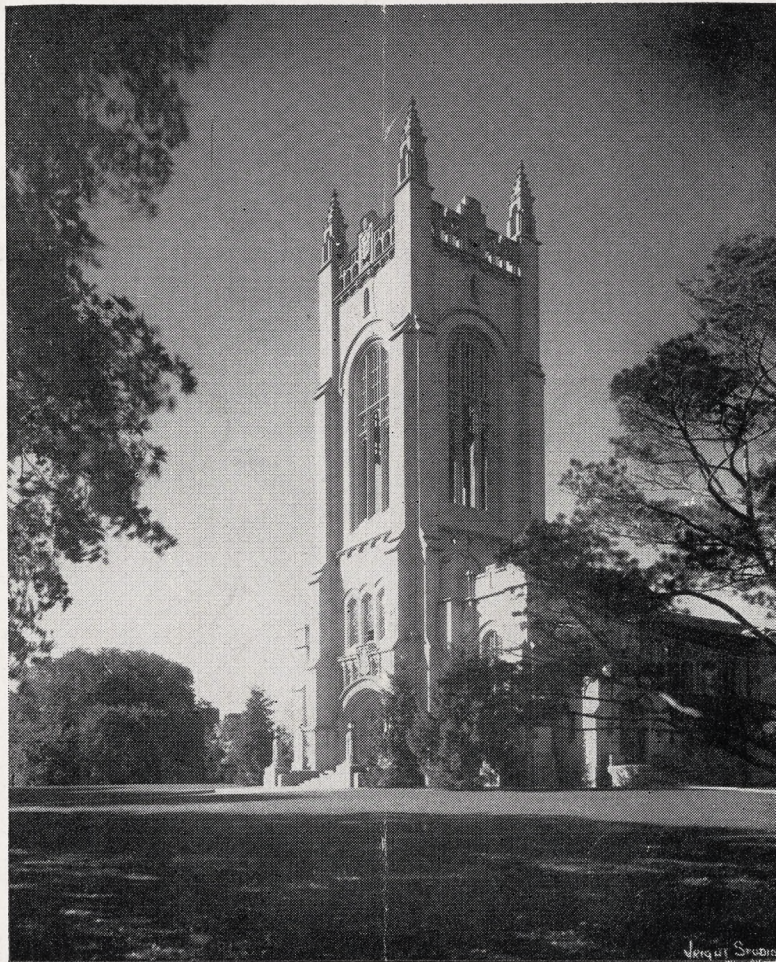


May 29, 1941

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CLERGY NOTES

BARNETT, JOSEPH N., rector of St. Mark's, Lake City, Minnesota, has been given a three months leave of absence to be chaplain coordinator and organizer of community service under the Federal Security Administration, as a part of the national defense program.

CASTELLANOS, KERMIT, formerly rector of St. George's, Astoria, Long Island, is now the rector of St. Bartholomew's, Brooklyn, N. Y.

CATLIN, GERALD H., archdeacon of the Mountain Mission in the diocese of Lexington, has accepted the rectorship of Epiphany, Forestville, diocese of Washington.

CHASE, ARTHUR, rector-emeritus of Trinity, Ware, Mass., is assisting at St. Paul's, New Haven, Conn., while that parish is without a rector.

CRIBBE, AUGUSTUS G., of St. John's, Wilkinstown, Mass., has also been placed in charge of Christ Church, Rochdale.

DEVLIN, T. P., rector of St. Mary's, El Dorado, Arkansas, has been appointed secretary of the diocese of Arkansas. Address: 306 E. Elm Street, El Dorado.

ELDRIDGE, ELSOM A., was ordained priest on May 1 by Bishop Bentley at St. Matthew's, Fairbanks, Alaska, where Mr. Eldridge is in charge.

GRAINGER, WILLIAM, rector of St. Luke's, East Hampton, Long Island, is to retire from the active ministry, effective July first.

JOHNSON, CHARLES M., was ordained priest on May 1st by Bishop Darst at St. Cyprian's, New Bern, N. C. He is in charge of St. Mary's, Belhaven and associated missions.

KEVIN, ROBERT O. JR., of the faculty of the Virginia Seminary, is to take services during the summer at St. Stephen's, Wilkes-Barre, Pa.

MOTT, MARSHALL E., for 34 years the secretary of the diocese of Western Mass., declined re-election at the diocesan convention on May 21.

TINSLEY, BEN W., in charge of Christ Church, Pikeville, Kentucky, and the Big Sandy missions in the diocese of Lexington, has accepted the rectorship of St. Matthew's, Charleston, West Virginia.

WILLIAMS, HEDLEY J., was instituted rector of St. John's, Fort Hamilton, Long Island, on May 2nd.

Material on Malvern

The famous *Malvern Manifesto*, complete with the "Ten Proposals for Lasting Peace" is available at 5c for single copies; 50c for 25 copies; \$1 for 100 copies.

Report of NEW HAVEN CONFERENCE is now available at the above prices.

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THE WITNESS

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PENTECOST

By

BISHOP JOHNSON

WHEN our Lord spake in parables He intimated that there was a close correspondence between the natural and the supernatural, between the soil and the soul: between the tares and the wicked. The processes of life whether of the body, the soul or the spirit have a striking similarity. When our Lord says, "Ye must be born again", he is linking this earthly life with the new creation. When He gave us the Lord's Supper He intimated that our souls are strengthened by His flesh as our bodies are by bread.

The most significant thing in our Lord's ministry was His promise of the Comforter. He intimated that the Holy Spirit was to replace His own person and that when the Comforter was come He was to teach, to guide and to endow the disciples with power.

It is interesting to note how Christ's teachings fitted in to the process of creation. For if we turn to the first chapter of Genesis we read that "the Spirit of God moved upon the waters" and that the result was the emergency of light and life. "I believe in the Holy Ghost, the Lord and the Giver of life." Again in the second chapter we read that "God breathed into man's nostrils and man became a living soul." The word for breath and for spirit is the same in Hebrew. Man was endowed with a new capacity. He was capable of abstract reason.

God did not create an educated man but one who had a gift which the animal world lacked. If man were to make the effort He could develop powers which no amount of training could bestow upon the animal kingdom. Man was a new creature, with new capacities which opened up a new creation. From then on there were hidden treasures which man alone could appreciate and appropriate.

The world we now live in is one in which God's gifts have been supplemented by man's efforts.

Man has been a partner in creating a new world unknown to primitive man. When Christ told Nicodemus that he must be born again, He intimated that God was opening up a new world in which men were to be not only partners but sons. It was to be a Kingdom in which reason was to be augmented by love. Again God did not bestow the finished product upon mankind but men became babes in Christ emerging from a world of hate and cruelty into one of love and mercy. Again it is a slow process. It took centuries before man's intellect overcame his ignorance. It will be centuries before man's love will overcome his sin. But in this process Christ invoked the Holy Spirit as the agent by whom these new possibilities would be attained. Again the Spirit of God moved and His power descended upon the apostles. By their own testimony it changed them from cowards to brave men; from ignorant fishermen to world leaders; from forlorn failures to tremendous successes. They ascribed the change to the power of God.

Certainly the growth of the Christian Church and its universal achievements have been due to some unusual force beneath it rather than any exceptional ability on the part of its members. It has always invoked the Holy Spirit in baptism, in confirmation, in consecration of the elements in the Lord's Supper, in ordination of its bishops, priests and deacons. Whatever those without may think, the Church itself has relied upon this invisible power to produce sacrificial service.

HUMAN nature does not change. The attitude which the leaders manifested toward Christ when He was on earth is the same as that which they manifest today. They crucified Him on the horns of a dilemma. If He had headed a revolution based upon the doctrine of personal right-

eousness they would have cried, "We have no king but Caesar", and when He was content to be the victim of non-resistance they sneeringly asked, "Art thou a King?" It is no different today. If the Church participates in politics, it is accused of meddling and if it refrains from political activities it is ineffective.

The attitude of the leaders in business, education and diplomacy in the world today is quite similar. They look upon the Church either as an enemy to the state or else something to be used for political ends. In their estimation the little group of unimportant people who follow Christ is a negligible faction in the struggle and the hope of man's redemption lies in a totalitarian state directed by self constituted dictators who will force justice upon men regardless of their desire for personal righteousness. The young are allured by the promises of these new leaders regardless of the fact that promises are dependent upon the integrity of the promiser.

Unfortunately there is nothing in the life and character of these dictators which justify the assumption that they can lead us into the promised land. John Smith will continue to have the same faults as a dictator which he possesses as a private citizen.

There are two different methods of approach to the problem of economic and political security. The one is the difficult and arduous task of producing people who want to be righteous and to do justice and the other is the short cut of imposing social equality regardless of the fitness of the individual to enact the role of a righteous man. In between these two methods are multitudes in the valley of decision who want the promises of the one without making the personal effort demanded of the other. As well demand a highly educated social order without producing individual scholars who are willing to study and work. The age seems to be very childish in its demands for a diploma without any background of deserving it. A mass formation has no more virtue than the meanest strata at the bottom of the mob. Eventually they assassinate the decent and elevate the brutal.

Where then does the Church come in? It has the same laborious task that it has always had, of converting a small remnant into a higher life than that which characterized them in their previous environment. The idea that we can have good government without producing good men is as silly as it is prevalent. Just as the process of education was a slow and tedious effort to overcome human inertia, yet in the end brought the elements into coordination in spite of ridicule and opposition, so we believe that

spiritual progress will continue in spite of setbacks which seem to be insuperable.

In the end the prophet saw the vision of "a stream of living water clear as crystal proceeding from the throne of God and of the Lamb." So the Church proclaims, "I believe in the Holy Ghost, the Lord, and the Giver of life, proceeding from the Father and the Son."

After all it is an ordered universe in which purpose is discovered in all its parts. Surely the universe as a whole has also an adequate purpose. The only sufficient reason for its existence, known to man, is that God will produce a new heaven, a new earth in which dwelleth righteousness and in which new born men will love God and one another.

Questions and Answers

By

JOSEPH FLETCHER

Question: "Is it true they've changed the Manifesto since Malvern met?"—By a New York sociologist.

Answer: A revised version of the findings was released three weeks after the conference. The original version, adopted by the conference, is being distributed by the CLID. The conference gave the Archbishop authority to edit it "in order to make the thought more clear." The revised version, published by the Industrial Christian Fellowship, represents the editorial work of Dr. Temple, the Rev. W. G. Peck and a continuation committee. Shipping permitting, copies may be had at 3 d. from I. C. F., the Vicarage, 1, Broadway, Westminster, London, S. W. 1. Easier to write the Church House, 604 Jarvis Street, Toronto, Canada.

This revision is mainly a matter of re-arrangement. A few phrases have been altered, like "employers' and workers' organizations" for "trade unions." The significant changes are as follows:

(1) Elimination of the paragraph (13.i) advocating "unification of Europe as a cooperative commonwealth." This change can probably be explained by referring the reader to Maurice B. Reckitt's argument (English *Christendom*, Winter 1941) that England must not be swallowed up in a Continental *corpus* or (through "union now") be dominated by Wall Street financial power. Proposals for federal union will have to compete with insular tendencies even in the most liberal English thinking about world order.

(2) Addition of five paragraphs on standards

of Christian education (Revised version, Practical Recommendations, Section 2).

(3) Addition of a paragraph on restoring agriculture "for the revival of true community" (Revised version, Practical Recommendations, 2. e). This may be due to the fear of people like Murry, Peck and others that regimentation and "mass-men" will happen in the Collective Society of the future unless small-scale enterprise and decentralized living is used to counter-balance urban industrialism.

(4) Addition of a paragraph (Revised version, Practical Recommendations, I. d) on creating a "Third Order" of Christian men and women with a definite religious discipline to offset secular preoccupations. This seems to be an extension of the "cell" idea and may reflect T. S. Elliott's distinction between "the community of Christians" and "the Christian community".

(5) Addition of a paragraph on the right of all to own property as contributing to moral independence and spiritual freedom, except where ownership conflicts with social justice (Revised version, section 11). There is some confusion here because no distinction is made (*re* ownership) between capital goods and consumer goods. Here again we see the League For the Kingdom of God influence opposed to the Acland school of thought. Many of the English churchmen are reluctant to endorse the principle of social ownership because they fear regimentation of personality and incline to agree with the Distributists that the only trouble with private property is that not enough people have it!

(6) Inclusion of the Acland amendment in the main body of the Findings (Revised version, section 6)

(7) Addition of a paragraph on the dangers of anti-semitism (Revised version, Practical Recommendations, 2.f).

Questions on Malvern will be answered in this column if they are addressed to THE WITNESS, 135 Liberty Street, New York City.

Talking It Over

By

WILLIAM B. SPOFFORD

SO YOU may know that you are allowed to read only what the powerful of this world want you to read I relate this little story. The other day I spent three hours with the foreign editor of a metropolitan newspaper. We were in his home and he showed his files where, through a system of cross references, he has tucked away facts about every known spot on earth. "In my

judgment", he said, "the foremost journalist of our generation is Walter Duranty. There is no correspondent in Europe better informed or keener in his analysis. His articles are syndicated in papers throughout the United States. But more often than not they are not printed. So to make sure that I get Duranty's stories I subscribe to a little paper published in Puerto Rico. Of course I get them a couple of weeks late, but they always seem to carry Duranty's stuff. Maybe they are less jittery in Puerto Rico." He showed me one of Duranty's dispatches that had been suppressed by every American newspaper. It had to do with the agreement between Russia and Japan, as well as the agreement between Russia and Germany. It was interesting reading because, if Duranty is right, most everything we believe about affairs abroad, and particularly about Russia, is cockeyed. I'd quote it except it is copyrighted by a newspaper alliance so of course I can't. Just the same I think it is well for you to know that you are allowed to read only what the big boys allow you to read—even when written by the "foremost journalist of our generation."

ANOTHER LETTER from Kimber Den. A Funny thing about mail these days—one letter will come from the interior of China in a few weeks, the next will take months. Anyhow this one, dated March 26th, is really addressed to you even though he starts off with his usual "Dear Brother Bill" and ends with "Faithfully yours in the Lord, Kimber". He says: "I am really at a loss to tell you in words how grateful we all feel for the continuing flow of gifts from friends in the States that enable us to carry on the saving mission of relief for so many hundreds of our destitute and suffering people. In this hour of confusion and strife nothing gives us greater joy and comfort than to know that neither distance nor language, nor race nor national loyalty, nor war, can separate us from the love of God which is in Jesus Christ our Lord. However deep the cleavages that divide men I believe our friendship in Christ will remain unbroken through all change." Has the St. Paul style, don't you think?

He sent with his letter two small water colors painted by a Chinese artist who is now a refugee in the camp operated by Kimber Den. "This young artist", he writes "was a member of my former parish in Nanchang. Since the fall of that city in 1939 he came out in great distress. Now we are all refugees together, trying to make the best of our situation. We all seem to enjoy our lives just the same, in spite of many inconveniences and hardships."

He also enclosed the last bulletin of the camp where he is caring for hundreds of refugees, mostly "warphans". "We allow nothing to interfere with the full flow of our Christian joys", the bulletin says, going on to describe services, and meetings and simple meals "bringing Christ's love and cheer to all". The bulletin describes citizenship training classes, the work of the hospitals, the cooperative stores, the evangelistic meetings—with the latter always ending with "free discussions and questions in order to clear away some of the doubts and misunderstandings of these people regarding Christian churches".

Well, China is a long way off, but somehow

or other I got tremendous satisfaction in being able to send by Clipper, the very day his letter arrived, a check for \$250 to Kimber Den—representing donations, most of them small, that had come in from church people and parishes throughout the country. He is doing a great work. So, as we think of brothers in other parts of the world and do what we can to aid them, let's remember THERE IS ALSO CHINA. Donations will be sent, we hope, regularly, and remember that but \$15 will clothe, feed and house a Chinese child for an entire year. The announcement on page sixteen will give you added information.

LET THE CHURCH BE THE CHURCH

By

RICHARD S. M. EMRICH

Of the Episcopal Theological School Faculty

ONE of the great movements in the Christian Church today is a movement backward. Thinking people in many parts of the world are coming to recognize that we have in Christianity a great tradition from which we have departed to our loss. One could say that the Christian Church all over the world is growing conservative. We are turning back to doctrines which were overlooked and to teachings which were almost forgotten.

This movement in the Church is very much like the movement of thought in our country, for, today, in our democratic thought, we are turning back, and we are greeted on every hand by novels, by speeches, by motion pictures, which have turned back to the history of America. We are all of us coming to the realization that our tradition is our life, that we must conserve this great heritage. So, in both national thought and in the Church, we are holding up a flag, and on this banner is written, *This is our heritage!*

We might put it briefly in another way by saying that we are called to be Americans with all that that implies; and that we are called to be Churchmen with all that that implies. We might hold up here as a text the great saying of Jeremiah, *Tread ye in the old ways.*

Now that is the way in which people ought to think about the purpose of the Church League for Industrial Democracy. This is a very conservative organization in the best sense of that word. There are those who tell us that the Church should have nothing to do with industry or with politics, that when the Church speaks on the

abuses of the system of private property, that when the Church demands in the name of God some change in a system that produces "Oakies" in *The Grapes of Wrath*, that then the Church is stepping outside of her sphere. But let me point out to you that these people are the radicals, for they are trying to change the Christian religion just as some people are trying to change democracy. We, then, are conservatives; we are holding up this statement from our tradition: that the Christian Church is concerned with every corner of human existence, that it has something to say about marriage, about art, about eating, about spending money and making money, about politics and economics. And over the whole CLID, there could be written the sentence. *This organization is attempting to bring people back to their tradition, and to get them to tread in the old ways.*

LET me list the reasons why, if we are true to our tradition, we must give thought to the great social questions that confront us: First of all, all of us expect that the Church will preach brotherhood, and that it will also attempt to bring each person to the perfection which God intended him to have. But how can the Church teach brotherhood and not be concerned with those things in our society which set man against man in economic or racial disputes? If, on the one hand, we speak of brotherhood and have no real concern with this, one could well doubt our sincerity. Or how can we speak of God's will for human life, preach of the approach to full man-

hood which God intends for each person, and not be concerned with those parts of society which fill people with fear and insecurity and hunger and disease? How can those of us who are clergy remain unconcerned with those parts of our society which hurl a NO at every Christian principle we preach on Sunday? If our ideal consists in building fine personal character, by what strange twist of thought can we ignore that which distorts and perverts the characters we are attempting to build? We are the conservatives when we say that that cannot be ignored.

Let us face the fact that this contention that Christianity should not concern itself with all of life, is a relatively new idea. If during the Middle Ages or during the early days of this country when the settlers came, we had told these men that religion had nothing to say on business or politics, they would have thought that we were either heretics or crazy. Religion for them was not a service on Sunday morning at eleven o'clock, but a way of life that was to pervade the new world to be built on these shores. This attempt on the part of some to push the Church into a corner, is really an attempt to kill the Church, for it makes it appear to be a luxury which has nothing to do with the daily life of the average man. Business is extremely important, and work and wages take up a great deal of our time and thought; and if the Church has nothing to say about these things, then it is small wonder that some people have no interest at all in the teachings of Christianity.

Christianity is, by its very nature, a totalitarian ethic. If we but think, we can see that if the Church is to be the Church and remain true to itself, it must speak to all of life. It is the teaching of the Christian religion that God made the world. The same God made it who revealed himself in Christ Jesus our Lord. Since He made it, it will run properly only when it approaches to His will. Jesus did not reveal to us just another human opinion; He is the revelation of God, of what ultimately is. If a carpenter builds contrary to the laws of God in his work, we would all of us expect that his building would fall. He must, when he builds, govern himself by the rules that are given. The same is true of human life and the society which we hope to build. Either industry will build according to God's plan for it and according to the true nature of man, or that industry is doomed.

Let me give just one vivid example. The Church teaches in the spirit of her Lord that business was made for man, that all of the things

in the natural world around us are to be used for man; man is not to be used for them. Now in a sweat shop or in an underpaid industry, we see precisely the opposite in practice; here men are being used for the sake of the machines and for the sake of profit. How can a man look at nature, at God's will for nature, at God's will for human life, and not speak on that? This is not just your opinion and my opinion; we do not just think this is wrong. If the Christian religion is true, then when we damn that sort of thing and ask for a change, we are asking in the name of God.

A second article by Mr. Emrich will appear in THE WITNESS for June 5th. This article, as well as the one next week, is based upon articles 1-6 of the Maltvern Manifesto, which may be secured from THE WITNESS, 6140 Cottage Grove Avenue, Chicago, at 5c for single copies \$1 for 100 copies.

FOR DISCUSSION

1. When Mr. Emrich says that the CLID is a very conservative organization what does he mean?
2. Do you think that the Church should concern itself with economic and political questions?
3. What in present day society works against brotherhood?
4. If the Christian ideal is to build character name some of the things in our life which distorts and perverts character?
5. When Mr. Emrich says that Christianity is a totalitarian ethic what does he mean?

Hymns We Love

"THERE is in it something like the sound of Alpine avalanches or the first murmur of earthquakes; in the very vastness of which dissonance a higher unison is revealed to us". This is Thomas Carlyle writing of Luther's great hymn. Stirring, deep, and tremendous, it carries an eternal challenge to tyranny. It is perhaps an indication that our faith has not penetrated beneath the surface of life that this is not among our half-dozen most sung hymns. In Germany and Scandinavia is it *The* hymn. From the fatal field of Lutzen to those who contend now for the Church of God, it is confident, courageous.

But though the world with devils filled,

Should threaten to undo us;

We will not fear, for God hath willed

His truth to triumph through us.

Let goods and kindred go,

This mortal life also;

The body they may kill:

God's truth abideth still,

His kingdom is forever.

—CHARLES GRANVILLE HAMILTON.

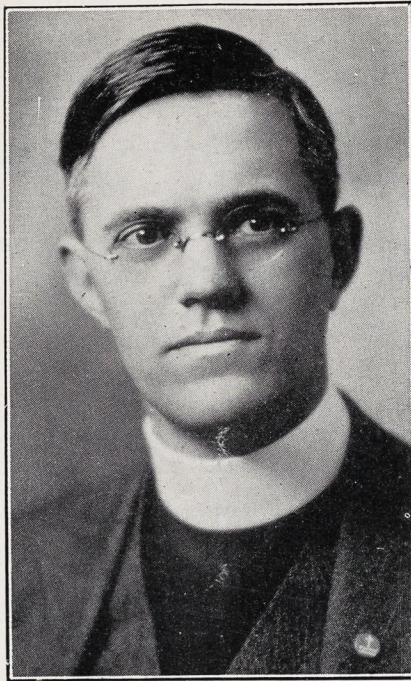
MANY THOUSANDS WILL ATTEND THE SUMMER SCHOOLS

Ranging from graduate schools for adult Church leaders to summer camps for tiny tots, fully 25,000 people will soon be enrolled in Church schools throughout the country. There are to be ninety-four of them, with experts giving instruction in the many subjects relative to Church life. It is obviously impossible for THE WITNESS to present the programs of all of them, or even to list the conferences, but we do herewith present a few highlights, particularly of the national conferences.

Kanuga has come to be recognized as one of the most important conference centers of the Church, for it is there that conferences are held pretty much throughout the summer, starting with a retreat for women on June 9 and ending with a camp for boys at the end of August. The big affair at Kanuga is the adult conference which opens on July 14 and ending on the 25th, with a special school for the clergy held at the same time. Among the lecturers are such notables as Bishop Dandridge of Kentucky; the Rev. Arthur M. Sherman of the Forward Movement staff; the Rev. James Thayer Addison, vice-president of the National Council; Bishop Gravatt of Upper South Carolina, Bishop Gribbin of Western North Carolina, Bishop Darst of East Carolina, with scores of specialists, both men and women, presenting courses of various phases of Church school work. The superintendent of Kanuga, which is near Hendersonville, N. C., on a nice lake, is the Rev. A. Rufus Morgan of Franklin, N. C. to whom you should write for a program if you are interested in spending a week or two with congenial Church people at a beautiful spot.

Shrine Mont is another Southern Conference center that attracts people from all over the United States and which also has a number of conferences—as a matter of fact has already had one for the young people of the province. Shrine Mont is at Orkney Springs, Virginia, and the director for all of the conferences is the Rev. Edmund L. Woodward. Perhaps the outstanding event of the summer at Shrine Mont is the Seminar for Clergy which opens on July 14th and runs through the 25th. On the faculty: the Presiding Bishop; his brother, Bishop Beverley Tucker of Ohio; the Rev. Bayard H. Jones of the Sewanee Seminary; the Rev. Walter H. Stowe, the president of the Church Historical Society; the Rev. G. M. Brydon, historiographer of the diocese of Virginia; the Rev. Howard V. Harper and the Rev. James W. Kennedy.

Sweet Briar, another national con-



BISHOP GRIBBIN
To Lecture at Kanuga

ference, opens on June 30th at Sweet Briar College, Virginia, with Bishop Phillips of Southwestern Virginia as the president and with the Rev. Moultrie Guerry of Norfolk as chaplain. The dean is the Rev. Charles F. Pennington of Wilmington, Delaware, who has worked out an entirely new plan for the conference this year. Instead of dividing into seminars on various subjects the entire conference is to study the task of the Church. Presiding Bishop Tucker is to give two lectures at the opening on the general theme, after which Mrs. Harrison Elliott, an expert in religious education and on panel discussions, will lecture on how individuals can relate their special interest to the whole task of the Church. After this the conference is to divide into five seminars devoted to different topics—with a lot of top people on how to do the teaching, including Dean Haines of Louisville; Bishop Ludlew of Newark; the Rev. A. T. Mollegen of the Virginia Seminary faculty; Vice-President Sheerin of the National Council; the Rev. E. A. deBordenave of Alexandria; Miss Elizabeth Frazier of Philadelphia; Dean Zabriskie of the Virginia faculty; the Rev. Charles Taylor of the Cambridge faculty, Miss Helen Washburn of Philadelphia.

Another outstanding conference is the one held at Hobart College, called the Finger Lakes Conference which meets this year from June 22 to July 3rd. With the Rev. Angus Dun, dean of Cambridge Seminary, as chaplain and with a faculty of fourteen leaders, courses are offered

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

EDITED BY WILLIAM B. SPOFFORD

Miss Adelaide Case, professor at Teachers College, Columbia University, has accepted an appointment as professor of religious education at the Episcopal Theological Seminary, Cambridge. Miss Case is well known throughout the Church for her writing and teaching. In recent years she has been the educational advisor to the national Woman's Auxiliary, is the director of the Religious Education Association, and has served for many years as a member of the executive committee of the Church League for Industrial Democracy. Commenting on the appointment Dean Angus Dun said, "It is generally agreed that one of the weakest points in the work of the Church lies in the field of religious education. Many are defeatist in their attitude toward the whole problem. Our seminaries have done little to meet the need. We rejoice that Miss Case shares our belief that the strategic point at which to make an advance is in the education of the clergy. It is expected that an important part of her work will be the guiding and counselling of the theological students in their work as Church school teachers during their course. The appointment of a woman to the regular faculty of one of our seminaries is a new departure. This is a happy opportunity to recognize the contribution of women to the life and thought of the Church."

* * *

Van Keuren Address Is Condemned

The Fight for Freedom Committee, of which Bishop Hobson of Southern Ohio is chairman, is all out for America going to war, but they found it impossible to go along with the Rev. Floyd Van Keuren, social service secretary of the diocese of New York who condemned labor unions in the name of defense in an address last week (WITNESS, May 22). The committee therefore broadcast, with approval, an editorial that appeared in the Louisville Courier-Journal, which stated: "We believe that the strike situation is as simple as this; if labor felt that equality of sacrifice were being demanded of the whole country, labor would be proud to bear its part in the common sacrifice of all citizens for America. But labor, not being stupid, knows that at the moment there is no equality of sacrifice. Most of the critics who are blaming labor for its lack of patriotism are men whose chief sacrifice to date is that they are making more money than they made a year ago. To many of

these men America's war effort combines the best features of a minor boom, which brings in money, and a community chest campaign, which makes them feel virtuous. So long as our war effort is on this level, why should not labor demand that it too participate in the higher profits of this fat year before the higher taxes are imposed on all."

A group of clergy in New York also were greatly concerned over Mr. Van Keuren's address, meeting the day following the convention to take whatever action they could to persuade the public that his remarks did not represent the mind of the convention.

* * *

Convention of East Carolina

Declaring that "Truth seems to be suspended in its dying agony on the cross of hatred and injustice" Bishop Darst told the convention of East Carolina, meeting at Elizabeth City on May 14th, that nevertheless "the cross will triumph." He declared that the world situation presents a great opportunity for the Church and called upon all people "to serve in this hour of tragic heart-breaking world disaster." The business of the convention was largely routine.

* * *

Never Too Late for Confirmation

Amanda Comins, Ely, Nevada, ninety-two years old, has just been confirmed by Bishop Jenkins.

* * *

Church for Negro Congregation

St. Agnes' Church, Miami, has purchased a lot in the neighborhood of a federal housing project for Negroes on which they hope soon to build a church.

* * *

Military Affairs Chief Topic At Pacific Synod

When the synod of the province of the Pacific met on May 14th in Portland, Oregon, the delegates concerned themselves chiefly with the war situation and national defense. Chaplain Bill Patrick got resolutions passed calling for support of chaplains; Bishop Jenkins of Nevada introduced a resolution, which passed, approving Britain at war; Bishop Block of California, in a sermon couched in military terms, called upon the Church to abandon its war of position and to engage in a war of movement. The youth movement in the Church and work with college students received a good deal of attention. There were 450 persons at the synod dinner where addresses were made by Bishop Gooden of Los Angeles, Miss Rebekah Hibbard, a member of the National Council and Mr. W. S. Gilbert of Spokane. Others to address the synod were Bishop Remington of Eastern Oregon; the



KEELER AND EASTON
Leaders at Wellesley Conference

Rev. Ronald Merrix of Oakland; Bishop-Editor Irving P. Johnson; Miss Ruth Shirley of Houston, Texas; Bishop Sanford of San Joaquin; Miss Anne Patton of Los Angeles. There was also an address by Bishop Parsons of California in which he urged favorable action on the concordat with the Presbyterian Church.

* * *

Roll Call Cards Presented At Service

At St. John's, Sharon, Pa., where the Rev. Harold J. Weaver is rector, people brought their roll call cards to a service and placed them in basins as they came to the altar. There were 425 cards turned in, with Rector Weaver writing that "It was a thrilling sight to see those people lining up at the altar rail to witness publicly that they are on God's side."

* * *

Lexington to Organize Its Laymen

A committee of five laymen was elected at the convention of the diocese of Lexington, meeting May 14th in Christ Church, Lexington, charged with the responsibility of organizing the laymen of the diocese. Bishop Abbott, in his address on "The Old Church in a New Time," said that the Church must meet the apathy of men today with a vigorous program, and

called for the application of Christian principles to every department of life. At the Auxiliary meeting there was an address on Malvern by the Rev. R. W. Baxter of Frankfort, with a copy of the Manifesto, published by THE WITNESS, distributed to each delegate.

* * *

Alabama Seeks More Communicants

A thousand new communicants in the next twelve months is the goal set by the clergy of Alabama as the result of a conference held at Battles Wharf from May 14 to 17th. The chairman was the Rev. William H. Marmion, rector of St. Mary's, Birmingham, who is also the chairman of the Forward in Service commission of the diocese. Featured on the program were addresses by Dean Fleming James of the theological school at Sewanee and the Rev. David Covell of the Forward Movement staff. Bishop Carpenter announced good results from the roll call, with plans made to follow up with an active program.

* * *

Rochester to Discuss World Affairs

When the convention of the diocese of Rochester meets June 3-4 Bishop Rheinheimer is to lay special emphasis on the need of parish programs built on the personnel inventory taken in connection with the Roll Call. Another feature of the convention will be an address by the consultant on industry of the National Council, Spencer Miller Jr., on the Meaning of Malvern. The Auxiliary, meeting in convention at the same time, will hear addresses by Miss Hallie Williams, former head of St. Agnes School, Japan, and Miss Elsie Hutton, president of the Auxiliary in the province.

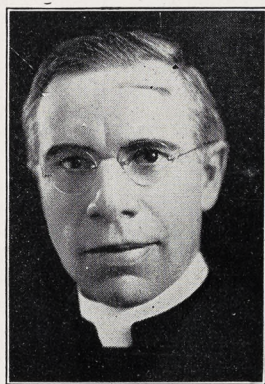
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Bishop Manning to Continue As Diocesan

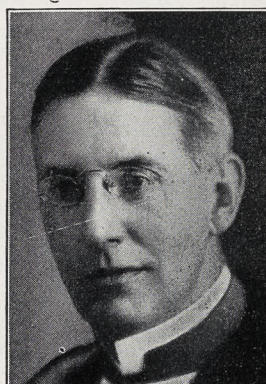
Bishop Manning of New York announced to the convention last week in New York that he plans to remain as head of the diocese. "I find it difficult to believe that this is the 75th



SPENCER MILLER



DANIEL MCGREGOR



BISHOP PARSONS

Leaders at Church Conferences This Summer

year of my age. As to that I will only say that I am not at present conscious of any disabling infirmities and that I hope to continue my work with you as bishop of this diocese as long as I am granted health and strength sufficient."

* * *

Newark to Aid Conscientious Objectors

The diocese of Newark at its convention adopted a resolution calling for the appointment of a diocesan committee of two clergymen and two laymen to help any communicant whose status has been adjudged by his local draft board to be that of a conscientious objector. It is the first diocese, I believe, to take such action.

* * *

Pageant On Expansion of the Church

A pageant was presented on May 18th in the bishop's garden adjoining Trinity Cathedral, Phoenix, Arizona, presenting the expansion of the Church throughout the world. It was presented by members of the Church school of the cathedral and began with a scene showing John the Baptist and ending with scenes showing what Church people should do for missions today. The cathedral school, incidentally, now has an enrollment of 650 pupils.

* * *

Annual Pilgrimage of Brotherhood

The annual Brotherhood of St. Andrew pilgrimage to Williamsburg and Jamestown, Virginia, will take place this year June 14 and 15. Leaders will be the Rev. C. Leslie Glenn, rector of St. John's Church, Washington, D. C., and president of the Church Society for College Work, and the Rev. Francis H. Craighill, rector of Bruton Parish Church, Williamsburg. The pilgrimage is for all Churchmen, whether or not they are members of the Brotherhood of St. Andrew. It is conducted for the purpose of celebrating the Holy Communion at the Robert Hunt Memorial Shrine on Jamestown Island which commemorates the first communion for the first permanent English settlement in America.

* * *

Richmond Sends Forth Messengers

The parishes of Richmond, Va., joined forces for a service at which Bishop Tucker commissioned the 700 messengers of the Forward in Service Roll Call. The Rev. C. Leslie Glenn of Washington, D. C. preached.

* * *

New Prayer Book for Haiti

Bishop Carson is now busy distributing the new Prayer Book, recently translated by Dean Benedict of Port au Prince. It meant more than merely putting it into French he



The Presiding Bishop and Professor Charles Lowry of the Virginia faculty in an Off-Moment at a Church Conference.

says. Flag Day is a big affair in Haiti so the book has collect, epistle and gospel for *Fete du Drapeau*. Then too there is *Fete de la Liberation* that received similar treatment, and since there is no army in Haiti the prayer is *Pour la Garde*. There were a lot of other changes too, all resulting in a book which is beautifully printed, faithful to national aspirations and true to the teachings of the Anglican communion.

* * *

San Francisco Parish Has An Institute

Trinity, San Francisco, where the Rev. Donald M. Brookman is rector, is having a five weeks' institute. It opens with a short service, and then they divide into four groups. The men are discussing "This business of being a Christian;" the women "Our opportunities" with stress on problems arising from the war, juvenile delinquency, race questions, missions. The young people have a group of their own to discuss the history of the Church, the Prayer Book, the teachings of Jesus, and finally the church school teachers meet to learn how better to do their jobs. There is a different leader each week for each group, and then open discussion.

* * *

Shirley Ann Wants Publicity

Shirley Ann Cochrane writes me a little note from St. Paul's Church, Lansing, Michigan, to tell me that she is in charge of publicity for the youth group of the parish and suggests a bit of news for these columns. "We have planned a corporate communion and breakfast for all young people from the ages of 14 to 25 for Youth

Day, June 1. Also we are honored in having Mr. Harry Whitley of Wayne University as our speaker. If this is not the type of material you need would you please write and tell me what you desire. Thank you ever so much." And thank you too, Shirley Ann. Of course what people would like to know is, who Harry Whitley is—a professor, a football player, or what—and have you any idea what he is going to talk about? Where, When, Who, What, Why, are good questions to answer in a news story.

* * *

Samuel Thorne Makes a Call

Mr. Samuel Thorne, prominent layman of New York, lives in Harrison where he is warden of All Saints' and was one of the messengers for the Forward in Service roll call. He says that he had "many very interesting experiences. Perhaps the most interesting was a call on a young couple, both college graduates. They have two children in Church school but they are not actively interested in the Church." However as Mr. Thorne presented the program both became more interested until, to quote: "I tore myself away, with difficulty, after an hour. Both wanted to sign the enrollment card and I am sure that in this case new Church interest has been roused and that some very special talents can be put to use effectively in the work of the parish."

* * *

Michigan Women Consider the Migrants

The Auxiliary of Michigan, meeting at the same time as the convention of the diocese in Detroit, May 14-15, heard about the migrants of their own state from Mrs. Franklin Hepburn of Detroit, with many of the women signing a petition to the federal government, asking for greater consideration for these workers, particularly in the way of better living conditions. There was also a stimulating address on "Training for parish leadership" by Evelyn Buchanan, the director of Christian education in the diocese of Pittsburgh. Another highlight was an address by Mrs. Harold E. Woodward of St. Louis on the work of women and of young people in the Church.

* * *

Youth Stressed in Michigan

When the convention of Michigan met at the Cathedral, Detroit, May 14-15, there was emphasis on youth. For the first time in the history of the diocese, a diocesan Youth Congress was held, attended by delegates from all the parishes and missions. They took action to sponsor an annual Whitsunday communion; to promote a youth Sunday in September with a special offering a part of it; to use the study material issued by the na-

tional youth commission; they planned regional meetings for the training of leaders; they approved a diocesan secretary for youth work as soon as the cash can be raised.

* * *

So He Got a Yorkshire Pork Pie

The Rev. John Wyld, retired canon of Ripon, celebrated his 100th birthday the other day—he is said to be the oldest clergyman in England. He is famous throughout Yorkshire for his fifty years as vicar of St. Saviour, Leeds. The King sent him a birthday telegram and so did Lord Halifax—which was nice—but the best was a Yorkshire pork pie sent by some of his north country friends.

* * *

Channing Lefebvre Resigns As Trinity Organist

Channing Lefebvre has resigned as organist and choirmaster at Trinity Church, New York, to accept appointment as master of music at St. Paul's School, Concord, New Hampshire. His resignation is effective September 15 and no successor has yet been named. He is distinguished as a composer as well as an organist and is the head of the American Guild of Organists at the present time.

* * *

Reception of Gardiner M. Day

A farewell reception was tendered the Rev. and Mrs. Gardiner M. Day the evening of May 18th at St. Stephen's, Wilkes-Barre, Pa. They left this past week to take up their new work at Christ Church, Cambridge, Massachusetts.

* * *

Series of Sunday School Leaflets

The Rev. W. E. Johnson of San Benito, Texas, brother of Bishop-Editor Johnson, is the author of a series of Sunday School leaflets for the use of teachers who wish to teach practical rather than academic les-

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| Total | \$82.50 |

sons. There are sixty-three in the series. Samples will be sent on request by addressing a postal to Mr. Johnson. "The stories told by an active worker," writes Bishop Johnson, "should have far more effect than relating the story of the finding of Moses in the bullrushes by Pharaoh's daughter."

* * *

Urges Proper Methods in Raising Money

Bishop Brown in addressing the convention of the diocese of Southern Virginia, meeting at Portsmouth, May 13-14, condemned the raising of money by methods that are open to question—methods which "fail to train and educate men and women to know that the cause of Christ is worthy of sacrifice." He described the Forward in Service movement as

an effort to deepen the spiritual life of communicants and to present to society an ideology that comprehends the life of man as part of a great whole.

* * *

Convention of Diocese of Western Massachusetts

The highlight of the convention of the diocese of Western Massachusetts, meeting May 20-21 in Springfield, was the address given by Bishop W. Appleton Lawrence at a great service held on Tuesday evening. He dealt with the present world situation and with the part that the Church must play in it. The address was broadcast. The convention concerned itself chiefly with routine business.

* * *

Army Camps Increase CMH Opportunities

New problems and opportunities arising in connection with army camps and defense industries, especially as they affect girls and young women, are adding appreciably to the work of the Church Mission of Help, the executive, Miss Edith F. Balford, informed members of the C.M.H. National Council meeting in New York City May 12. The Connecticut diocesan Church Mission of Help is recognizing such an increase in opportunities for service to girls, both in the industrial cities and in the New London naval base area, that it is trying to increase its membership in order to finance an additional worker. A C.M.H. worker is on leave from the New Jersey diocesan staff to work at Camp Dix and has had many requests for counsel from the

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| Junior Conference, June 14-27, Cost..... | 20.25 |
| Young People's Conference, June 28-July 11, Cost..... | 22.25 |
| Cub Camp, June 28-July 11, Cost..... | 18.25 |
| Laymen's Conference, July 11-13, Cost..... | 4.75 |
| Adult Conference, July 12-26, Cost..... | \$29.25, 25.25 |
| College Conference, July 12-26, Cost..... | \$29.25, 25.25 |
| Clergy School, July 14-26, Cost..... | \$24.25, 15.25 |
| Midgets' Camp, July 12-26, Cost..... | 18.25 |

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men there in connection with their families at home. Many queries are received at the national C.M.H. office from clergy who are members of various committees in their local communities and are calling for help and advice as they become increasingly alert to social problems, especially among young girls who have left home to work in taverns or elsewhere in new abnormal environment. An increase in the national C.M.H. staff will be an absolute necessity if these calls for help increase, as they are likely to do, Miss Balmford told the Council.

* * *

Commencement At Kenyon College

Presiding Bishop Tucker is to deliver the address at the 113th commencement of Kenyon College on June 9th, when 55 students will receive degrees, and five others will receive degrees of bachelor of divinity for having completed their three years at Bexley Hall, theological school of the college. The baccalaureate sermon is to be preached by President Gordon Keith Chalmers of Kenyon on June 8; while on the same day Bishop Tucker of Ohio is to ordain to the diaconate several Bexley men. The sermon at this service will be preached by the Rev. Daniel McGregor of the General Seminary faculty. One of the highlights of the commencement will be the acceptance by the college of a small Speech Building, containing a college theatre.

* * *

Retreat for Companions

Women of the Church are invited to attend a week-end retreat to be conducted by the Rev. David W. Norton Jr., of the staff of the Advent, Boston, on June 21-23. It is to be held at Adelynrood, South Byfield, Mass., the center of the Society of the Companions of the Holy Cross.

* * *

A New Parish in the Philippines

Among the sixty missions in the Philippines the first to become a parish, except the cathedral, is St.

Stephen's, which is a parish for the Chinese presided over by the Rev. Hsi-Jen Wei. "St. Stephen's is old enough to be able to support itself," writes Mr. Wei. "It should feel ashamed to receive financial aid from the mother Church. In view of this fact the mission made up its mind, on the one hand to thank the mother Church for her generous support for so many years, and on the other hand to tighten the belt and to start out for a courageous trial of self-support." Mr. Wei has been around. His father was a catechist (lay worker) in Kukien under the English Church. He attended Trinity College, Fooshow; then went to Sian to teach in a mission school; then he taught at Kaifeng in the Canadian diocese of Honan. After that he studied at St. John's University, Shanghai; became the first rector of Trinity Cathedral, Kaifeng; then studied a year at Wycliffe College, Toronto, and took a fling at social work in Cincinnati. He returned to Kaifeng for another five years and then worked for a time in his native province of Fukien before going to the Philippines.

* * *

An Interesting Church in Kansas

Building a backyard church and conducting services there was the summer occupation of one nine-year-old girl, and her friends. This young member of St. Paul's Church, Manhattan, Kansas, gathered her playmates in the neighborhood to build a church, recite the Ten Commandments, the Creed, the Lord's Prayer, and sing Holy, Holy, Holy.

The open-faced play church was originally part of a movable shed. The children papered and painted it and arranged an altar. The boys made a cross which, covered with gold tinsel paper, shone brightly in sunlight and moonlight. In the public school the children had learned about

stained glass windows, so they used their painting skills to make one for their church. The hymn singing was

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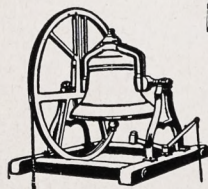
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Church was scheduled to start at nine o'clock every morning but some of the children too young to tell time began coming before eight, so church was repeated as often as a new congregation appeared. Gradually some of the boys as big as twelve years came around, and were much surprised to find that the little ones knew the parts of the service better than they did. At times parents and grandparents were brought to church, which by the end of the summer became a neighborhood institution.

Nor did sunset end the church day. A string of Christmas tree lights made the church usable up to bedtime. One night, quite late, one small boy was discovered kneeling alone for his night prayers.

* * *

Presiding Bishop On International Broadcast

Presiding Bishop Tucker is to give one of the international broadcasts planned by the International Religious Broadcasting Committee, which a number of church organizations are sponsoring. The program covered 26 weeks, with a broadcast each Sunday from 1:45-2 p.m. Eastern daylight time. They are rebroadcast by short wave throughout England and Europe. The date of Bishop Tucker's broadcast has not yet been determined.

* * *

What Is the Job of a Parish?

Here are some questions that adult Church people might find it profitable to answer. Why do we have a parish church? What does a church do that no other organization can do? What is the job of our parish? What is each member's responsibility in our parish? At St. Luke's, Montclair, New Jersey, where the Rev. Luke White is rector, the children in the junior and senior grades of the Church school wrote essays, passed resolutions, made up slogans and drew charts on these topics.

* * *

Learning About Their Fellows

Persecution of the Jews aroused the interest of a sixth grade group in St. Paul's Church, Augusta, Georgia, the Rev. Hamilton West, rector. In order to find out more the group asked the Rabbi of a nearby synagogue to come and answer their

questions. Later they eagerly accepted an invitation from the Rabbi to visit the synagogue's religious school and see the informal dramatization of the Festival of Purim. They attended a class on Jewish festivals. The group now is busy making a chart of Christian and Jewish festivals and planning a dramatization of Christian festivals for the synagogue class.

"This experience," writes Miss Emma Twigg, educational adviser at St. Paul's, "has made us feel encouraged about the possibility of breaking down barriers and replacing them with understanding and appreciation."

* * *

Bishop Sterrett Urges Study of Malvern

Bishop Sterrett in addressing the convention of the diocese of Bethlehem, held at Reading, Pa., said that "there is strong reason for realistic thinking about the kind of a world we hope to see after the war and for such planning as will insure the influence of Christian principles in that world." Declaring that he disagreed with parts of the Malvern Manifesto he nevertheless wished to "applaud heartily much that it offers" and he recommended it for sincere and prayerful thought. Stating that he believes that England is fighting "our battle as well as theirs," Bishop Sterrett also said that "There is room for difference of opinion among men of good will as to how we can most

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effectively resist aggression and help those who are struggling to maintain world freedom and we do well to insist on the right of free men to speak their mind even though their views are not ours, for that is the heart of democracy."

* * *

Convention of Connecticut

Bishop Budlong, addressing the convention of the diocese of Connecticut, meeting on May 20th in Hartford, urged all out aid for Britain, and the convention approved by unanimous vote a cable to the Archbishop of Canterbury praising the British people for their "struggle against aggression which threatens Christian civilization throughout the whole world." The speakers at the convention dinner were the Presiding Bishop and former Governor R. E. Baldwin.

* * *

Synod of Province of Southwest

The synod of the southwest, meeting at Tulsa, Oklahoma, May 13-15, adopted a resolution urging the study of the Malvern Manifesto. Previously Bishop Quin likened Hitler to a "mad tiger out of his cage" in an all-out for war speech. But the Rev. Charles C. Wilson of St. Louis, in introducing the resolution on Malvern, declared that "this isn't a case of a mad dog loose on civilization, but a disease inherent in our whole fabric of civilization."

* * *

Church Pension Fund Issues Report

The annual report of the Church Pension Fund, just issued, shows assets of \$35,052,157 with liabilities of \$32,530,892 at the end of 1940. The Fund is now paying pension benefits to retired clergymen and to widows and orphans at the rate of \$1,390,746 a year.

* * *

How Many Questions Can You Answer?

A few weeks ago we ran here a list of questions on the Church by Bishop Gardner of New Jersey. People wrote to say that they had a lot of fun trying to answer them. One family even had a little party with friends invited in for a

"spelling bee," only with Bishop Gardner's questions asked instead. Here is another set—this time by Bishop Bland Mitchell of Arkansas:

1. Give the complete title of the Prayer Book. Where is it found?
2. Does the Prayer Book include

the Psalms of David?

3. Define the word "Common" as used in the title of the Prayer Book.
4. What is the date of the latest revision of the Prayer Book? What is the date of the first American edition?

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

Chapel of the Intercession
Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York
Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M. Thursday 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 10:00 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

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

St. Bartholomew's Church
New York

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11 A.M., Morning Service and Sermon; 4 P.M., Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
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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.
Thursdays 12 noon—Holy Communion.

St. Paul's Chapel
Trinity Parish
Broadway and Vesey Street
New York
Sundays: 9:45
Weekdays: 8, 12 and 3

St. Thomas Church
Fifth Avenue and 53rd Street

Rev. Roelief H. Brooks, S.T.D., Rector
Sunday Services, 8 & 11 A.M. & 4 P.M.
Daily Services,
8:30 A.M. Holy Communion
12:10 P.M. Noonday Service (except Saturdays)
Thursdays, 11 A.M. Holy Communion

Trinity Church
Broadway and Wall Street
New York

Rev. Frederic S. Fleming, D.D., Rector
Sundays: 8, 9, 11 A.M., 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral
Shelton Square
Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M. and 5:00 P.M.
Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services, 8:00, 9:30, 10:05, 11 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. 12:35 p.m. Noonday Service.

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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5. Give one good reason for having a "Certificate" printed in the Prayer Book.

6. Look at the Table of Contents: Can you make a reasonable, logical, orderly division of it? If so, in your own words, list the general divisions.

7. Quote what the Prayer Book says about Hymns and Anthems to be used in Church.

8. Is the congregation expected to join heartily in singing the hymns? Or in saying and singing the canticles?

9. List four ways of selecting the Psalms for a service, and give place where rule is.

10. What and where is "The Lecternary?"

11. Is it permissible to have only one Lesson at either Morning or Evening Prayer? Give authority for your statement.

12. Must the General Thanksgiving be said by the congregation in Morning and Evening Prayer?

13. After reading the General Confession in Morning Prayer, give the gist of it in your own words.

14. In the rubric over the General Confession, is the posture of the congregation defined? Is posture defined any other place in the Prayer Book? Where?

15. Should the congregation say "Amen" after the prayers? Why?

16. By what name is the ascription of praise at the top of page 8 generally known?

17. Where is the "Jubilate" found? The "Nunc Dimittis?"

18. How many Creeds are there in the Prayer Book? Name them.

19. When may the Penitential Office be used?

20. What is the most ancient regular service in the Prayer Book? Give another name for the Holy Communion.

21. What posture does the Prayer Book provide for the congregation at the beginning of Holy Communion?

22. When must the Ten Commandments be said? When must the first long Exhortation be said?

23. Is it ever permissible to use The Litany before the Holy Communion?

24. On what days must the Nicene Creed be said?

25. Is there any reference to a sermon in the Holy Communion service? In any other service? Which?

26. In the Exhortation on page 75, whom does the Priest invite to receive the Holy Communion?

27. Where are the "Comfortable Words" found?

28. What are the "Proper Prefaces"? Are there more than one provided for a Sunday?

29. In whose name does the Priest say the "Prayer of Humble Access"?

30. Where is the "Gloria in Excelsis" found in the Prayer Book?

31. What would you say was the main difference between the service of Holy Communion and the Communion of the Sick?

32. What are sponsors? What are their duties? Does the Prayer Book allow persons to be Baptized by immersion? If so, give reference.

33. What is the shortest service in the Prayer Book? What service does it complete?

34. Does the Prayer Book make provision for publishing the Banns of Matrimony? Where?

35. In the marriage service, does the woman stand on the Epistle or the Gospel side of the chancel? Give page supporting your answer.

36. Who kneels during the marriage service? When? What is a Nuptial Communion? Does the Church make any provision for it?

37. Does the Church pray for the departed? Why? Where are any such prayers?

38. According to the Office for the Burial of a child, how does the Church picture the condition of a child after death?

39. Is there any provision made for prayer to be used in a family? Where? Why?

40. Where do you find the "Collects"?

41. Is it true that the theme of the Epiphany Season is missionary? Prove statement.

42. When is Rogation Sunday? When are Rogation Days? Ember Days?

43. Why are the services found between pages 273-342 called "Occasional Offices"?

44. What is the source of the Offices of Instruction?

45. How many Psalms are there in the Prayer Book? Which is the longest? Shortest? Your favorite? How many can you recite by heart?

46. Where in the Prayer Book are the three orders of ministers found listed? Name them.

47. Make a freehand drawing of a Church building showing where each service in the Prayer Book takes place.

MANY THOUSANDS WILL ATTEND SUMMER SCHOOLS

(Continued from page 8)

on worship, belief, Bible, education, parish programs, the Church in society. One of the features will be the evening meetings with "The Church and Civilization" the central theme, with lectures by the Rev. Niles Carpenter of Buffalo University; William A. Eddy, the president of Hobart, and Thomas E. Jones, president of Fisk University, Nashville.

At Silver Bay from June 30 through July 9th experts of the various churches will gather to "Interpret the South Atlantic Area," when the tasks and opportunities of the Churches in South America, Africa and the Caribbean will be discussed.

In New England, as in former years, there will be two national conferences, the one long famous at Wellesley College and the one particularly for youth held at St. Paul's School, Concord, New Hampshire. These conferences will be dealt with in a later number of THE WITNESS. There is also a conference for youth at Avon Old Farms, Avon, Connecticut, sponsored by the diocese, where courses are to be offered on Christian ethics, the Prayer Book, Church history, New Testament, missions, the care of the altar, the creed, story telling, symbolism, music. It is to be held from June 22nd through the 29th.

In the mid-west, the south, the Pacific Coast—in fact throughout the nation—regional and diocesan conferences are being held, most of them opening on some beautiful campus immediately upon the ending of the academic year. All of them offer instruction and, equally important, recreation and Christian fellowship. So attend if you can to learn and have fun, asking your rector for a detailed program of one of the conferences near at hand if you cannot attend one of the larger national conferences.

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A letter from Kimber Den is in "Talking It Over" this week. A donation of \$250 was sent to him last week by Clipper. Another donation will be sent as soon as a sufficient sum has been received.

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