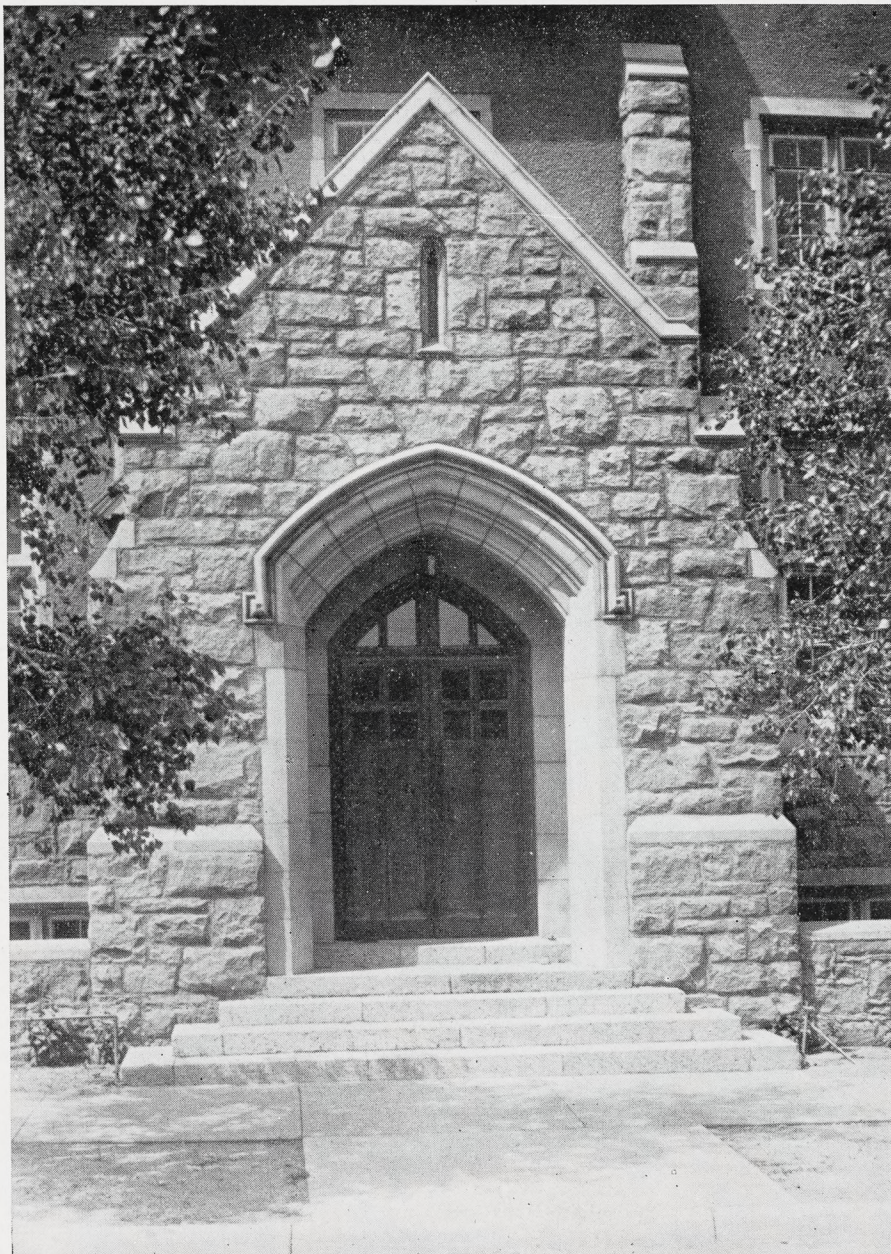


August 10, 1939
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THE WITNESS



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EDITORIAL BY BISHOP JOHNSON

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CLERGY NOTES

CHRISTY, ALFRED S., is assistant at Christ Church Cathedral, New Orleans.

DALY, HERBERT A., of the diocese of Michigan, died in Detroit July 20, aged 72.

ELLIS, ALFRED D., minister in charge of St. Mark's, Plainview, Texas, died on July 20 while recovering from an appendectomy. He was 27 years of age.

ESQUIROL, JOHN H., formerly on the staff of the Cathedral of the Incarnation, Garden City, Long Island, is rector of Trinity Church, Southport, Conn.

FERGUSON, QUENTIN, in charge of St. Luke's, Union, N. J., will be vicar of St. John's in the Wilderness, Gibbsboro, N. J., September 1.

GEISER, BERNARD, vicar of St. Barnabas', McMinville, Ore., will be chaplain of Good Samaritan Hospital, Portland, Ore., September 1.

HAUSER, JOHN H., is curate at St. Chrysostom's Church, Chicago, Ill.

JOHNSON, HOWARD A., was ordained deacon by Bishop Stevens of Los Angeles in All Saints' Church, Riverside, Calif., on July 6, and is vicar of St. Andrew's-by-the-Lake, Elsinore, Calif.

LEWIS, JAMES T., in charge of Trinity Church, Bend, Ore., will be vicar of St. Barnabas' Church, McMinville, and St. Hilda's, Monmouth, Oregon, September 1.

MAXTED, AUBREY, was ordained deacon by Bishop Green of Mississippi in St. John's Church, Pascagoula, Miss., on June 29.

McDONALD, FREDERICK A., formerly in charge of St. John's, Centralia, and St. (Continued on page 14)

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THE WITNESS

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WILLIAM P. LADD
GEORGE I. HILLER
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THE UNDER DOG

By

BISHOP JOHNSON

WHEN Christ was on earth the condition of the poor was very pitiful. Half of the population were practically serfs and the number of outcasts was like the situation in India today. It is fair to say that Christ was for the under dog. It is a debatable question if Christ had been in Russia during and after the revolution whether He would have expressed the same sympathy for the under dog when He became the upper dog and displayed greater brutality than the upper dog ever manifested.

Sometimes the under dog is a vicious cur, particularly when he gets the upper hand. Very likely the man who lacked the wedding garment was poor and refused to wear it because he was an anarchist and flouted the conventions of society. He had no excuse, because the wedding garment was provided for him and cost him nothing. He was thrown out because he despised the decent conventions of society. The wedding garment was similar to choir vestments, which are worn to cover up the distinctions in dress of both rich and poor—so that the rich cannot parade and the poor are not ashamed of their garments.

Communism is the effort to make the dogs equal. Its fallacy lies in the fact that they are not equal physically, mentally, or morally. Some are invalids from their birth while others are athletic. To say that an invalid should play football is absurd. Some are morons from their birth while others have unusual talents, some five, some two, some one, and some not any. To say that a moron should have an equal voice in government is absurd. Some are natural born crooks. They lie and steal and hate, while others are born virtuous. You may accuse the Creator of being "unfair to labor," but that is a matter between you and Him.

To say that such degenerates can create a decent society by elevating them to office is absurd.

Man may censure God, for that is the privilege which he enjoys. He may say "Why have you made us thus?" and refuse to serve Him because He is a hard master, but that doesn't alter the fact that we are made thus, and cannot change over nature by legislative enactment. That is why the communist is apt to be an atheist because of the divine mistakes in creation, which prevent him from carrying out his theories, for when the under dog gets into the saddle he is far more brutal than the mastiff whose place he has preempted. Of course it is very egotistical for the creature to criticize the Creator, because no man has yet seen the whole drama.

The atheist reminds me of the western cowboy who for the first time in his life attended the theater in a large city. In the middle of the third act he pulled out his revolver and was about to shoot the villain when his neighbor said, "Put up your gun brother. If you will have a little patience the villain will get more than his deserts at the end of the play." It is one thing to be a critic of the divine order; it is quite another thing to get out your gun.

A CLERICAL friend, who had a cure in Leadville in the wild days, once said to me, "I had to put a motto over the pulpit, 'Don't shoot the preacher, he is doing the best he can.'" It is one thing to find fault with the divine administration; it is quite another thing to produce a better one. As Ruskin once said, "A critic is an artist who cannot paint." We have to take human nature as we find it, and "man hath no understanding but is like the beasts" whether he be a czar or dictator or calls his slaves "comrades."

In my experience it makes no difference wheth-

er a man wears tuxedo or overalls; he will react the same in one as he does in the other. The genius is yet to be discovered who can rectify the errors of the Almighty and create a delectable government for an adulterous generation.

Why we are what we are is a problem in theology which no man has solved. It is a far different problem in practice to devise a system of government which will make men different than they are in their offenses. Christ said, "It must needs be that offences come," and warns us that the man by whom the offences come will be sternly dealt with. It will not alter the character of wolves to change the leader and let the pack go haywire.

When the under dog gets on top he will lack the brains to lead and also lack the benevolence to lead aright. I don't mind that some of my friends have illusions (which will inevitably end in delusions) so long as they confine themselves to words and don't let their hair grow and don't alter their habits of life and don't involve force to make me adhere to their theories.

I am sympathetic with the under dog and want to help him but I don't delude myself that he will be any different from the big dogs who now control our destiny but allow us to differ from them. It will be a sad day in our lives when we can't make fun of our leaders, but communists seem to me to lack a sense of humor, which is the limitation both of Puritans and radicals.

Let's Know

By

BISHOP WILSON

DEPARTED GLORY

DURING most of their history the Hebrews were an inland people. They never got far as sailors because they had no ports. The sea-coast of Palestine is remarkably regular. The only natural harbor that amounts to anything is Joppa (now named Jaffa) and that has never been very much to boast of. The Hebrews entered the country by the back door and remained in the hills around Jerusalem. Their traditional enemies, the Philistines, held the sea-coast until Joppa was finally taken by the Maccabees in the second century before Christ. It was then made over quite thoroughly into a Jewish city and became one of the Jewish nationalistic strongholds when the Romans came in.

Herod the Great might have made Joppa a valuable sea port but he had other ideas of his own. He was an insatiable builder and was bent

on ingratiating himself with the Roman emperors. Moreover he had no use for Jewish customs, catering rather to Greek culture. So he decided to build a new port manufactured to his own taste. He named it Caesarea as a compliment to Augustus Caesar.

It was a magnificent city which took twelve years in the building. Splendid palaces and fine houses were erected. A temple, a theatre, and an amphitheatre were constructed. Herod put in a system of drainage with arches, cellars, and vaults built underground. The subterranean architecture was as carefully wrought as that above ground. The masterpiece of construction was the harbor itself. He built a breakwater two hundred feet wide by dropping enormous stones into the sea. On this breakwater were lodgings for the sailors and a long quay which provided a beautiful promenade over the water. Towers were erected at strategic intervals and the opening to the harbor was placed on the north side where the gentler winds prevailed. Caesarea became the real capitol of the country. It was Roman politically and Greek in its tastes. Later the procurator made it his headquarters. It was here that St. Paul appeared before Felix and Festus and made his final appeal to Caesar.

Quite fittingly it was in the Jewish Joppa that St. Peter had his vision of the sheet let down from heaven. Joppa was weighed down with Jewish distinctions between clean and unclean, between Jew and Gentile. In that atmosphere St. Peter learned his lesson that God considered no people "unclean." But in order to put that lesson into effect he journeyed to the nearby Caesarea, despised by Joppa, where he baptized the Roman centurion, Cornelius, and thus introduced Gentiles into the Christian fold.

Today all that remains of Caesarea is a little circle of box-like hovels on the seashore inhabited by impoverished Arabs. The great harbor has been broken down and washed away. For miles around stones and broken masonry mark the places where palaces and sumptuous homes once stood in proud array. The outlines of the amphitheatre, which once seated twenty thousand spectators, can still be traced but it is now overgrown with brush and wild lemon trees thrive where the procurator and his friends used to sit to watch the games. There is a little Greek Church dedicated to St. Paul and supposed to stand over the spot where he was imprisoned. Once it was the Cathedral of St. Paul. Now a single priest guards it and, all by himself, offers up Christian worship to God.

Talking It Over

By

WILLIAM B. SPOFFORD

IT IS nice to learn that the Pacific can be used for other purposes than the transportation of scrap iron to Japan. A letter has just arrived from the American Bureau for Medical Aid to China, 57 William Street, New York, affiliated with the Red Cross, informing us that "thousands are dying because there are insufficient blankets, sheets, towels and pajamas to care for the injured." The organization appeals for your worn bedding and agrees to call for the materials if you live near New York. Just send a postal. If you are away from the big city and want to donate materials they ask that it be sent parcel post. . . . The Buchmanites have just finished a big to-do in Hollywood, with pictures in all the papers showing Frank flanked by pretty movie queens and top executives of the films. The prophet came up with a solution of unemployment and our business worries by "putting everybody to work remaking people, homes and businesses." . . . Nothing said about what the remakers are to eat while they straighten out other people's morals. . . .

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THE English government has ordered pine planks from Norway, to be made into 50,000 coffins—not many coffins but that is explained by the statement that when the war really gets under way burial will be *en masse* under layers of lime. . . . And an American journalist in Spain reports that he was sitting in the Franco headquarters one day and saw a check for one hundred thousand pounds, signed by the English Duke of Westminster. . . . It was a donation to the fascist cause. . . . Birds of a feather. . . . An American business firm which has been buying largely from a German house had to cancel all future orders because its customers, mostly non-Jewish, refused to buy German goods. They wrote a nice note expressing their regret and saying that they hoped there would soon be a political change in Germany which would allow them to renew their orders. The reply came back from Germany, "We look soon for a change." . . . The relief officer in a California city has been handing out a document to those without food giving detailed explanations of how to transform the pickings from garbage cans into "nourishing" food. . . . There are a number of bills before Congress, conveniently called "Gag Bills," which will deprive us of our civil liberties

if passed . . . and there is real danger that some of them will pass. Prompt and vigorous action is needed and you are urged to write to your Senator and Congressman asking them to oppose Senate Bills 1677 and 409 and House Bills 5643, 6075 and 5138. . . . And don't think that no attention is paid to your letters. Your representatives in Washington take naps or go out for a smoke while their fellows are making speeches, but they sit up and take notice if letters start to pour in from home. Better to maintain the civil liberties we have than to have to fight to win them back. . . . Not too soon, perhaps, to tell you that we have some good stuff coming up for early fall. Next month we will feature a series of three articles by the great Russian theologian, Nicolas Berdyaev, who is a professor in the Russian Seminary in Paris. . . . This series will be followed by another by Dean Hewitt Johnson of Canterbury Cathedral, England. . . . How about a postal now ordering a Bundle to start with the Berdyaev articles?

ARE you confused about the "isms"? Maybe these definitions will help.

Socialism—You have two cows. Give one to your neighbor.

Communism—You have two cows. Give both to government. The government gives you milk.

Fascism—You have two cows. Give milk to government. Government sells it.

Naziism—Government shoots you and takes cows. New Dealism—Government shoots one cow, milks the other and pours milk down sink.

Capitalism—You sell one cow and buy a bull.

Townsendism—Milk both cows and feed them the milk.

Anarchism—Keep cows. Shoot government. Steal another cow.

Negroism—You have no cows in the first place.

Conservatism—Embalm the cows. Freeze milk.

Prayer Book Inter-Leaves

SOME LESSER THINGS

IF OUR Prayer Book services are, as they certainly should be, something we offer to God, then we ought to make them as nearly perfect as possible. There should be no slipshod reading, or inferior music, or careless rendering of any sort. "Each minute and unseen part" should be studiously wrought—"for the gods see everywhere." The tithing of mint, anise, and cummin will not be omitted even though they are not among the greater things of the law. This suggests that a list of some lesser things, sometimes neglected, may be worth consideration.

The Lord's Prayer should be said as punctuated. The voice should not be dropped at the words: done, trespasses, temptation, glory.

So with the Creed. It has twelve divisions. These should come out clearly in the reading—e.g. "Catholic Church" should not be divided from "Communion of Saints." Many otherwise well-trained choirs and congregations disregard this obvious rule.

In saying or singing the Lord's Prayer the minister should say "Our Father", then the people "who art" etc. And in the Creed the minister should say "I believe in God," then the people "the Father Almighty" etc.

At Morning and Evening Prayer the Lord's Prayer should come after the Creed except when the Confession is said. And at the beginning of the Communion office it should always be omitted.

Choirs should not be allowed to change the wording of the Prayer Book, as e.g. by singing: "In his hands are all the corners of the earth."

And at Evening Prayer they should not sing "Take not thy Holy Spirit from us" as if it were a conclusion—it is an introduction to the prayers.

The reader of the prayers should stand through the third collect.

The custom dear to crucifers of starting the procession from the choir exactly at the beginning of the second verse of the hymn is one of those little things which tend to make our worship stiff and mechanical.

At the Eucharist when the gospel is announced the choir and congregation should turn toward the gospel, not toward the east wall.

In the phrase of the Nicene Creed "The Lord, and giver of life" the comma should not be overlooked. The phrasing of the Scotch Prayer Book brings out the real meaning—"The Lord, The Giver of life."

Hardly any Prayer Book rubric preserves a more ancient tradition than that which requires that the alms be placed on the altar *before* the oblations of bread and wine. It is extraordinary how many of the clergy disregard this rule.

The clergy understand of course that the *Sursum Corda* is the beginning of the canon, and thus of a new part of the service. Why then do they so often read or sing it as if it belonged to the "Comfortable Words?" This is almost too important a matter to be listed among "lesser things."

If choirs wish to sing the *Agnus Dei* and the *Benedictus qui venit* I suggest that they sing the former after the Comfortable Words and the latter after the Prayer of Humble Access.

The laity should not hold the communion wafer in their hands until the priest says "Take eat,"

nor the cup until he says "Drink ye." And it would be much better if they would return to their seats after receiving, and not come and go to the altar by railfulls.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and communications can be sent.

Fringe of the Border

By

GEORGE B. GILBERT

Archdeacon of Connecticut

I REMEMBER reading one of George Hodges' sermons years ago in which he got to talking about a lot of church practices, and said they were but "The fringe of the border of the garment of Christ." That phrase has stuck by me—popping into my mind over and over again. Not that the fringe is not often pretty, and that the garment looks better with a border. They both have their place, but the garment itself must be the real center of attention,—the people, their needs, their circumstances, and their longings must come before customs, traditions or prejudices.

Do the clergy wear themselves out of all joy they had and their people out of the church by persisting in trying to do unnecessary things? Here is a back country church, said to be "The best known rural church in America," resurrected and kept going for thirty years. It is a scattered farming community. The minister lives twenty miles away. He never observes a Saint's Day—terrible, I know, but true. He has never had Sunday School, but the children always come to church where they can't help learning the Creed, The Lord's Prayer, and the Ten Commandments, and by sermons and explanation of lessons, not a few other things they ought to know for their souls' health.

This church has never had a confirmation class—any more than the church did that I grew up in. If a child, after attending church regularly and helpfully for ten or twelve years, is not ready for confirmation, he never will be. In this church we have never had services regularly. Too bad, I know, but some can come best one time of day and some another, and, as long as they are all informed what time service is, what does it matter? Sometimes we have service every Sunday, generally every other Sunday; sometimes in winter two or three months apart.

We have never had an early or fasting communion for thirty years, nor do we hesitate to have afternoon or evening communions. We have

never had a choir of any kind—men's or women's, boys' or girls'. Fine fellowship around the church, usually a lunch, makes a lot of calling unnecessary, and I didn't know where the senior warden lived for seven years. We never ring the bell, save for exercise, and begin the service when we get good and ready—from being on time or an hour late. We never have a janitor, and the fire is built, generally, just a few minutes before service begins. As the church warms up, the congregation changes its location, here and there, to any temperature that suits the individual. There has never been an organization of any kind in this church save the organization of the minister's faculties to help the people in every way.

Bishop Brewster once said of this church, "You never can tell what that minister will do or won't do next, but he loves folks." Perhaps that accounts for the above—it is the garment, not the fringe.

Liberals?

By

GEORGE I. HILLER

IT IS popular to express one's liberality in such terms as "one religion is as good as another," or "I do not believe in any of your creeds, I can have my religion without such archaic trappings" or "I do not need any sacraments," or "I have the New Testament and I do not need any Church," or—well, why go on? There are many more such, all of which are expected to be received as the product of much thought and real liberality.

The plain truth is that such expressions are seldom, if ever, made by a man or woman of real thought; they are invariably the words of the most narrow and bigotted people with whom one comes into contact, in contrast to the liberals they suppose themselves to be.

This is easy to understand. People incapable of real thinking pick up a crumb of liberal teaching here or there, generally half a truth rather well put, and upon that, they base their position.

If a real thinking man finds himself unable to accept the current views about him, he is slow indeed to boast of that fact, because he knows as his blatant imitator does not know, the value of thought; and he carefully and patiently tries his thoughts against the square of other's experiences and writings until he is convinced of their value. That process makes him humble and tolerant. Genuine tolerance is a mark of the real liberal.

I never knew a thoughtful person to reject blatantly the teaching of experience and tradition. I have known some, of course, who could not accept it, but they were without exception humble and not argumentative.

There are plenty of pseudo-liberals who fall all over themselves making "liberal" statements, which are seldom the product of anybody's thought, and it is invariably apparent that they are incapable of thinking themselves.

For the large company of us who can have no great erudition, who without history and experience upon which to base our thoughts, must needs begin upon foundations laid before us. What could be better, safer, and more sensible than to take the Apostolic foundation, with centuries of experience, rather than the product of some "later day saint?"

This is not to close one's mind to progress, it is merely to insist on a definite starting place and an accepted objective, rather than an uncertain beginning in an uncharted direction.

The Darkened Screen

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THE WITNESS

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A STIRRING BOOK GIVES APPEALS OF GERMAN PRISONERS

By GARDINER M. DAY

For a long time we have wanted to introduce a new policy to govern the reviewing of books. I am not tired of books, but I am getting tired of so many books and I dare say the readers may have long ago become tired of so many reviews from one pen. I have asked four presbyters of the Church to review books in special fields as follows: The Rev. Charles Taylor of the Episcopal Theological School faculty, books relating to the Old Testament; the Rev. Albert Mollegen of the Virginia Seminary faculty books in the field of the New Testament; the Rev. Richard S. Emrich of the Episcopal Theological School faculty books relating to the field of philosophy and religion; and the Rev. Alexander Zabriskie of the Virginia Theological Seminary faculty books in the field of Church history. Books of a general nature will be given to active parish priests and books of special fields to others who we know are qualified to pass judgment upon them. We will not start off with any special issue but you will gradually see this policy becoming effective during the months ahead. We hope that you will like it and look forward to these reviews.

It is very rarely that I urge people to buy a particular book. My usual policy is to allow them to decide from the review whether they will be interested in the book. But I believe that *I Was In Prison* by Dr. Charles S. Macfarland (New York: Fleming Revell, \$1.00) ought to be on the *must* list. It is a small volume containing a series of typical letters that have come from ministers and laymen who have been in prison for their faith in German concentration camps. In reading them, anyone with imagination is bound to feel himself sinking down into the bottomless pit only to find himself rising again, lifted by the magnificently triumphant faith of these modern martyrs.

Living in the comfort and ease of a relatively quiet society, most of us fail to realize the powerful attack which is being made directly and indirectly upon the German Church. Christians who think that the news coming out of Germany is simply propaganda instigated by interested parties will not think that very long after reading these letters.

The author, the Rev. Charles S. Macfarland, formerly secretary of the Federal Council of Churches of Christ in America, has made a special study of the German situation, continuing over a period of years. He

Off-Moment Department



HILDA SHAUL is the director of religious education in the diocese of Southern Ohio. This caught her in an Off-Moment with two of her charges in a rural community.

knows the German Church intimately and has had personal conversations with Hitler himself. The opening chapter of the book gives the reader a definite picture of what is being taught in Germany at the present time, in the attempt on the part of the government to substitute National Socialism for Christianity. The heart of the book contains letters written from concentration camps and they are of course printed anonymously. These letters were suppressed in Germany but twenty thousand copies of a collection of them were circulated before the secret police discovered and confiscated them. Fortunately, a few copies were brought out of Germany by English travelers. From these Dr. Macfarland has compiled his book. The volume closes with an open letter Dr. Macfarland wrote Hitler in June 1937, the indictment of the Hitler government by the German chaplains, and a brief concluding chapter in answer to the question "What can American Christians do?"

Dr. Macfarland points out that had the Church and other people taken Hitler at his word, things would now be different in Germany, for Hitler

(Continued on page 13)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Representing 220 organized religious bodies in 71 countries, the 1350 official delegates attending the World Conference of Christian Youth at Amsterdam opened their deliberations on July 24 with a keynote address by Archbishop Temple. The conference is the first large international gathering of Christian youth. The Prince of the Netherlands brought the greetings of Queen Wilhelmina, and other officials welcomed the delegates. There were no delegates from Germany or Russia, but Russians in exile were represented. German was one of the three languages used at the meeting, the others being French and English. In his address on the theme, "In the beginning God," Archbishop Temple insisted that the conference seek a common understanding in God. In relating this to world conditions the Archbishop pointed out that "anyone who thinks the world can save itself now must be either blind or possessed of a peculiar and special 'insight.'"

The conference was organized into 43 groups for Bible study and discussion under seven main sections. The sections took up the subjects "The World of Nations," "The Church: Its Nature and Mission," "Christian Youth in the Economic Order," "Nation and State," "Education," "Race," and "Marriage and Family Life." Each group of 30 members had a chairman for Bible study and another for the special subject. All the discussions were coordinated for presentation to the whole conference. In addition to Archbishop Temple those appearing before the whole conference included W. A. Visser 't Hooft of Holland, T. Z. Koo, secretary of the Chinese Y. M. C. A., and the Rev. Reinhold Niebuhr of New York.

* * *

Another Resignation Announced

Besides the resignations of Bishop Fox of Montana and Bishop Page of Michigan, that of Bishop Ablewhite of Northern Michigan, which was sent to Presiding Bishop Tucker some time ago, will also be presented to the House of Bishops when it meets in St. Louis in November.

* * *

Wells Sees Battle In China

In a new book, "The Fate of Homo Sapiens," H. G. Wells foresees China eventually emerging as a battleground between Communism and the Methodist Christianity of Gener-

al Chiang Kai-shek. He expressed the fear that the United States might not survive the withdrawal of President Roosevelt from the government. The book is clouded with gloom over the present world situation, and holds that man must immediately adapt himself in three essential ways: the tradition of war must be eliminated, collective economy must be organized and a resulting world organization must be "active, progressive and of an imaginatively exciting nature." Unless man so adapts himself, Wells writes, he must perish, because his relationship to life has been profoundly changed in recent years by his increased ability to destroy. "There will be no world unification," he says. "What seems to be more likely is a catastrophe quite soon. At the latest, two or three years—a lapse into actual warfare, red war on a planetary scale. This will not be a clearly conceived war carried out with the intention of establishing world peace. Governments will pretend this, but fundamentally it will be a frantic fit of violence with no rational objective whatever." Afterward Wells foresees the world as organized on fascist lines, with freedom of thought completely abolished and superstition and violence ruling in its place.

* * *

Oregon Has Mail Church School

The second largest Church school in the diocese of Oregon is a correspondence school conducted from the diocesan office by Jane K. Chase. It has 200 members scattered in 63 communities, which are not accessible to weekly schools. Each member receives individual attention, there being courses for 12 grades, from three-year olds to adult Bible class. In addition to printed leaflets and quarterlies mimeographed outlines and teaching suggestions are sent out to help pupils or their parents. This material is supplemented by personal visits.

* * *

Parish Locations Planned

In a letter to the daily press of New York Bishop Manning calls attention to the fact that the locations of parishes and missions in the diocese are always subject to the consideration of the bishop and other diocesan authorities, including the standing committee. The bishop sought to correct erroneous impressions in connection with the reports of the recent annual statement of the Rev. Frederic S. Fleming, rector of Trinity Church, dealing with population trends in Manhattan, New York City. Bishop Manning said that while it is often desirable to make changes in location the Church should not discontinue its ministrations in poorer neighborhoods simply for material gain in more favorable sections.

Presiding Bishop Absolves Bishop Ablewhite

Bishop Ablewhite of Northern Michigan, who submitted his resignation in March because of a shortage in diocesan funds, was absolved of blame on August 3rd following a conference with Presiding Bishop Tucker in a mountain cottage at Hendersonville, N. C. The shortage amounts to \$99,000. Bishop Tucker states that the evidence submitted to him shows clearly that the losses were due to two men, both now dead, in whom Bishop Ablewhite had the utmost confidence. No reference was made by the Presiding Bishop to suits, now pending, through which authorities in Northern Michigan seek to recover the Church funds. Bishop Ablewhite's resignation is to be acted upon at the meeting of the House of Bishops this fall and it is quite possible that it will not be accepted in view of the Presiding Bishop's findings.

* * *

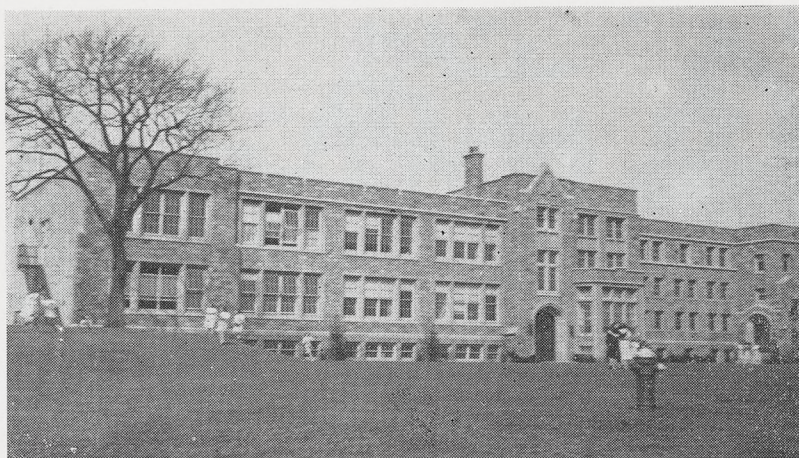
South Carolina Young People Meet

The third annual conference for young people in Upper South Carolina was held at Jenkinsville, S. C., July 24 to 30. The Rev. M. S. Whittington directed the session, and instructors included Archdeacon Elliot, the Rev. J. B. Brown, Mrs. E. B. Smith, Rosamond Johnson, Mrs. F. P. Henderson, Rev. S. L. Taylor, Rev. J. T. Theasley, Harold June and Wilhelmina Roberts.

* * *

St. Agnes School in Albany

At the end of the long dining room in St. Agnes School—a room from the windows of which one looks over the hockey bowl, over woods and hills, to the distant range of the Helderbergs—at the end of this room hangs a painting of the founder of the school, Bishop Doane. He



SAINT AGNES SCHOOL, ALBANY, N. Y.

seems to sit there looking down with wise kind eyes on the generations of girls who pass through the school and come under its influence.

They were troubled times in which the school opened its doors. In Europe the Franco-Prussian War and its terms of peace were creating a bitterness which was to persist for long; in our own country, the policy of vengeance following the Civil War had resulted in a demoralization of public life that saddened those whose patriotism was of a higher order. Perhaps Bishop Doane felt that in such times especially, girls needed the steadying influence of an education in which scholarship and Christian character were to be developed side by side.

The school accepts students from pre-kindergarten to college entrance. The school, being fully accredited in the Middle State Association, its diploma is accepted by all colleges that admit by certificate.

Since 1932 the school has occupied its new building in the outskirts of Albany, and runs on the country day and boarding school plan. The halls are spacious, the classrooms and library modern and well lighted, and the thirty-five acres within the school boundaries give ample room for sports of all kinds. Every fine afternoon sees the girls, their classes ended, flying out to tennis, basket ball, archery, hockey, skiing, skating, etc., according to the season while the younger children enjoy games, rhythms and free play.

In the boarding department, to which girls of High School age are admitted, the dormitories are comfortable and attractive. For the most part, the girls sleep two in a room—though some prefer single rooms—and each room has its distinctive color scheme. Boarders are given opportunities to attend concerts and lectures in town, and week-end pleasures are planned for them.

The music department at St. Agnes is of high standing. From the kin-

dergarten up, every student is trained to sing, and among the young children particular care is given to tone and pitch. The concerts and plays given from time to time accustom the girls to appear before an audience without self-consciousness. Twice a year St. Agnes girls furnish the music in the Cathedral of All Saints: at the Christmas Carol Service and at the Closing Service of the School before Commencement. There is at all times a strong tie between the cathedral and the school,—the Bishop of Albany being chairman of the board of governors.

The non-academic life of the school is controlled by the student Government, and all extra-curricular activities are handled by this body and its committees. Training in the taking of responsibility runs like an invisible thread through the curriculum, and forms part of the character training that the school feels so vital to the students' future.

* * *

Montana Coadjutor Consecrated

With Bishop Fox of Montana presiding, the Rev. Henry H. Daniels was consecrated bishop in St. Peter's Pro-Cathedral, Helena, Montana, on July 27. He will be coadjutor of the diocese until Bishop Fox's resignation becomes effective in November. The sermon was preached by Bishop Keeler, coadjutor of Minnesota, who was rector of St. Stephen's Church, Pittsfield, Mass., when Bishop Daniels was the curate there. Bishop Atwill of North Dakota and Bishop Ziegler of Wyoming presented the bishop-elect, and Bishop Keeler and Bishop Huston of Olympia were the coconsecrators. Bishop Daniels was dean of the Helena cathedral for 12 years, and prior to that was rector of Trinity Church, Thermopolis, Wyoming, many of whose members attended the service. The episcopal ring and the pectoral cross belonging to the late Bishop Faber of Montana were presented to the new bishop. His robes were the gifts of the Helena vestry, while the Thermopolis parish

gave him a combined Bible and Prayer Book.

* * *

Training School Head Appointed

Deaconess Eleanor P. Smith has been appointed head of the New York Training School for Deaconesses, located on the ground of the Cathedral of St. John the Divine. Deaconess Smith is a graduate of the school, her special training being in religious education. From 1932 to 1937 she served at St. Andrew's Cathedral in Honolulu, and since then at Trinity Church, Watertown, N. Y. In addition to the prescribed studies the training school provides field work in church school teaching and organization, social case work and hospital nursing courses.

* * *

Bishop Takes Summer Services

During August and the first part of September services at St. James', La Jolla, Calif., will be conducted by Bishop Coadjutor Block of California, in the absence of the rector, the Rev. Donald Glazebrook. Mr. Glazebrook will visit New York state and Washington state.

* * *

Sherwood Hall Has Fine Setting

Wyoming is one of the nine states in the union that has an area of over 90,000 square miles; yet, except during the summer months when there are over half a million visitors in the state, it has a population of only 225,000—after Nevada the smallest population of any state in the union. There are 2.3 people for every square mile of land in Wyoming as compared, for instance, with 264 per square mile in New York, 214 in Pennsylvania, and 528 in Massachusetts. Most of the people live in small communities away from the larger towns or on the great cattle ranches.

Wyoming has a good school system and the public schools are excellent, but traveling is difficult in the winter and the education of boys and girls who live on ranches many miles from the public school presents a problem. To provide for boys and girls thus situated in Wyoming and in neighboring states Bishop Thomas some fifteen years ago founded two institutions in Laramie—Sherwood Hall for boys and Iverson Hall for girls. Laramie is not only the see city of the Episcopal Church in Wyoming, but it is also the home of the University of Wyoming, a forward looking university with about 2,000 students and a number of outstanding men and women on its faculty. The girls of Iverson Hall and the boys of Sherwood Hall do their academic work at the Training School operated by the School of Education at the University. They make their home at Sherwood Hall and Iverson Hall and have there all the advantages of good boarding schools—supervised study and tutoring where it is needed, a carefully planned program of recreation, religious studies and training in the ways of the church. The two schools meet a real need in the educational program of Wyoming and in the life of the church. The fact that the academic work is done at the university makes for high academic standards and economy of operation. This plan worked out by Bishop

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Thomas has enabled Sherwood Hall and Iverson Hall to carry on when many church schools in the West and Middle West have been in financial difficulty.

A year ago a modified military program was introduced at Sherwood Hall. The boys wear uniforms, drill twice a week and have some instruction in military science. Horseback riding and cavalry drill are part of the regular program of the school. The Snowy Range and the Medicine Bow National Forest are nearby and afford opportunity for skiing, hiking, and camping trips. The school's advantageous location has brought it about that during the last few years a number of boys from as far east as Chicago have found their way out to Sherwood Hall. They live in school with boys who have been brought up in the West and come to know the west as it really is—not as one sees it in the movies or as one sees it from the window of an automobile driving through in the summer. Both the Wyoming boys and the boys from outside of the state have their horizons broadened and also get those other things—mental, moral, and physical—that a boy always gets in a good church boarding school.

* * *

Books for the Lamps of China

A ton and a half of good books for China were collected in Hawaii by Mrs. Donald Roberts during the year that she and her husband spent there before returning to St. John's University, Shanghai, where they both teach. They were on their way to China when the Japanese invasion started, and Mr. Roberts taught instead at Iolani School in Honolulu. Knowing how many libraries have been destroyed in China, Mrs. Roberts realized how welcome such books would be and with the help of the Church Periodical Club in Hawaii, collected more than one thousand. Friends there also contributed money to pay the freight. The books were divided among eight colleges and schools.

* * *

New Jersey Convocation Has Picnic

Through the efforts of the Rev. R. H. Miller, in charge of Lower Camden County missions, the Camden-Woodbury convocation of the diocese of New Jersey held a picnic on July

26 at Clementon, N. J. The Clementon Lake Park was used by courtesy of the owner, who allowed half rates for the park and amusements. Between three and four hundred members of convocation attended. Evening Prayer was said by the Rev. Wm. H. Stowe, and the greetings of Bishop Gardner were brought by Archdeacon R. B. Gribbon.

* * *

Religious Workers at Summer School

An address on "Moral Re-Armament" was one of the features at the 16th annual session of the summer

school of the third province at St. Paul Normal and Industrial School, Lawrenceville, Va., during the week ending July 21. Attended by 23 clergymen and 151 lay workers, the conference was the largest in the history of the school. Members of the faculty were drawn from all parts of the country, and included the Rev. Shelton Hale Bishop of New York, who made the address on "Moral Re-Armament" at one of the mass meetings, Mrs. Robert L. Brown, Esther V. Brown of the Woman's Auxiliary, and, from Philadelphia, Mrs. Bertha Jones, the Rev. Edgar C. Young,



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* * *

Evasion of Hygiene Law Opposed

Fearing an influx of couples desiring to avoid the California law requiring physical examinations before marriage, the convocation of the district of Nevada has passed a resolution declaring that such marriages cannot be solemnized unless the parties present certificates conforming to the California requirements. The convocation met in Galilee, Lake Tahoe, July 15 and 16. In his address Bishop Jenkins urged careful consideration of unity proposals, and said that while they required patience there were no grounds for discouragement. He noted progress made in the district in 1938, more white people having been confirmed than in any previous year.

* * *

Rector Saves Drowning Parishioner

Mrs. Scott R. Wolford, a communicant of All Saints' Church, Williamsport, Pa., was saved from drowning when she was rescued by the rector of the church, the Rev. St. Clair H. Hathaway, on July 23. Mrs. Wolford was swimming with a group of members of the church's dramatic club, when she lost consciousness. She had already gone down for the third time when Mr. Hathaway's attention was attracted. He jumped into the water fully clothed and brought Mrs. Wolford to shallow

water. She regained consciousness after artificial respiration was administered.

* * *

Church Army Paints and Saves

At a recent mission at the church in Ellis, Kansas, the Church Army captain and cadet painted the outside of the church daily until 5 P.M., and then preached an open air mission nightly. Stereopticon slides illustrated the sermons. On the final night a number of people went into the church and accepted resolution cards at the altar rail. The Church Army can use more recruits for full-time evangelism.

* * *

Roman Priest Rejects Japanese Peace Appeal

The "peace appeal" issued last month by four Japanese priests and a number of Japanese Catholic laymen was categorically refuted by Father Lebbe, a Belgian-born naturalized Chinese clergyman of the Roman Church, in a recent radio address broadcast from Chungkin in French. The priest, who has been in China for over 30 years, and who commands a large health and rescue unit behind Japanese lines in North China, told Catholics in Japan that Christian conscience could not accept

a peace not founded on justice. The peace appeal had urged Chinese Catholics to accept the Japanese formula of settling the China "incident" by collaborating with Japan in the creation of a "new order" in the Far East. "The first question then is still one of justice", said Father Lebbe. "Who is right? On whom rests the responsibility for this war? Or in still simpler words—Who is the aggressor?" "We are invaded!" Fr. Lebbe said. "That much is clear. We are defending ourselves against an aggressor determined to take our very lives. Our cause, therefore, is the simplest in the world. Our war is the very prototype of just war, a war for nothing else but self-preservation—for the essential and inalien-

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* * *

Seamen's Institute Reports Increases

Increased use of many of its services was reported by the Seamen's Church Institute of New York in a report covering the first half of 1939. The institute provided 141,398 lodgings and served 355,817 meals. An increase in the number of students was noted for the Merchant Marine School, which received a grant from the Charles Hayden Foundation of the enlargement of its quarters on the 13th floor.

* * *

Nurses Guild To Meet

The 51st council of the Guild of St. Barnabas for Nurses will be held at Grace Church, Orange, N. J., on September 20 and 21. Mrs. Mary Compton, president of the Orange branch, is in charge of reservations and arrangements. The Rev. Charles Thomas Walkley is chaplain-general of the guild.

* * *

School Associate Will Continue Work

Although the state of Georgia is taking over the ownership of Fort Valley School, Mrs. Henry A. Hunt, whose late husband was head of the school for many years, intends to work unofficially in the church and community center which will be started there to carry on the religious work. Mrs. Hunt will continue to reside in Fort Valley.

* * *

American Bishops at Canadian Consecration

When Dean Arthur Carlisle of Christ Church Cathedral in Montreal was recently consecrated bishop of Montreal the Church in the United States was represented by Bishop Page of Michigan, Bishop Oldham of Albany, and Bishop Van Dyck of Vermont. Bishop Page read the Epistle in the service, which he said "was much like our own, conducted with great dignity and with a simple ritual."

Armstrong Camp at First Session

Made possible by the bequest of the late Lyda S. Armstrong, the first camp for mountain boys in the Big Sandy Valley in the diocese of Lexington ended its first session at Pikeville, Ky., on July 8. Held at a boy scout camp under the direction of the Rev. Benjamin W. Tinsley, missionary at Pikeville, the session was attended by 65 boys of mission church schools.

STIRRING BOOK GIVES APPEALS OF GERMAN PRISONERS

(Continued from page 8)

ler's campaign against the Church was a premeditated one. In Hitler's book, published before he became head of the government, he wrote: "Christianity came into the much freer world of the ancients as the first instance of spiritual terror and intolerance. But by terror and intolerance it won its dominant place in Western Europe. Only by terror and intolerance can it be replaced."

The Woman's Auxiliary has just published an excellent forty page booklet on the Woman's Auxiliary *Women in the Life of the Church*. It tells what the Auxiliary is, how it functions in relation to the Church, the type of work which it does, and it gives sample by-laws, worship services, prayers as well as brief history of its development. The book-

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let sells for 25c and may be secured from 281 Fourth Avenue, New York. It ought to be of tremendous value in promotional work of the Woman's Auxiliary and in educational work among many members who belong to the auxiliary and have a vague idea of how it works, but not much more than that.

Another excellent book which has just been gotten out is entitled *The First Fifty Years* and is a history in pictures of the United Thank

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For those who are interested in the mental hygiene movement, the Central Hanover Bank and Trust Company of New York has rendered a service through its department of philanthropic information by publishing a brief history of the movement, entitled *The Mental Hygiene Movement*. It is a small volume of less than a hundred pages, tracing the history of the movement, its achievements and the present needs. In the preface to the volume, Dr. William S. Gray states that the book has been prepared "by a member of the department's own staff. In view of its somewhat technical nature, however, its statements have been checked by eminent authorities, both in the field of psychiatry and of general medicine."

CLERGY NOTES

(Continued from page 2)

John's, South Bend, Washington, is rector of St. David's, Portland, Ore.

MORRISON, T. V., assistant at St. Luke's, Atlanta, Ga., will be rector of the Church of the Incarnation, Atlanta, Ga., September 15.

STAINES, RUSSELL B., formerly curate at the Church of St. Matthew, San Mateo, Calif., is vicar of the Church of St. Mary the Virgin, San Francisco.

STARK, DUDLEY SCOTT, rector of St.

Chrysostom's Church, Chicago, Ill., was awarded the honorary degree of doctor of laws at the commencement of the Chicago Medical School.

TROTTER, JAMES P., was ordained deacon in All Souls Church, Berkeley, Calif., on Trinity Sunday, and is assistant to the Rev. W. R. H. Hodgkin in the regional parish of Contra Costa County, California.

VALL-SPINOSA, ARTHUR A., in charge of St. John's, Church, Snohomish, Wash., will be chaplain of St. Helen's Hall, and vicar of St. Peter's, Portland, Ore., September 1.

WHEELER, PAUL MOORE, was ordained deacon by Bishop Stevens of Los Angeles in All Saints' Church, Riverside, Calif., on July 6, and is vicar of St. Mary's Church, Palms, Los Angeles.

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Saints' Days 7:30 and 10.) 9, Morning
Prayer. 5, Evening Prayer. Saturdays:
Organ Recital at 4:30.

Chapel of the Intercession

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Sundays: Holy Communion: 8 and 9:30;
Service and Sermon at 11; Evening Service
and Sermon, 8.

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and 10. Morning Prayer, daily, 9:40.

Chapels of the

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San Salvatore—(Italian) 359 Broome
Street; St. Cyrian's—(Colored) 175 West
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Church recently burned. Services held at
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Lenox Ave. and 123rd St.

All Sunday Services at 11 A.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A.M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15
a.m.; Sunday School 9:30 a.m.; Morning
Service and Sermon 11 a.m.; Choral Evening
Prayer 5 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8 and 11 A.M., Holy Days,
Holy Communion 10 A.M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services

8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
Holy Communion, Thursdays and Saints'
Days, 10:30 A.M.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
Preacher: Bishop Abbott.
Holy Communion 12 noon Thursday.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

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

Sunday Services: 8 A.M., 11 A.M., and

4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Tuesdays: 10:30 A.M. Holy Communion
and 11:00 A.M. Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05,
11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion
(7:00 on Wednesdays). 11:00 a.m. Holy
Communion on Wednesdays and Holy Days.
12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

The Rev. Don Frank Fenn, D.D., Rector

Summer Service Schedule

Sundays: 7:30 A.M., Holy Communion;
11:00 A.M., Morning Service and Sermon.

Weekdays: Mondays, Wednesdays, and
Saturdays—10:00 A.M. Tuesdays, Thursdays,
and Fridays—7:00 A.M. Holy Days
—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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