionally.

The word "way" is prominent in many replies. A. S. Holt of Fargo, N. D., begins, "Christianity is a way of life, taught and lived by its founder Jesus Christ of Nazareth." Similarly E. L. Schneider of Verona, N. J. begins, "Christianity is a way of life centered in the person of Christ who said, 'I am the way, the truth and the life.'" One of the most vigorous answers stressing the function of Christianity comes from Miss Elizabeth Spofford (sister of the managing editor), who cites the historical facts of the gospels in support of this conclusion, "Christianity is behavior based upon this life of Jesus, in one's active relationship and participation in the struggle of the common man to achieve happiness and an abundant life of freedom and brotherhood."

In a somewhat similar vein the Rev. Burdette Landsdowne of Waltham, Mass., writes, "'Marxism is a method of thought and action used by those who understand the world in order to change it.' By substitution of the word, 'Christianity' for 'Marxism' we have an answer to the question under consideration."

The stress on action found poetic expression in Douglas Pearson who submitted a pleasant dialect poem reciting the things to do during the week, and Mrs. W. Preston Peyton of Rock Hill, South Carolina, who prefaces her blank verse with the statement, "Christianity is learning what Christ teaches and then doing something about it."

Of course those who stressed the activity of a Christian usually included stress on belief or history or sacraments, just as those who began with history included action as well. The Rev. Charles L. Biggs, of Clearwater, Florida, combines some of these things in his opening statement, "Christianity is that by which Jesus lived and for which He died. It is at once His philosophy of life and His way of living."

There were many replies that were difficult to fit into even a loose category of "historical" or "functional." Several emphasized the Church. Sister Ethel Mary, C. S. M. of Kenosha, Wisconsin, in a thoughtful reply which stated that she had tried out the Virginia statement on several teachers who were disappointed with

its "take-off," begins, "Christianity is a religion. Religion is our relationship to God." She brings in the functional with the statement, "Christ gives all and expects us to do the same. Sin is loving something (or anything) without regard to Him." She follows up with the statement that "The Church is the channel through which we receive the gifts of God."

The Rev. Dr. Purdy of Lansford, Penna., emphasizes worship and



Charles G. Hamilton, serving as chaplain in the army, writes that "more soldiers go to church than to band concerts, amateur nights or ball games and probably than go to the movies. There are more soldiers in church than in saloons, though the boys at the bar are more conspicuous."

says, "As a religion it vies with all others in showing the truest relationship existing between God and mankind: and to the individual provides the means of faith and hope in its sacramental system derived from the teaching of Christ and His Apostles." Mrs. Lucy Mackrille, Washington, D. C., also emphasizes worship and the sacraments with, "We enter the door marked Christianity through baptism" and continues a brief statement with stress on action by quoting the summary of the law as given by our Lord and ending with "We are nourished spiritually on the Lord's supper as oft as we partake of it."

Belief or conviction was another aspect of Christianity frequently stressed. Richard Evans of Deerfield, Illinois, says, "Christianity is conviction and sight of eternal life as a glorious spiritual hereafter which the resurrected will actually inherit."

Need for knowledge of Christian philosophy and a conviction concerning it was brought out by Mrs. L. W. Poindexter of Salem, Virginia. Characteristic of the blending of other factors in all the replies was her conclusion which she says is an adaptation of sentence in *Christ of the Indian Road*. "Greece had said, 'Know thyself'; and Rome, 'Be strong, order thyself'; Buddhism, 'Be disillusioned, annihilate thyself'; Hinduism, 'Be separated, merge thyself'; Confucianism, 'Be superior, correct thyself.' Christianity said, 'Give Thyself.'"

The efforts of many correspondents to keep within the space limit was truly appreciated. One from Mrs. William M. Parker of Sauk Centre, Minnesota, may be quoted in full. "Christianity is a corporate way of life founded on the Divine revelation that Jesus Christ is the Son of God." She adds that this would presuppose a knowledge of the Gospels and that "it would seem that for too long we have appealed to the mind rather than the heart; stressed what we thought rather than what we did." This letter indicates how much the writers of these brief statements read into their own words and which may be missed by others.

The influence of the war is also seen in a short answer received in an unsigned letter from Hull's Cove, Maine. "Christianity is a faith in a living, loving God—a life of loving discipleship — where questions are settled without war—and a Church which is led by God and obeyed by man."

It would seem from the above quotations that as yet the purpose of finding a brief statement that includes all the many factors which must be stressed has not been achieved. THE WITNESS hopes that the efforts will continue. The writer of this article was surprised to discover a far from unsatisfactory statement in Webster's dictionary. In the unabridged edition the second meaning given is as follows: "The religion of Christians: the religion which includes the gospel of Jesus (God is the morally perfect Father) and the gospel about Jesus (God was in Christ reconciling the world unto Himself, 2 Cor. V:19). The religion of the Fatherhood of God and the brotherhood of man, of an essentially Christlike attitude toward a Christlike God for the sake of realizing a Christlike ideal for humanity."

But even with that, the comprehensive, non-technical, 350 word statement is still to be sought.

China Correspondent Entertains A Buddha from Tibet

*Beautiful Tibetan Princess Among Those
Dined by Chinese Industrial Cooperative*

By John Foster

same day, another lamasery nearby celebrated the discovery of a new Living Buddha, a lad of 18, who had grown up in a poor village nearby. For ten years this lamasery had been without a Living Buddha, following the death of the previous incumbent. Recently a letter arrived from Lhasa directing them where to find the re-incarnation, and lo and behold! there he was.

I have met the abbots of several lamaseries and found them to be energetic, cultivated and extremely affable gentlemen—not at all my idea of what an abbot would be. Lamaseries seem to be quite busy places, as some of the lamas own fields, carry on extensive commercial transactions or even engage in handicraft production. Perhaps that is one reason why they give us such a warm welcome as Chinese Industrial Cooperative representatives. We saw proof that the central government had been courting their favor in that some of the abbots had been warmly entertained by officials when in Chungking. This is certainly a wise policy, considering the fact that Tibet is still ruled by its spiritual leaders.

An interesting resident of Likiang is Dr. Joseph F. Rock, U. S. department of agriculture botanist, National Geographic Society explorer, expert on Nakhi literature, history, and folklore, author of numerous books and articles and collector of rare old Chinese volumes. I have

Kunming, China:—I wish that WITNESS readers could have joined me recently at a feast in our Likiang Cooperative office. The guests were a Living Buddha from up country, two of his brothers who are lamas, a sprinkling of extraordinarily handsome Tibetan princes and dukes, and one very beautiful though shy Tibetan princess. It was a great feather in our caps that they accepted our invitation at all as they generally keep to themselves, especially a Living Buddha! We had made as thorough preparations as we could to make them feel perfectly at home, spent a lot of trouble on the menu, which included a number of Shanghai dishes, took their photographs, presented them with seeds, medicine and cooperative products, and let them examine all our personal belongings with minute attention.

It seemed strange at first that the Living Buddha should look at pictures and advertisements in *Time* and the *New Yorker* with interest, but we found that he was a keen student of the outside world though obviously at the same time deeply spiritual. He seemed to us to be thinking: "Trains and autos and planes are not so essential to civilized living as you may suppose. They will come to Tibet in good time; I do not particularly care when. But when they do come they shall not be our masters. We shall not forget spiritual ends in Tibet, no matter how much our material lives may be revolutionized."

At the end of the meal the Living Buddha suggested that he send lamas from his lamasery to our Likiang office to learn how to weave and that in exchange they would bring us rare Tibetan dyes and teach our workmen how to use them. Then he invited us to his lamasery as refugees in case we had to flee from the Japanese. This we took as a rare compliment, especially as we are informed that Tibetans always mean what they say! We found them among the most charming guests that we have ever had.

Since then, our dreams have been that the Coop may be the first central government organization to be invited to Tibet, theoretically a part of the Chinese Republic, but as everyone knows, actually autonomous. It is almost certain however, that after China wins this war, Tibet, as well as other countries and dependencies on the border of China, will be drawn into the Chinese orbit as they were previously, during the great dynasties throughout her history, before the days of imperialism. This I think, is what T. V. Soong meant when he said in a speech at Yale University that political freedom would be assured in Asia after China secures her final victory.

On holidays we have visited some of the neighboring lamaseries. One Sunday we found a hermitage high up above a lamasery where a certain pious lama had immured himself in a private cell for a period of three years, three months, three days and three hours. The fact was printed on a bulletin outside the door so that

all the faithful could venerate his piety. Later we had our picnic in the apartment of the treasurer of the lamasery. In return we left some flower seeds, of which all Tibetans seem to be inordinately fond. That

enjoyed many conversations with him about this region which he knows so well, having travelled widely through the western provinces. He knows the Tibetan marches and the petty principalities with which they



One of the most beautiful of California churches is St. James-by-the-Sea, La-Jolla, California, which was consecrated this summer. Bishop Stevens was the consecrator, assisted by Bishop Gooden, the present rector, the Rev. Donald Glazebrook, and a number of clergy.

are dotted. Starting his study of the Chinese language in Vienna at the age of 15, he is of the opinion that no scholar can write history competently in comfort at a desk at some American university, but that he must study geography at first hand. Americans with more than a passing interest in West China and its future development will do well to watch for his publications.

SPANISH PROTESTANTS PERSECUTED

Wilton, Conn.:—Worldover Press, located here, reports the receipt of dispatches from Spain telling of the persecution of Protestants throughout the country. All Protestant schools are closed, and except in Madrid, Protestant services can only be held privately by small groups. The stock of Bibles held by the Bible Society has been seized. Protestant men and women are the objects of extremely close police supervision, and most of them are living under conditions of great hardship. This is increased through the fact that public assistance is given only upon presentation of a note signed by a Catholic priest. A similar requirement conditions the purchase of drugs at pharmacies.

A large number of Spanish Protestants had sought refuge in France at the time of the Civil War. Many of them have now returned to Spain, in spite of the difficult lot which awaited them there. About five hundred still remain in France, and are being cared for by the Reformed Church in that country. Pastor Delpech, of Pau, is active in the work of relief for these Spaniards, while Swiss Protestants have formed a committee to assist them.

THE CHURCH IN ACTION IN SYRACUSE

Syracuse, N. Y.:—An inter-church institute on the Church in Action is being held here this week. There are four divisions dealing with personal religion, the family, the community and the world. The leader of the division on the community is Miss Elizabeth F. Johnson, representing the Church League for Industrial Democracy. Miss Johnson, former head of the Baldwin School, has just published, through the CLID, a study manual based upon the Malvern Manifesto and other pronouncements issued by the churches of Britain and America during the past year.

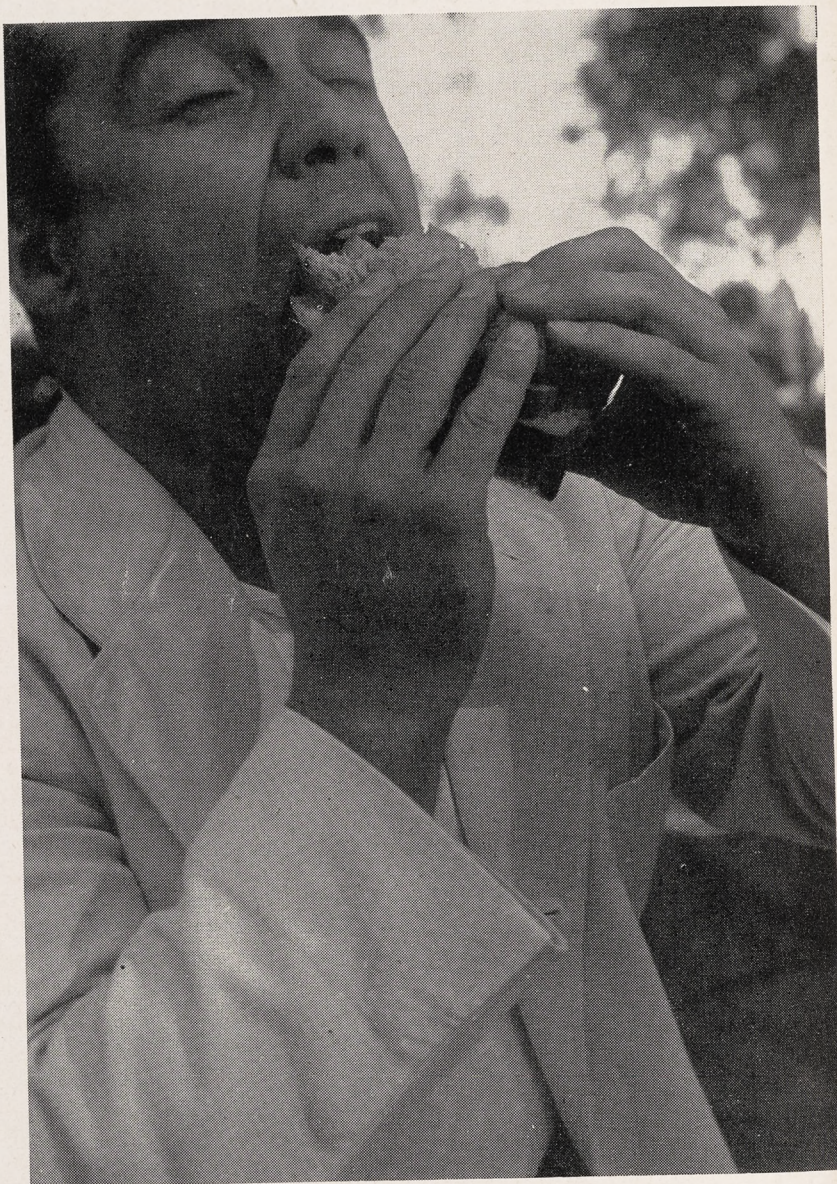
OVERLOOKS PROTESTS OF MAYOR

Parkville, Mo.:—The board of Trustees of Presbyterian Park College have decided to permit enrollment for the fall term of eight students, American born citizens of Japanese ancestry, under terms of the War Relocation authority, despite the stormy protests of Mayor H. A. Dyer and a group of local citizens. The mayor had ordered

since several government agencies had approved the move to relocate students evacuated from West coast schools. Approximately 200 mid-western colleges are cooperating with the government in this plan.

EDUCATIONAL PROGRAM OF THE CHURCH

New York, N. Y.:—Forty Protestant denominations, including the Episcopal, will unite in observing



The clergy also enjoy the hotdogs that are a part of conference picnics. This off-moment shot of Canon L. M. Lindquist of St. Mark's Cathedral, Minneapolis, was taken by Lars Bache-Wiig on the campus of Carleton College during the diocesan summer conference.

that the students leave Parkville, a suburb of Kansas City, by September 1, or a suit would be brought in federal court. College President William L. Young, former moderator of the Presbyterian General Assembly, stated that he didn't know what sort of suit could be brought,

the twelfth annual religious education week, September 27-October 4. Built around the theme, "Foundations of Freedom" this year's observance will seek to emphasize the importance of religious education in wartime, in the home, church and community.

EDITORIALS

We Must Not Delay

IN THIS ISSUE we print a brief article by the chairman of the Commission on Approaches to Unity concerning the Lambeth Conference and its functions in relation to various branches of the Anglican Communion. It makes clear that in some way the Conference should be "consulted" upon the fundamental matters in our negotiations with the Presbyterians. It seems to invite suggestions as to the policy to be pursued.

There can, we think, be no doubt that this Church in General Convention would agree that no fundamental decisions should be reached without the counsel of the Conference. We think it is equally clear that that counsel must deal not with details, but precisely with such matters as are contained in the Basic Principles. The long and intricate processes of legislation which will be required to put such principles into operation would be no concern of the other Churches of our Communion. But if the legislative processes are necessarily slow and intricate, the important thing is to get them started. It would seem therefore that the Commission might outline in its report to the next General Convention a kind of two-pronged attack (to use a military figure familiar enough in these days).

The most important step would be a resolution approving in principle or in substance the Basic Principles and asking that they be submitted to the next Lambeth Conference for its counsel. Such action would not be legislative. It would not require two Conventions. It would not commit the Church irrevocably to any detail. But it would give the Lambeth Conference and the Presbyterians and the negotiating bodies something to go on,—a knowledge of the attitude of the Church. It would leave the matter open for suggestions from the Conference on the more debatable parts of the proposals. We know that the bishops will not object

to the inclusion of "bishops." They may be doubtful about some other things.

The other step (the other prong of the attack) would be a resolution authorizing the Commission, if and when the Presbyterian General Assembly approves the Principles in substance, to begin the study of the necessary legislation to put them into effect—in a word to set the negotiating bodies to work on details. This will be a slow matter. Before any irrevocable decision on legislation could be reached we can hope that in the providence of God the war will be over; the Lambeth Conference will have been able to meet and its counsel considered. If that has not come to pass, there would have to be some sort of postponement. But we must hope, and we must go forward. This matter is urgent. The world needs a united Church. We must not delay.

"QUOTES"

WHAT we are fighting for is simple. We are fighting for equal opportunity for all, both in this country and throughout the world. We are fighting for an economic system which is in harmony with modern technology and which will produce for the common man, not restrict production for the stockholder. We are fighting for a political system which will reflect the wants and needs of the common man everywhere in the world, not those of a privileged few. We are fighting for a world in which ordinary men and women can live in peace and security and in which the tests of public policy will be the welfare of the greatest number. These are simple things we are fighting for, but if we achieve them, the people's revolution will have succeeded after one hundred and fifty years of struggle.

—THE ANTIOCH REVIEW

The Lesson of Spain

THERE were many American Churchmen at the time of the civil war in Spain who considered Franco the champion of religion. The Roman hierarchy, shorn of much of its power over the lives of the people by the Loyalists, rallied to Franco's standard and through the international organization of that Church flooded other countries with pro-Franco propaganda . . . propaganda which we all now know to have been Hitler propaganda. The hierarchy apparently received its reward, in Spain if not in Germany. That Protestants likewise received their reward may be judged from the item in the news this week about the persecutions now going on in that unhappy country.

There is a lesson to be learned. Hitler does not miss many tricks. It is just as certain that he is using religion for his own purposes today — in Rumania, in Austria, in Poland, in Jugoslavia, in that part of Russia which is now in his hands. It

was in 1938 that John MacMurray, noted Churchman of London, reminded WITNESS readers that "There are times when the actual carrying on of religious activities, activities of worship, by people who are refusing to do something that is obviously right and just, stinks in the nostrils of Almighty God." Strong words, but keep them in mind when you read of Hitler seeking to divide his enemies

by sanctioning "religious activities" in the countries his hordes now occupy.

The fact that these "religious activities" may be carried on by recognized Church leaders does not change the picture. It merely proves that there are today, as always, men in high places in the Church as elsewhere ready to sell their souls for a mess of pottage.

The Lambeth Conference

by **Edward L. Parsons**

*The Retired Bishop
of California*

IN ALL discussions about unity which concern specifically the Episcopal Church there is likely to be some reference to Lambeth, or more correctly to the Lambeth Conference. It is important there-



fore that our people should understand just what the Lambeth Conference is and its relation to the work and policies of the Protestant Episcopal Church in America. What is it? Has it any authority over General Convention? Does it, for instance, loom up as some formidable obstacle to progress

in our negotiations with the Presbyterians, or can it be a help? What should be our policy towards it? Here are some brief answers to those questions.

The Lambeth Conference has no legislative authority over the Protestant Episcopal Church. It is a gathering of the bishops in active service of the world-wide Anglican Communion, three hundred or more. It has met since its first session in 1867 every ten years except as war has interfered. The session scheduled for 1940 has necessarily been indefinitely postponed. For about five weeks the bishops discuss the various matters of common interest: the social and economic order, training of clergy, missionary work, liturgical development, and notably in 1920 and 1930 the problems of church unity. In an encyclical letter and a series of resolutions they sum up their conclusions.

The authority of these conclusions or decisions is purely moral. In 1930, for instance, plans maturing for church unity in South India, including the Anglicans, were considered and certain decisions reached. These gave guidance to the Anglicans in that part of the world. They might or might not accept the guidance; but they knew how the spiritual leaders of their fellow Anglicans through the world thought about it, and could

judge by that action how the Anglican Churches were likely to view it.

So when we come to the question of the Presbyterian-Episcopal negotiations here in America it is not that the Conference could prevent our taking any action we choose. It is that we would not as a Church wish to take any action which would seem to the leaders of the other Anglican Churches through the world sufficiently out of step as to break the fellowship of the Communion. If we should decide to put into the Prayer Book, offices for the worship of the Virgin Mary and the Saints it would strain the fellowship. If we decided to give up bishops, it would obviously break it. Sound policy on the part of this Church therefore includes the request for counsel from the Lambeth Conference upon any proposals of a far-reaching or possibly radical character. The Commission on Approaches to Unity recognized this when three years ago during the discussion of the proposed Concordat with its provision for extension of ordination, they issued a statement to the Church that they would ask no final legislation upon the matter until it had been submitted to the Lambeth Conference for its views. The point was that this proposal about ordination was novel, involved perhaps a new interpretation of "orders." We ought therefore to know what our fellows in the Anglican Communion thought about it. We do not know because on account of the war the Conference has not been able to meet.

In the meanwhile the negotiating bodies have presented to the Churches far more fundamental proposals. It seems quite obvious that the Episcopal Church would not wish to go ahead to any final decisions on these proposals without knowing something of the views of their fellow Anglicans. The Commission is sure of this. Informally of

Please return

course members of the Commission have kept in close touch with the English Archbishops and other bishops who have special contacts and influence in church unity matters. It may, I think, be assumed that in its report to the next General Convention

the Commission will make suggestions bearing upon the Lambeth Conference and its relation to the Basic Principles and other matters. But my purpose in this brief paper is not to discuss policy but to present a few facts.

Rowe: Lover of Men

by Thomas Jenkins

Retired Bishop
of Nevada

ALASKA will not seem the same without Bishop Rowe. For forty-six years in the thinking of Church people, Alaska has been the Bishop.

To two men of our generation the forward march of our missionary forces has been largely due. The Bishop of Alaska brought an atmosphere of romance to the cause. At the beginning of this century the missionary enterprise was growing stale through mere talk. Bishop Rowe brightened it up, gave it freshness and color, and made it attractive. The very hardness of the early years of his Alaska experience did not dampen ardor, it rather inspired response.

To Bishop Brent, of blessed memory, goes the credit of not only justifying the missionary task on the intellectual plane, but of making it spiritually imperative. From his first book to his last he sought to inspire responsibility for creating a better order of life than his generation inherited. And in all his enterprises, both at home and abroad, he manifested that strength of purpose which gives greatness to a cause.

Thinking as I am in the terms of the Church's duty, these two apostles of progress are inseparably united as representing the two sides of the missionary experience.

Without Rowe the task would be dull, and without Brent it would be shallow. Both were great because both were simple.

Looking back over these years one discovers very little that Bishop Rowe ever wrote about his own work, except as it may be found buried in his annual reports,—which I fear few people ever see nowadays. This, perhaps, may account for his printing and circulating his own annual report during these latter years.

It is now forty-one years since I first heard and met the bishop. He was making one of his early speaking tours and had reached Cincinnati. Whoever heard him will not easily forget his description of mushing on the trail, of thawing out frozen beans and making tea by a fire in the snow. Not since Livingston's day had such a thrilling story been heard. No wonder he recruited helpers for his field from that tour.

Not by making the task look easy did he attract the kind of priest needed in the pioneer work of the frontier. It is the greatness of the task that inspires response. And every job done for Christ, however small, may have the savor of greatness.

One of the despairs of the bishop during these latter years was the attitude of so many clergy who enquired about an appointment. Too often they were more concerned about the comforts of the mission station where they were to live than about the work. Rarely did one ask how the mission was built or by whom. They looked for romance without reality.

There are numerous good stories told about the bishop which we hope may have an appropriate setting in due time. None describes him better and reveals his deep interest in others more, and at the same time points to the reason for the genuine



The smiling Bishop Rowe leaving a chapel in Alaska after service.

regard which the North had for him, than that of the little man the bishop helped over Chilcoot Pass in the Klondyke rush days. It was in 1904 that I met him in Ketchikan. "Hey there," called he, "do you know that fellow Rowe?" "I suppose

you mean the bishop," I replied. "I reckon he's what you call a bishop," said he. "Well, where is he? When you see him just tell him for me that the chap he took pity on on the Chilcoot still remembers him." I asked him what the trouble was. "Oh," said he, "you see that Pass was a tough climb and it got me. I just gave in half way up and sat down on my pack thinking what to do, when along comes a fellow taking the trail like an Indian. And all he said was, "all in pard?" and went on. Well, when he reached the top what did he do but dump his pack and come back and carry mine to the top! He's what I call a d . . . fine fellow. Tell him I haven't forgot."

FROM 1902 to 1910 it was my privilege to work with the bishop; and those years were priceless. Whatever little I may have accomplished during the 46 years of my ministry finds its ground and inspiration in the first ten years I spent in the mission field. And I have sought to teach a few others some of the lessons I learned from the bishop during my years with him.

No matter where the bishop ministered, either in the word of sacrament, he invariably sought to create an atmosphere of reverence for God and regard for what he himself was doing. Saloon, hall, open air, or church, he always put on his vestments in full. His example has taught more than one other a valuable lesson, always to make his ministry real and serious.

The secret to the bishop's long, helpful ministry was his capacity for friendship. The Roman bishop of Alaska, with whom our bishop often travelled,

expressed it not as objectively perhaps as the little man on Chilcoot, but as truly, in what he wrote on hearing of the bishop's death—"I personally . . . did appreciate his worth as a sterling friend, and cherish memories of gentlemanly attentions and regards which contributed not a little to the happiness of my life. . . . His passing is felt by all as an irretrievable loss for the entire territory."

Bishop Rowe was indeed wedded to Alaska. His was a passionate love for the task to which the Church had called him and the place to which she had sent him.

As late as May the first he wrote me "I shall leave about the 15th for Wrangell, and I hope you can come on in early June and join me up the coast when we will go to Kodiak and Dutch Harbor to see what we can do for our people at those remote places." And on the 15th he wrote again "I may not be able to go North now, and in that case I shall ask you to go for me. We shall see when you arrive."

His foreboding came true. He was not able. On the 26th of May he suffered a severe hemorrhage, and, each day onward till the end, he took less nourishment, some days none; and early on June 1st, the day I reached Seattle, he went quietly and confidently from the scene of his long earthly career to another sphere where his splendid life here will still serve God and the purposes of his Kingdom.

At the request of his family it was my privilege to celebrate the requiem Eucharist at 10 o'clock on June 4th in St. Luke's, Victoria, the parish Church where his family worship; and in the afternoon at the burial office to pay a brief tribute to the memory of him whom for a time I served and for forty years loved.

That life, so nobly lived, speaks louder and in clearer tones than any human words can do, however well spoken. To us, whose privilege it was to know him, to work with him, and to enjoy his companionship, he will be best and always remembered for his capacity for friendship.

"What is that which makes the heart's best blood to flow,

That sweetens life and gives the gloomy cloud its bow?

'Tis human friendship."

Bishop Rowe proved the truth of that a thousand times in his career. He knew that the high-road to human welfare lay along the highway of steadfast well-doing.

Between those two universal episodes of human experience which we call birth and death, God has given us a few years in which to learn the fine art of living together as brothers and sisters. This our dear brother and comrade learned well.

Our Lord called them His friends who did His

— HERE'S AN IDEA —

SOME PARISHES are having the meetings of their young people's societies in connection with one of the regular Sunday services. It is based on the conviction that young people will attend but one thing on Sunday; some therefore come to church and avoid the young people's meeting; others vice versa. In parishes where there are but two services, 8 A.M. and 11 A.M., the possible schedules are: One, all come to communion at eight, have breakfast with a meeting following. All over by 9:45 and thus does not interfere with Sunday school. Two, young people meet at 10 and stay for the 11 o'clock service. This overlaps with Sunday school. Three, a children's Eucharist at 9:30 which the young people attend with their meeting following. With this arrangement they do not stay for the 11 o'clock services. How do you do it in your parish? Send in your suggestions, please.

will. Surely in this our beloved one was a true friend of Jesus. For throughout his 46 years as Bishop of Alaska he endeared himself to a great company who were, and are, proud to call him friend. In loving and serving his brethren in the Northland, whom he knew so well, he served his Master.

We who knew him through the years realize how fully he answered the description of St. Paul "Sound in faith, in charity, in patience."

To me, perhaps above all who are now living, his soundness in the faith was ever an inspiration to hold fast to sound words. To those, whom none on earth can number, his charity and generosity were a constant benediction. And to his long list of associates in the work to which the Church had called him, his understanding patience always encouraged perseverance and hope for better service.

His valiant ministry, his undaunted courage, his benign spirit, his deep humility, and his great accomplishments, mark him out as one of the choice instruments of God's grace.

Your Prayer Book

By
JOHN W. SUTER JR.
*Custodian of the
Prayer Book*

THE canticles and hymns which are used before and after scripture readings (pp. 9 to 29) are intended to establish the mood of praise and to quicken the desire of the worshipper to meditate upon the glories of the Word of God. The first canticle in the Prayer Book, the Venite, prepares the congregation for the selection of Psalms which they are about to read or sing. It consists of the first seven verses of Psalm 95 and two of the verses of Psalm 96. Because of its very frequent use it is perhaps the best known canticle in the Prayer Book.



When a canticle is sung, the principle which should be followed is that the words are primary and the music secondary: you start with the words, which are a given factor, and render them musically in the way that will best bring out their meaning. Sometimes the mistake is made of starting with a tune and squeezing the words into the fixed pattern of the music at whatever cost. Good chanting can be distinguished from bad partly by this criterion.

One of the most famous hymns of Christendom

is the Te Deum (p. 10). It seems clear that this hymn really ends with the words, "in glory everlasting" (p. 11). The eight verses which follow became attached to the hymn through the error of a copyist many years ago. These verses belong in the category of versicles and responses—little phrases and clauses gathered here and there from the Psalms. The first of these eight verses can be seen in its proper form on page 31, lines 7 and 8. Together with the second, their origin is found in Psalm 28:10. The third and fourth are an echo from Psalm 145:2. The eighth verse parallels 71:1. The more one studies this hymn the stronger becomes the conviction that it is a hymn of two stanzas and not three.

The two stanzas taken as a whole constitute a better literary composition than do the three stanzas taken as a whole. Note that the final verse of the second stanza makes a strong ending, whereas the final verse of the third stanza does not. Note also that, whereas the first two stanzas are carefully composed and have style, the so-called third stanza is just a succession of detachable clauses, and that it would be as possible to stop after verse 2, 4, or 6, as after verse 8.

Our Faith

By
GEORGE I. HILLER
*Rector of Trinity Church,
Miami*

THE careless individual may go his way, safe in this wonderful country of ours, indifferent to the plight of countless thousands, but on every front there is a clash with the Christian religion and Christian ideas.



The news of the world, its unrest, strikes a note of terror in the heart of the thinking person. Scientists, because they are Jews, Christians because of their refusal to compromise, are thrown into prison, forced into suicide by power-drunk, sex-perversed leaders. Culture, religion, and tradition falling before political, materialistic, economic theories.

Making every allowance for inaccuracies of reporting, or for propaganda in the news, this fact is clear: The Christian religion is the only stable philosophy in a crazy world. Can that frail barrier stand? These freak ideas are reaching our shores; they can gain no hold, because our country is nominally Christian. Can a nominal Christianity long endure; can it stand a real test? The answer

is "No." Riches and material possessions will not avail; culture and position will not survive; liberty and personal rights will not last; and our country must go sooner or later into the same abyss as Europe.

That dire prophecy is no threat. It is inevitable and logical. Yet professing Christians fiddle while the world burns.

I have faith in the ultimate victory; because I have absolute faith in God, and though man may not see the way, and the Christian religion of the world of the future may be different from any we have envisioned, the fact is, God will prevail.

Bishop Crotty, in the Bishop of London's book, says: "The thing that terrifies one at the present time, is not the evil in the world, but the supineness of the good. Bad men cannot make the world, but neither can they break it, for bad men have a way of canceling themselves, and canceling each other out. It is good men alone who can make or break the world, by trying or not trying."

The Hymnal Presents . . .

"PRAISE TO THE LIVING GOD" --

By

HOWARD CHANDLER ROBBINS

Former President,

Hymn Society of America

IT WAS reported that after a group of psychologists had examined four thousand hymns in common use in this country they pronounced one fourth of them "infantile." Presumably this meant that

from a psychological viewpoint one thousand of the hymns examined were unwholesome in that they indicated a desire to escape from the responsibilities of life and an unwillingness to face life's realities. Psychologists regard "refusal to grow up" as a dangerous thing. For that matter, so do theologians, and psychological "integration" and religious "salvation" have much in common.

Not all hymns of escape are infantile. Dependence upon an unseen Power is one of the permanent elements in religion; belief that this Power is strong, wise and loving is an essential feature of the religion of the Old and New Testaments; to seek comfort, guidance and protection in Him denotes spiritual maturity rather than the reverse. But for all that, the proportion of hymns in most hymnals which are engrossed with self and its

needs rather than with God and His praise is much too large, and many hymns are vitiated by self-absorption, sentimentality, and even downright selfishness. "O that will be glory for me" is not the right pathway for Pilgrim in his journey to the celestial city.

Furthermore, the unduly subjective hymn which makes self the centre of the singer's thoughts is self-defeating. "He that saveth his life shall lose it." It is precisely by turning from self as a centre to God as a centre, by focussing attention upon Him, that true escape from the chances and changes of this mortal life is to be found—escape from the temporal into the eternal. The opening declaration of the Presbyterian Shorter Catechism, "Man's chief end is to glorify God, and to enjoy him for ever" is forever being vindicated by religious experience.

One of the notable acquisitions of the Hymnal of 1940 is an adequate translation of the mediaeval Jewish Doxology, "Praise to the living God," ascribed to Daniel Ben Judah, 14th century. This is not to be confused with Olivers' "The God of Abraham praise," and is a far greater hymn than the latter: in pure and lofty praise it is worthy to stand in the succession of the Hebrew Psalter. The translation which has been adopted was made by Rabbi Max Landsberg, the Rev. Newton Mann, and a third translator distinguished for his poetical ability, the Rev. William Channing Gannett, son of Ezra Stiles Gannett and a great-grandson of President Ezra Stiles of Yale. The second stanza will serve to indicate its strength, its religious fervor, its freedom from sentimentality and its literary excellence:

*Formless, all lovely forms
Declare his loveliness;
Holy, no holiness of earth
Can his express.
Lo, he is Lord of all!
Creation speaks his praise,
And everywhere, above, below,
His will obeys.*



—THE SANCTUARY—

Conducted by John W. Suter Jr.

THE VOYAGE OF LIFE

SUBDUE, O Christ, with thy word of power,
Every storm that beats upon our life, and
spread abroad in our hearts thy gift of calm;
that, trusting in thine ascendancy over all
tumult without and within, we may embark
with confidence upon every voyage where
thy mastership leads us; for thy Name's sake.
Amen.

News of Other Churches

*Federal Council Secretary Declares
Cooperative Is the Hope of Negroes*

Edited by John Taylor

Co-ops for Equality

★ George E. Haynes, of the Federal Council's department on race relations, speaking at the Negro Disciples' convention, pointed out the relation between the Negroes' low economic status and discrimination problems. Citing the four sources of wealth as land, capital, business and labor, Haynes said that the Negro had been all but barred from the first three, and that since wages remained on a level with living costs, there was no chance to invest in any of the other three wealth producing categories. He recommended a study of consumer and credit cooperatives as a means of attaining a larger degree of economic democracy.

Japan Envoy in Vatican

★ The Vatican has accepted the diplomatic representative of Japan over the combined protests of the American and British governments and of many bishops. The opposition is based on the ground that Japan is set for the destruction of Christianity and of all other races.

Dutch Leaders Arrested

★ Germany is cracking down on Dutch church leaders, sending some to concentration camp, warning Catholics and Protestants who protest the Nazi persecution of Dutch Jews that if they continue such opposition they will receive the same treatment as those they are befriending. Known to be arrested are Dr. Hendrik Kraemer and Dr. de Zwann of Leyden University, Dr. K. H. E. Graeuemaier, secretary of the Reformed church and Prof. Scholten of the advisory council of that church.

Methodist Youth Meets

★ The 947 young people attending the first convocation of the Methodist youth fellowship at Miami University, Ohio, early this month were more concerned about how to use their abilities to help mankind, than in finding solace for their own disillusionment. They adopted resolutions extending fellowship to servicemen and conscientious objectors, suggesting recruitment of 1,000 to 10,000 young people for training in foreign and home Christian service projects, favoring wartime prohibition, abolition of the poll tax, abolition of race discrimination, and

approving the principle of unionization of labor. Immediate freedom for India was also urged.

Christians in Egypt

★ A report of increased hostility on the part of Egyptian Mohammedans toward European Christians in that country, and a prediction that they might be in danger of slaughter if the Axis broke through to the Middle East, was made by Nicolas Zazanis, a missionary who returned from Egypt recently. He said that laws had been enacted which if enforced, would virtually close all schools and missions.

Bishop Names Goals

★ Post war reconstruction must be based upon the principles of liberty, justice and democracy, declared Bishop Miguel de Andrea, of Buenos Aires, Argentina, at a dinner for delegates to the Inter-American seminar sponsored by the Catholic welfare conference. The Bishop, who is credited as one of the men who are keeping Argentina from going completely fascist, said that, "Nations must contribute something of their own sovereignty, in order that there may be a supranational society, armed with the power to make it the nucleus of a universal community." He asserted that "democracy was in need of being perfected, but one does not perfect a thing by substituting something else for it."

Hungarians Pledge Aid

★ When the national Hungarian Baptist convention met in Cleveland recently, the 1,000 delegates approved resolutions affirming complete loyalty to America and support of the country's war effort. The convention registered disapproval of the liquor traffic and adherence to Bible doctrine.

Progress in Latin America

★ Forrest L. Knapp, general secretary of the World's Sunday school association, has returned home from a four months' tour of South and Central America. He visited all of the Hispanic countries, attended more than 50 conferences and gave more than 150 addresses. He reports that the Christian education movement in these southern countries is

going forward with vigor, with Sunday schools increasing in number and efficiency.

A Japanese View

★ The Japanese military have adopted their own interpretation of the ideals of Christianity, according to an article in the Christian Science Monitor. In describing the philosophy behind Japan's program for domination of the East, it quotes that polished cynic, the elder Hayashi, who said, "Christianity has no appeal for the Japanese. 'Do unto others as you would have them do to you,' we do not understand. But one Christian tenet we much admire: 'To him that hath shall be given.'"

French Lack Priests

★ French religious leaders are concerned about the rapidly growing shortage of priests. One Catholic Bishop reports that 152 of his priests are over 65 years old, while those between 25 and 35 number only 107, and that the needs of the diocese call for 250 to 300 more ordained men. There is no corresponding rise in demand by the people for Protestant churches.

Church's Job in Wartime

★ "It is not the business of the church to conduct the war; that is for those who have been chosen in orderly ways . . . nor will it fall to the church to make the peace after the war," declared C. M. Chilton, of Missouri, at the convention of the Disciples of Christ recently. Instead, he defined the job of the church in wartime as "the same as it has always been . . . to proclaim and build the Kingdom of God in the souls of men, to furnish idealism and inspiration, to teach truth, liberty and justice."

McKee's Idea

★ Nine "plus" qualities that Christ expects of His people in war time have been outlined by Methodist Bishop Kern, who credits Episcopalian Rev. Elmore McKee of New York City for the idea. He dedicated his war time ministry to "plus" aims in: conviction; discipline, of thought and activity; restraint, not revenge; understanding, of our own national sins, as well as the enemies; universality, of all Christian churches; sympathy; mercy; perspective; quietness, and prayer.

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Hart Consecration

New York, N.Y.:—The Rev. Oliver J. Hart will be consecrated Bishop Coadjutor of Pennsylvania in the Memorial Church of the Advocate, Philadelphia, at 10:30 a.m., October 16, it has been announced by the Presiding Bishop, who is to be chief consecrator. Co-consecrators will be Bishop Taitt of Pennsylvania and Bishop Freeman of Washington. The presenting Bishops will be Kirchhoffer of Indianapolis and Fenner of Kansas. Bishop Sherrill of Massachusetts will preach the sermon. Hart, former rector of Trinity Church, Boston, has been a chaplain at Fort Dix during the past months.

Marriage Interests Girls

New York, N. Y.:—Marriage is an interesting topic for the girls. At least that is the decision of the Girls' Friendly Society that has announced a series of programs for discussion groups on the topic. The war has something to do with it: loneliness from separation; lack of security; the advantages and disadvantages of war marriages.

Normal Lives Unbalanced

Syracuse, N.Y.:—Churches here are cooperating with the YMCA and the USO in teaching the city's hostesses how to maintain peacetime stability in their social relationships with soldiers on leave. Bishop Malcolm Peabody leads the movement and says that there are 7,000 girls in the city "whose normal lives have been unbalanced by the departure for service of fiances or regular escorts. It is largely this group who attend social functions for the men on leave. Loneliness and wartime tension sometimes create an unintentional impression of irresponsibility which we are bending every effort to forestall."

Church Sponsors Nurseries

Evansville, Ill.:—The idea of church-sponsored day nurseries for children whose mothers are working in defense plants which was reported as a successful project in Mobile, Alabama, (WITNESS, Sept. 17), is

also taking hold in Chicago. In a letter to Paul V. McNutt, war manpower commissioner, Mrs. Charles Gilson of St. Matthew's, a member of the city council of churches, suggests that by running day nurseries in parish houses, churches can do necessary social work on a national scale, and advance the cause of religious education. "It will accustom the children to religious surroundings, and give them the feeling that the church is caring for them while their mothers work," she said.

Fun in Charleston

Charleston, W. Va.:—A community vacation school, with the theme, "Our family of nations," held in the parish house of St. Matthew's, is reported as a great success by the Rev. Ben Tinsley, rector. One hundred and one children, representing eleven faiths, including Catholic and Jewish, attended the school, which was instigated by St. Matthew's, and manned by members of the various churches in the neighborhood. Handwork projects were a reproduction of houses of other nations and recreation took the form of national folk dances.

Missionaries For Bibles

Crawfordsville, Ind.:—Collections taken at services on board the refugee exchange ship Gripsholm which returned to this country recently, were divided between the American Bible Society and the Red Cross. The money for Bibles will be used to distribute copies to men in service.

Synod at Rochester

Albany, N. Y.:—"At a time of crisis the Church should do more planning and thinking rather than less, provided it is of the right sort," declared Bishop Oldham, in announcing plans for the synod of the second province, to be held in Christ Church, Rochester, October 20-21. Speakers at the conference will be Dr. Frank Kingdon, president of Newark University, who will talk on "The church and social reconstruction," and Dr. Cowley, president of Hamilton College, on "The church

and education." Bishop Oldham will speak at the synod service on "Cooperation of the Churches."

Minnesota Campaign

Northfield, Minn.:—A plan to sponsor missions in twelve parishes throughout the diocese of Minnesota during the next few months, was adopted at the annual clergy and lay conferences held at Carleton College Sept. 11-13. Under the leadership of Dean Charles P. Deems, of the commission on evangelism and the Rev. John S. Higgins of Forward in



Bishop Spence Burton, suffragan of Haiti, has accepted his election to be bishop of the diocese of Nassau, Bahama Islands. It is the first time in Church history that a bishop of the Episcopal Church has been elected to a bishopric in the Church of England. It is expected that his enthronement will take place in Christ Church Cathedral, Nassau, in October. The Duke of Windsor is a member of the cathedral parish.

Service, the missions will attempt to reach the unchurched and indifferent within the Church, and to inform both communicants and unchurched. Adult confirmation classes will be started at the close of the missions. The first mission will be held in St. Mark's Cathedral, in December. It will be a clinic mission to which all the clergy will be invited to observe methods which may be of use to them.

Synod in Baltimore

Baltimore, Md.:—A high spot in the program of the synod of the province of Washington, to be held in Emmanuel Church, Baltimore, October 20-22, will be a special service in celebration of the 250th anniversary of the establishment of the 30 original parishes in Maryland, and the 150th anniversary of the consecration of Bishop Thomas

J. Claggett, first Bishop to be consecrated on American soil. The synod preacher will be Bishop-Coadjutor Oliver Hart, who will have been consecrated a few days earlier. Bishop Phillips will conduct a devotional service.

Smallest Sunday School

Port Leydon, N. Y.:—St. Mark's church here has what may be the smallest Sunday school on record. There are two pupils and two teachers.

Church and Taxes

New York, N. Y.:—One fifth of all the persons reporting to the government incomes of \$5,000 or more make no deductions for gifts for charitable or religious purposes, according to a statement issued by National Council. In the lower brackets, forty-two per cent claim no such deductions. The average deduction for such gifts is 1.83 per cent of income, though the government allows 15 per cent.

Youth Sunday

New York, N. Y.:—Starting with a celebration of youth Sunday in Episcopal parishes on September 27, religious education week will be observed in churches throughout the country. Programs will include parish nights, work with unchurched neighbors, cooperation with other churches in community meetings, and planning conferences. The close of the week, sponsored by Forward in Service and the united education advance, will be marked by Forward in Service Sunday, October 4, which is also the date of world communion Sunday.

Services in Arsenal

Ravenna, O.:—Religious services held in an arsenal here is the latest adaptation of the church to war needs. The idea originated in the local ministerial association, which has both Catholic and Protestant members. The USO club for war industry workers cooperated by securing song books and pamphlets. Reports are that this is the first instance of an ordnance plant doing double duty as arsenal and church.

Atlanta Consecration

Atlanta, Ga.:—The Rev. John Moore Walker will be consecrated Bishop of Atlanta on Sept. 29, by the Presiding Bishop, assisted by Bishops Juhon of Florida and Mitchell of Arkansas. The fall clergy and lay conferences are timed for the day following, in the Cathedral

of St. Philip, where Bishop Tucker will preside and discuss Forward in Service. A feature of the consecration service will be music composed and played by Hugh Hodgson, nationally famous pianist and organist, who is in charge of music at St. Luke's, Atlanta.

Returns to Switzerland

New York, N. Y.:—Dr. Adolph Keller, director of the central bureau for inter-church aid and honorary lecturer at the University of Geneva, recently returned to Switzerland by Clipper. During his two years' stay in this country, Dr. Keller, who is widely known as leader of the ecumenical movement, has addressed hundreds of meetings, given two seminars, written a book, and accompanied the national preaching mission on its 1940-41 tour. He is considered a leading spokesman for the Protestants in war-stricken countries.

Tucker to Broadcast

Louisville, Ky.:—A feature of the Presiding Bishop's visit to Kentucky this week is a radio broadcast on Friday, September 25, over WHAS, 6:15 to 6:30 p.m. During his stay in the city, the Bishop will conduct a clergy conference and speak at a united service for all Church people in Louisville.

Chaplains from Chicago

Chicago, Ill.:—Clergymen from the diocese of Chicago who are in, or awaiting assignments to the

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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services, include the Rev. William C. Taylor, Jr., priest-in-charge of Grace Church, Harvard, an army instructor; the Rev. Everett R. Shannon, Grace Church, Freeport; the Rev. William Wyckoff, St. Ambrose, Chicago Heights, and the Rev. Ernest W. Scully, Grace Church, Pontiac.

Professor Becomes Major

Chicago, Ill.:—The Rev. Allen D. Albert, who was for ten years a professor of the Old Testament and Semitic languages at Seabury-Western seminary, has been promoted to the rank of major in the army, according to an announcement by the war department. He had held a reserve commission since 1927, and was called to active service in 1940.

Layreader to Rescue

Wrightsville, N. C.:—The congregation of St. Andrew's did not have to return home without any Sunday service when the minister failed to arrive—thanks to Lt. Harry A. Gray, of Norwood, Virginia. Before dismissing the group, the organist asked if anyone in the congregation would volunteer to read some prayers. Lt. Gray, a licensed lay-reader, came up front and conducted Morning Prayer and gave an address, as well. As a result, Bishop Darst has invited Gray to serve as lay reader in some of the vacant parishes and missions near Camp Davis.

Aid for Navy Wives

Long Beach, Calif.:—A "chapel pantry" for navy wives who are temporarily out of funds, has been set up as part of the navy family chapel, started some time ago by Bishop Stevens. The chapel, de-

signed to serve the wives and children of the men at sea, is the only one of its kind in the country. In addition to regular services, there are boy and girl scout organizations, Red Cross, sewing groups, and a large Sunday School.

Hart Is Honored

Philadelphia, Pa.:—The Rev. Oliver Hart, soon to be consecrated Bishop Coadjutor of Pennsylvania, delivered the graduation address and received the honorary degree of doctor of laws from the University of Pennsylvania on September 16th.

Bishop Halls Return To China

London, England:—Bishop Ronald O. Hall of the Church of England, diocese of Victoria, Hong Kong, has announced that he will return to China this month. He visited the United States last year, lecturing all of the country on behalf of the Chinese Industrial Cooperatives.

To Meet Labor Leaders

Boston, Mass.:—The local chapter of the Church League for Industrial Democracy believes in taking seriously the Labor Day pronouncement of the Federal Council of Churches. That document said: "In their relationships with labor, our churches are handicapped by two limitations; first, the ranks of labor are not adequately represented in the membership and leadership of our churches. Second, church people generally are uninformed concerning the purpose and problems of the labor movement. Church groups should obtain counsel and participation of labor in their educational and social programs."

A meeting is to be held the eve-

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ning of September 25 at the Hotel Bellevue, to which any interested are invited, to plan for a series of conferences between eight or ten churchmen and an equal number of labor leaders. The Rev. Burdette Land-downe is the chairman of the committee.

Leads Meditations

Eagles Mere, Pa.—Daily after breakfast meditations at Lakeside Inn, a Quaker establishment, were led by the Rev. William Porkess, rector of St. Stephen's, Wilkinsburg, for thirty-four successive mornings this summer. Though optional, appreciation of them was indicated by good attendance.

The Army Was There

Charlotte, N. C.—Charlotte was full of soldiers following the recent maneuvers. The Rev. Willis G. Clark, rector of St. Peter's, reports that by coincidence, the men lined up at the rail for communion at one service included the following ranks: private, corporal, sergeant, 2nd lieutenant, 1st lieutenant, captain, major Lt. colonel, colonel, brigadier general.

New Kind of Chaplaincy

Portland, Me.—A new kind of chaplaincy—for the thousands of industrial workers migrating into this defense area, has been created by the Rev. G. Melbourne Jones, missionary on the Cathedral staff. His appointment was made possible by an appropriation by National Council's committee on work in defense areas. In announcing the missionary program, Dean P. M. Dawley stressed that the program was primarily to fill the religious needs of the migrant workers, and that "the missionary challenge has been put before us in a new form." The program includes provision of extra services, both in churches and in housing or trailer camps; intensive personal canvassing and contacts; experimental methods of evangelization. It is being worked out in cooperation with civic agencies and the Maine council of churches.

Born in China

New York, N. Y.—A cable from Arthur Allen, Kunming, China, reports the birth of a son, David, to the Rev. and Mrs. Gilbert B. Baker, on Sept. 1. Mrs. Baker is the former Martha Sherman, daughter of the Rev. Arthur Sherman, executive secretary of the forward movement. The Bakers went to China last June, via the Burma Road.

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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.

BRIG. GENERAL ASA L. SINGLETON, retired
Headmaster of the Manlius School

I stand for the principles set forth in the Declaration of Independence, the Constitution of the United States, the Bill of Rights, and the New Testament. It appears to me that THE WITNESS, in a very subtle way, stands for class prejudice, racial antipathies and sectional animosities. I am, therefore, requesting that no further copies of the paper be mailed to my address.

ANSWER: General Singleton, doubtless, has been more successful in living up to the teachings of the documents he names than we have, but we do insist that we have tried. In any case we have asked him to list our shortcomings in a bill of particulars.

THE REV. GEORGE FRAZIER MILLER
Rector, St. Augustine's, Brooklyn

I read with mingled emotions a certain feature of the account of the conference at Adelynrood in THE WITNESS for September 3rd. I think if your correspondent, in recounting the story of Dr. Bagnall's administration of the Holy Communion, had centered her mind upon the Bread of Life rather than upon what might have been the appearance of St. Augustine's hands, the service would, doubtless, have been beneficial to her. If she could know Dr. Bagnall as I do she would surely understand that he is not the sort of man to welcome anybody's condescension. When will people try simply to be people?

ANSWER: Mr. Miller would be the most surprised man in the world to learn who it is he is talking about. The report in THE WITNESS must have presented the reference to Dr. Bagnall very badly for a person of Mr. Miller's intelligence to get any such impression from it. In any case we can assure him, and others, that there is no person we know whose mind is more centered upon the Bread of Life at the celebration of the Eucharist than the one we quoted; nor anyone more Christian in her racial attitudes.

MR. ALEXANDER L. TINSLEY
Layman of Plainfield, N. J.

Apparently it is assumed by some that race prejudices are practically without justification, and that those who live far from the seat of trouble are in the best position to point out the mode of settlement. It seems to me that much propaganda is responsible for the growing tension between the races and it behooves us to act with extreme caution in the matter. Sooner or later we may have the horrors of a race war on our hands. In this connection it should never be forgotten, if only a part of the cruelties charged against the Southern people in their treatment of the slaves were true, we would have had such a war in the sixties. As it was there are hardly any cases on record where the slaves on the plantations rose against the women, children and old men left in their care. This is not to justify slavery but it speaks volumes to all fair-minded men as to the treatment by

the Anglo-Saxon of this decidedly inferior race.

Without the practice of mutual patience, forbearance and Christian morality, the solution of the problem in large measure will be indefinitely postponed. If incidents of apparent injustice are magnified out of all proportion to their prevalence only the worst consequences are to be feared. Rightly or wrongly, the vast majority of the whites fear too intimate social contacts with the Negro as leading to inter-marriage, and most of them would rather die than have this happen. This has to be reckoned with in any realistic attempt at the solution of the problem. God wants us to use our minds in His worship. Time is of the essence of the problem, and the mental, moral and physical status of the Colored race has to be raised and in proportion as this is done will their social standing be elevated.

ANSWER: We would say simply that there is no scientific basis for the statement that the Negro is a "decidedly inferior race." The evidence is all on the other side and THE WITNESS is for justice irrespective of race, creed, class or nationality.

MRS. FOSTER WALLACE
Memphis, Tennessee

The editorial "Worshipping Our Nets" (Sept. 10) was one of the finest and most timely I have read for a long time. I have lived in several cities and in every one of them there are churches which, from any commonsense point of view, should be merged. As I see it, there are two reasons why they are not: a sentimental attachment to parishes on the part of people, many of whom have moved away and therefore no longer worship there; second, endowments, which provide rectors with good salaries even though they haven't enough work to do to justify their existence. I hope THE WITNESS will keep at this matter until something is done. I am sure you will have the hearty support of the vast majority of your readers, at least the laity.

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REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15
A.M., 8:00 P.M.
Weekdays: Tues., 10 A.M.; Wed., 8 A.M.;
Thurs., 7:30 A.M.

DARTMOUTH COLLEGE

St. Thomas Church Hanover, New Hampshire

LESLIE W. HODDER, RECTOR
Sunday Services: 8 and 11 A.M.
Holy Days: 7:15 and 10 A.M.

BROWN UNIVERSITY

St. Stephen's Church Providence, R. I.

REV. CHARLES TOWNSEND, RECTOR
REV. DONALD PLATT
REV. ROBERT P. CASEY
Sunday Services: 7:30, 9:30, 11 A.M.
Weekdays: 7:30 A.M.

TUFTS COLLEGE

Grace Church Medford, Mass.

REV. CHARLES FRANCIS HALL, RECTOR
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 10:00 A.M.
Campus Services at Crane Chapel: Wednesdays
7:30 A.M.

The Church Society for College Work



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Mount Saint Alban
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BENNETT JUNIOR COLLEGE

Grace Church Millbrook, N. Y.

THE REV. H. ROSS GREER, RECTOR
Sunday Services: 8 and 11 A.M.

MICHIGAN STATE COLLEGE

St. Paul's Church Lansing, Michigan

Sunday Services: 8, 9:30 & 11 A.M.
College Center, 445 Abbott Road, East Lansing.
Sundays: 9 A.M.; Wednesdays, 7:30 A.M.
REV. CLARENCE W. BRICKMAN, RECTOR

VANDERBILT UNIVERSITY

Christ Church Nashville, Tennessee

REV. THOMAS N. CARRUTHERS
REV. J. F. McCloud
7:30 A.M.—Holy Communion
9:30 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
6:00 P.M.—Student Forum

UNIVERSITY OF MARYLAND

St. Andrew's Church College Park

THE REV. NATHANIEL C. ACTON, B.D., VICAR
Holy Communion, 8 A.M.
University Bible Class, 10 A.M.
Morning Prayer & Sermon, 11 A.M.
Canterbury Club, Wed., 7 P.M.

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