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The WITNESS

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MAY 7, 1942

SHARECROPPER CHILD
WITH A FUTURE NONE
TOO BRIGHT
(Story on eleven)

THE GOSPEL FOR TODAY

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK
Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

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

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

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

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

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street

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

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.

The Church is open daily for prayer.

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Madison Avenue at 71st Street
New York City

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

8 A.M.—Holy Communion.

9:30 A.M.—Church School

11 A.M.—Morning Service and Sermon.

8 P.M.—Choral Evensong.

H. C. Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL

TRINITY PARISH
Broadway and Vesey Street
New York

Sundays: 9:45

Weekdays: 8, 12 and 3

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Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M. Holy Communion.

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The Rev. Donald B. Aldrich, D.D., Rector

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.

Daily: 8 Communion; 5:30 Vespers.

This church is open day and night.

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Shelton Square

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Sunday Services: 8 and 11 A.M. and 5:30 P.M.

Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from Sep-
tember through June, inclusive, with the
exception of the first week of January, and
semi-monthly during July and August, by the
Episcopal Church Publishing Company, for the
Church Publishing Association, Inc. SAMUEL
THORNE, President; WALTER KIDDE, Vice-
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The subscription price is \$3.00 a year; in
Bundle for sale at the Church the magazine
sells for 10c a copy, we bill quarterly at 5c
a copy. Entered as Second Class Matter, March
6, 1939, at the Post Office at Chicago, Illinois,
under the Act of March 3, 1879.

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Circulation Office
6140 Cottage Grove Avenue
Chicago, Illinois

Editorial Office
135 Liberty Street
New York City

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MAY 7, 1942

VOL. XXVI

NO. 3

SERVICES

In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.;
4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion
(7:00 on Wednesdays). 11:00 A.M. Holy
Communion on Wednesdays and Holy Days.
12:35 P.M. Noonday Service.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8 and 11 A.M.

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

Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger,
Dean

Sunday Services: 8 and 11 A.M.; 4:30
P.M.

Daily: 12:10, except Saturday.

Wednesdays: Holy Communion, 10 A.M.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

Rev. Theodore P. Ferris, Rector

8 A.M. Holy Communion; 11 A.M. Church
School; 11 A.M. Morning Prayer and Ser-
mon (First Sunday in the month Holy
Communion and Sermon); 8 P.M. Evensong
and Sermon.

Weekday Services: Tuesday, 7:30 A.M.
Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon, Holy
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Prayer.

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with the Rector, 4-6 P.M.

EMMANUEL CHURCH

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(Near the Public Gardens)

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Sunday Services: 8, 10:15, 11 A.M. and
4 P.M.

Class in "The Art of Living" Tuesdays
at 11 A.M.

CHRIST CHURCH

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The Rev. Thomas N. Carruthers, D.D.,
Rector

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young Peoples' Meetings.

Thursdays and Saints' Days—Holy Com-
munion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Prayer and Sermon
(Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

EDITORIAL

Principles and Personalities

AT THE RISK of being repetitious, THE WITNESS again points out the distinction between principles and personalities, and asks that this distinction be observed by those who seek to assess its editorial policy.

For example, among the many letters received about the editorial *Guiding the Spirit* (April 9) was one describing it as a "clever" attack on a distinguished priest and Bishop-elect, "with what other purpose than to put a stumbling block in his way?" And this despite the fact that the editorial referred to the Bishop-elect as "a Christian and a gentleman" and said, "We do not for a moment believe that he was aware that such a document as this (WITNESS, April 9) was in existence or was being circulated . . . let alone that he approved it." One of the editors, who was not present when the matter was discussed, replied that the document which aroused the indignation of his colleagues produced a similar reaction in his own mind, though he had no knowledge of the local circumstances, and added, "I fancy this to be a typical reaction among unprejudiced persons who are jealous for the honor of the Church."

Happily, we now enjoy the friendly concurrence of *The Southern Churchman* in the verdict of THE WITNESS upon this "sad offense", and *The Southern Churchman* also disclaims belief that the nominee had any idea that the document in question was being circulated. It is a matter of principle, and of the proprieties of Church elections, not of personalities.

So, too, in the case of the priest who has taken it upon himself to attend meetings where the question of joint ordinations is being discussed, and has tried to break up those meetings, repeating in the presence of an honored and distinguished guest the same slurs upon the Presbyterian ministry. THE WITNESS would have objected to the procedure just as much if a dignitary of the Roumanian or

other Orthodox Church had been insulted by slurs cast upon the ministry of his denomination of Christians as it does when the object of attack is the Church with which our own has officially expressed its purpose to achieve organic union.

And so, again, when a minister from overseas secures funds for the maintenance of work in his parish church without making arrangements with the ecclesiastical authorities in this country. The fact that he is charming, eloquent, sincere, and tells a profoundly moving story, has precisely nothing to do with the principle involved.

If we have failed even now to make this principle clear, the failure must be laid to the multiple personality of a collegiate board of editors.

Serving the Armed Forces

WHETHER a rector should resign his parish on entering the army or navy as chaplain is a question he alone must decide. Canon Bernard I. Bell, in a recent article in this paper, said that he should. An extended period of locum tenency may well be bad for any parish. The question nevertheless remains as to whether or not a chaplain should not receive as much consideration from a Christian parish as an employer is required, under the Selective Service Act, to give an employee. Most employers, as a matter of fact, vol-

untarily guarantee to give a man back his job once he is discharged from the service. But in at least one instance where this was not done, in the case of a man honorably discharged from the army, the government instituted proceedings in a Federal District Court on behalf of the soldier. Certainly the Church should do no less for its employees than a business man does voluntarily for his workers or is compelled to do by the courts. There are problems involved, in a parish as in a business, but certain it is that our parishes possess enough loyalty to the Church, as well as to the country, to contribute their rector's time if he is willing to invest that, and perhaps a great deal more.

"QUOTES"

IT WILL be said that uncompromising leadership will destroy the Church. As to the latter I should greatly prefer an internal disturbance that turned the Church upside down to this life of quiet gentility. It may be that the time has now come when it behooves a Church . . . as it once behooved an Individual . . . to die for the people. If the Church is never to pioneer in advance of public opinion and average morality; if its primary purpose is to provide a series of Prayer Book services for those who are that way inclined, it had better die that God may allow something more vigorous and more Christian to take its place.

—DICK SHEPPARD.

A Fine Little Book

ONE of the best little books on the Christian faith and its application to modern life is *The Gospel for Tomorrow*, which appears in the popular Penguin series and is being read all over this country. In this number of THE WITNESS we are publishing an article by the author of that book. He is the Right Rev. J. W. Hunkin, Bishop of Truro.

He visited this country a few years ago at the time of the 75th anniversary of the Evangelical Education Society, and spoke in Philadelphia and elsewhere. He is a scholar who knows how to speak ordinary language, and we are sure that

everyone who reads this article will want to read his book.

In a recent letter he writes: "This diocese has, so far, escaped comparatively lightly, I am thankful to say. We get a certain number of small raids, and a dozen or more places of worship and parsonage houses have been damaged. A certain number of people have been killed and injured too. But we have had some wonderful escapes. We are feeling very thankful. To have the U.S.A. fully engaged with ourselves in this great battle for the freedom of mankind is the greatest possible encouragement, and I hope we shall be brought together in indissoluble union."

The Gospel for Today

by J. W. Hunkin
*The Bishop of Truro,
England*

THERE can be no doubt that we have the responsibility and the privilege of being alive at one of the great critical periods in the history of mankind. Out of the present world-wide upheaval some new order will certainly arise, and it must be met by a new understanding of the eternal truth of the Gospel.

When the middle ages were brought to an end by the great outbursts of the fifteenth and sixteenth centuries, Erasmus, Luther, Calvin, Cranmer, met the new era with a re-discovery of the meaning of the New Testament doctrine of the Atonement. What we now need, I believe, is a fresh understanding of the New Testament doctrine of the Holy Spirit. If the watchword of the sixteenth century was "Back to the Cross," ours should be "Forward from Pentecost." The Epistles of St. Paul were the tracts for those times: the tract for ours is that most wonderful of all small documents ever written, the Fourth Gospel—the Spiritual Gospel, as Clement of Alexandria called it.

The Fourth Gospel surveys, *sub specia aeternitatis*, from the point of view of the eternal world, the brief earthly life of the *Word*; *the Word was made flesh*. But the Gospel does not stop with the past tense "was"; it goes on to the "here and now": here and now and henceforth the Word is with us, in and through the Paraclete, the Holy Spirit, who is another and yet not another. What we now need is a new understanding of, a fresh inspiration and dynamic from, the eternal, creating, sanctifying, divine Spirit. Tokens of the presence and activity of divine Spirit are plain in the world around us for all to see. Beauty and goodness are constantly coming into existence. It is natural to infer a divine Source, welling up unexhausted.

If there is, it must be greater than its products. Its highest product in the plane of existence familiar to us is to be found in man himself; and the creating Source cannot be lower in the scale of being than man himself: immeasurably higher, no doubt, but not lower. The highest excellence of man is centered in what we call his personality; and the excellencies of personality, whatever they may be, cannot be lacking in the creating Source. That may be, and, indeed, must be, more than personal, but certainly it cannot be less than personal. It is more correct to refer to "Him" than to "It." If then He exists, divine creative Spirit, it is plainly the highest wisdom of man, His creature, to ally himself with Him for all he is worth.

Here, I believe, is the central message of the Gospel for to-day: we are all to be "workers together" with God, each of us co-operating in the divine activity of creating and redeeming. That is our high calling, and we are to respond in absolutely the most thorough-going and whole-hearted way of which we are capable.

There are many hindrances, within us and around us. It is strange how they have arisen and developed. At this very moment the whole sky is overcast and tornadoes are sweeping the continents and oceans of the world, and darkening and distressing the whole mind and heart of man. Still, the mighty creative Spirit is at work, and our aim must be to give Him free course, first in ourselves and then through us to others. We are to be His

instruments: not passive, but actively co-operating, instruments. He depends on us: but not altogether. If we fail, He will not ultimately fail, but there will be unnecessary delay, avoidable evil. Practical religion, therefore, sees its task more clearly: it is to help men to be receptive to the influence and inspiration of the Spirit of God, and to co-operate fully with Him. Theology, similarly, is given a key to a truer interpretation of religious experience. The records contained in the religious library which we call the Bible, and all other records, are to be searched again for evidence of the manifestations and operations of the divine Spirit. This evidence shines by its own light and the results of reverent scholarship are not to be feared but eagerly welcomed. "Our sufficiency is of God; who also made us sufficient as ministers of a new covenant: not of the letter, but of the spirit: for the letter killeth but the spirit giveth life." (II Cor: iii, 5, 6).

DURING recent years a preparation for the Gospel, has been going on, and the world is now ready for a new proclamation of the Gospel with this new key-note and emphasis. Christian thought, where it is most alive, is moving that way. Even Barthian theology, always vigorous, though often obscure, points in that direction. The Russian theologian, Berdyaeff, has recently reminded us that the Holy Spirit fills a much larger place in Eastern than in Western thought. "Orthodox mysticism," he says, "seeks to acquire the grace of the Holy Spirit: here we find human nature transfigured, illuminated, and deified from within. Catholic mysticism is more Christocentric and eucharistic." Just now we are all eager to learn what we can from the Russian Church; and the fact that this element is so fundamental in its theology gives us hope not only of a closer approach to ourselves, but also of a termination to the hostility between the Soviet government and the Orthodox Church.

For it is very important to remember that the official Soviet philosophy is not mechanical materialism but dialectical materialism. According to mechanical materialism the world-process is without plan, without purpose, without direction: the universe and all things in it are one gigantic accident. But dialectical materialism asserts the contrary. It asserts that the character of the universe is such that all things move in accordance with a certain rhythm or law to which the name of dialectic is given. This dialectic rhythm is of such a nature that it necessarily results in progress—the conflict of opposites leading to a new and higher synthesis. It follows that individuals who apprehend this law can co-operate with the

cosmic process and become conscious instruments in the realization of the highest destiny of the human race. And that is surely a religious idea—the idea of co-operating with a progressive cosmic process: and by that idea thousands of Communists are inspired in Russia to-day. I venture to think it is bringing them near to the Kingdom of God; and we must hope and pray that soon they will take a further step. For, as we have already observed, that Power propelling the universe forward must not be less in value and significance, less in the scale of being, than the highest creature which has been produced in the course of the process, man himself, with what we call his *personality*. This Infinite Power cannot be less than Personal, and we are to ally ourselves with Him for all we are worth. We are to make it our aim to live for Him. He has a part for each of us to play, a life-work for each of us to do. We trust ourselves to Him. To Him we commit our cause. We know that ultimately His purpose will prevail. Whatever our particular job at this moment may be we can serve Him in that until we get a better—and His service is perfect freedom.

THIS has been an age dominated by natural science. Natural science, not theology or philosophy, ethics or the social sciences, has made the great hits. Natural science reduces everything in the material world, everything in the time-and-space order, ultimately to energy and organization; and at the same time points clearly to a great cosmic process which is progressive. There is a moving forward, under some immense propulsion. We cannot expect natural science to say more than that: but it does say that, and so leads forward towards this great religious conception of creative Spirit, the Gospel of the Holy Ghost.

Natural science is an outcome of the civilization of the West; and in Eastern religions we can discern a like tendency towards a similar conception of divine Spirit. In the University of Oxford there has recently been founded a chair of Eastern religions and ethics, and the first professor, Sir Sarpavelli Radhakrishnan published his important study on *Eastern Religions and Western Thought* in 1939. In it he writes: "In spite of all appearances to the contrary, we discern . . . a growing realization that there is a secret spirit in which we are all one, and of which humanity is the highest vehicle on earth, and an increasing desire to live out this knowledge and establish a kingdom of spirit on earth."

As never before, then, mankind has been prepared for the proclamation of the Gospel of the Holy Ghost; and that, I believe, is the gospel for

today. It is upon Christians that the honor of proclaiming and bearing witness to this good news must chiefly fall. For the Spirit of God is also the Spirit of Christ. To Him, says the Fourth Gospel, the Spirit is given not by measure but in its fulness and the Spirit abides in Him (John iii, 34; i, 32). The influence of the Spirit carries on the influence of Christ, the guidance of the Spirit continues the guidance of Christ. Conclusions reached under that guidance must be in line with what Christ Himself taught in the days of His flesh. Thus the New Testament must remain the classic of Christian teaching and must be regarded as setting a standard by which any subsequent teachings claiming to be of the Spirit must be judged.

As never before, Christ by word and by example made it clear that the appointed way for man is

the way of service and sacrifice. "Even the Son of man came not to have servants but to be a servant," He said, "and to give His Life" (Mark x. 45). All is service that makes the world better, that adds, however little, to the sum total of the good. And those who give their lives in this service find life itself: and those who refuse to give lose all. This is true; and Christ made this profound truth the very centre of His message and mission. It remains and will remain the centre of the Gospel of the Spirit, the touchstone of all right planning for the future.

With this touchstone in our hands we may go forward with confidence. Mists shroud the tops of the mountains: the path lies through a jungle. But the adventure is indispensable for our training, for the formation of character and the building up of personality; and the end is peace.

Five Proven Ways

by *Rose Phelps*
Executive Secretary of
the Church Congress

I TAKE it that every one of us has been hurt by somebody we love. We have been misunderstood, our actions or motives misinterpreted, or we have been belittled, neglected, ridiculed. Let us consider four different cases.

In the first case, he hurt you and never knew it. Under similar circumstances he wouldn't have been hurt, so it never crossed his mind that you might be. You understand and you love him, so you forgive him, perhaps with a wry smile.

In the second case, he knows that he has hurt you—and doesn't give a hoot. This puts you in a difficult position. How have you failed him that he shouldn't care? You love him just the same, you forgive him, but you realize that your relationship to him has a new brittleness.

The third friend knows that he has hurt you,

but he is so unsure of himself that freely to apologize would tear him to pieces. So he does little extra favors, hoping thus to persuade you to overlook his offense. You understand, you accept his favors, you forgive him.

In the fourth case he comes out frankly: "Gee, I'm sorry I said that! I didn't mean to hurt you. Will you forgive me?" That forgiveness affords you pure joy. You find too that your relationship with this "sinner" is thereby made stronger, happier, closer, more solidly enduring.

So with our relationship to God. We must often hurt Him without knowing it. Sometimes we don't care. Knowing we have done wrong, we make up amusingly fantastic reasons to prove to ourselves that it was quite all right to do what we wanted in that case. Or we're ashamed to acknowledge our fault, even to ourselves, and try to make it up to God by pleasing Him in some other way. At our best, however, we confess our wrong freely, say that we are honestly sorry, ask for His waiting forgiveness, look for better ways to serve Him—and feel new peace, new strength and warmth and closeness in our relationship with Him "Whose service is perfect freedom."

What is it in us that makes us sorry for having done wrong? Is it a moral sense developed in us as children by our parents' rewards and punish-

THE SANCTUARY

Conducted by *John W. Suter Jr.*

ALMIGHTY GOD, who makest the clouds Thy chariot and walkest upon the wings of the wind; have mercy, we beseech Thee, on our airmen, and when they are amidst the clouds and wonders of the sky, give them the assurance of Thy protection, that they may do their duty with prudence and with fearlessness, confident that in life or death the eternal God is their refuge, and underneath are the everlasting arms; through Jesus Christ our Lord. *Amen.*

—The Scottish Prayer Book

ments? Is it seeing the consequences of our sins falling on ourselves and others?

I submit that the reason lies deeper than these. Every baby that comes into this world, black or white or brown or red or yellow, is born with a desire to become more and more like God as revealed in Jesus Christ. God is, so to speak, native to our hearts. "For I am persuaded that neither death nor life nor angels nor principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The tremendous, incredible Good News that Jesus Christ came to earth to proclaim was that God loves sinners. "I came to save not the righteous, but sinners." Read the parables of the lost sheep, the lost coin, the prodigal son. Just as you forgave those who hurt you, so God forgives us, and is continually reaching out to draw us closer to Himself; to comfort, strengthen, inspire us. Because of that, we dare look confidently forward to growth in power, in courage, in grace, beyond our imagination. "For God hath not given us the spirit of fear, but of power and of love, and of a sound mind."

WHAT can we do to arm ourselves against further temptation and to ensure growth? There are five proven ways.

Worship: Worship at church services as part of a corporate group. Stretch your mind to consider the glory of God, His goodness, His loving-kindness. Offer your whole self to Him in the Holy Communion. Worship too by yourself. When you wake up in the morning, read the *Benedic, Anima Mea* on page 29 of the Book of Common Prayer. Turn your thoughts during the day into unceasing praise.

Prayer: Offer prayers of praise, thanksgiving, confession, petition, dedication, and especially of intercession. You remember that "the Lord turned the captivity of Job when he prayed for his friends." Jesus taught us not to confine ourselves to prayers for our friends, but to add prayers for our enemies. Are we not all children of one Father? Is He not always reaching out to all of us a friendly hand? Whenever you feel low, discouraged, critical, pray for somebody else. Your prayer is an answer to God's desire for that person's development.

Reading: Read the New Testament, the great chapters in the Old Testament such as Isaiah 40, the first part of Isaiah 6, the last four chapters of Job, the Book of Amos, and others. Read the lives and writings of the saints. Think about what you read and look for its special meaning to you.

Meditation: Compare yourself to God. Try to draw out from stories, statements, phrases found in your reading, a clearer understanding of God's ways and of your own life. Try to hear the Holy Spirit speaking within you. And be sure that every daily meditation closes with a definite resolution you intend to keep.

Groups: Join or make up a group of people who want to go further in their understanding and practice of Christianity, be it through corporate prayer and worship or meditation or study or discussion or all of them.

Nothing can stop the people who sincerely use these five tools; nobody can tell what profound influence they may exert on their times. Far more than guns or planes, today's world needs people who desire in their hearts to do the will of God, people who realize that, as the Presbyterian Westminster Catechism puts it, "The chief end of man is to glorify God and to enjoy Him forever."

Talking It Over

By

WILLIAM B. SPOFFORD

IN CANADA the other day I learned something about Bristol, England. It seems that Father Mervyn Stockwood, vicar of St. Matthew's, went one morning to say mass and found nobody there.

"If the Church is that unimportant," he mused over his tea and biscuits, "something is to be done about it." So Father Stockwood sent a hurry up call to his fellow vicar in the Redfield section of the city and to other ministers as well. Ever since, once each week, these parsons, two Anglican, two



Methodist and one Congregational, together with a number of their leading parishioners, meet together for worship, followed by a breakfast at which the needs of the district are discussed.

Each of the five churches once had a newspaper. They are now publishing one together—and a good one too—small, compact and full of Christian dynamite. The number I saw, for instance, had a piece in it by Archbishop Temple and also something by the Bishop of Bristol. There were letters too that are worth passing on. John H. Squire, chairman of the trustees of one of the Methodist Churches: "It is heartening to know that forward looking ministers and laymen are adventuring on bold experiments. The differences between us

are not to be ignored, but they are relatively insignificant when compared with the differences between our common faith and the secularism and paganism which confronts us."

A TRADE UNIONIST: "I welcome the united effort of the denominations in Redfield—I say this as a trade unionist whose motto is *unity is strength*. This should bring broader views, better attended services, and above all a Christian condition which may be likened to the brotherhood of man which must prevail before a nobler life and a better outlook for all can be obtained." And a person who signs as a "Factory Worker" speaks as follows: "With single organizations it isn't easy to get people either Church conscious or socially conscious, but with a united Christian Front the non-church people are beginning to open their eyes. They too want to be in on this big thing."

Here's one from a politician—a member of the Bristol City Council: "The Church has a great part to play in reconstructing our society on a basis of freedom and social justice. This task can be accomplished only if Christian people, whatever their particular denomination may be, learn to work together so that the full influence of the forces of creative religion can be brought to bear on governments." And finally a soldier of the Royal Air Force: "It is rather ironical that it has taken a war to bring the churches and chapels of Redfield together. But there are signs that people are waking up to the fact that the only hope for civilization lies in the practice of Christianity."

THE EXPERIMENT is new and therefore cannot be credited with many accomplishments, but these five Churches, under Father Stockwood's guidance . . . and I stress the word *Father* . . . do more than bring out a paper. The youth organizations are now meeting together as one society; union services are held regularly; a canteen is being sponsored jointly not alone for soldiers but for factory workers and others. And if certain members of the National Association of Manufacturers get disturbed occasionally at what I put in this column, they ought to be thankful that Father Stockwood isn't on this side of the ocean. He bawls out the British government for having aided Japan with supplies; tells Churchill that he ought to recall Lord Halifax; says that the churches are partly responsible for the war for not having dealt with such questions as hours, wages and unemployment; calls for the conscription of wealth; praises the Red Army . . . and—horrors . . . writes: "We have to acknowledge that communists have something to teach us Christians, namely, loyalty to a world-wide organization." Taking it all in all, I'd say that Father Stockwood is quite a guy.

page eight

JUST FOR LAY READERS

Conducted by F. C. GRANT

OUR old friend John dropped in at the office for a few minutes the other day. "Just see," quoth he, "what the Bishop has sent," and he flaunted a brand new Lay Reader's License before us. "I expect to exercise it, too," he added. "Exercise it?" we asked—"You mean you'll do the exercising." "No, no," replied John the jocular; "I mean to exercise the license — you know, poet's license, and all that. Just wait until I get among those wild tribes in the Old Testament, those Hivites, and Jebusites, and the rest. I'll exercise a reader's license all right—you won't know some of them when you hear them!"



"But, seriously," he went on, "Why don't you have some courses in the theological seminary just for Lay Readers? Perhaps there would be more of us, if we could only get some kind of training!" "That would certainly be desirable," we agreed. "The Church doesn't begin to use all of its potential man-power! But we aren't running a theological seminary, only a paper." "Well, then," he countered, "Why not at least run a correspondence course? You could do that through THE WITNESS, I should think. Why not give us half a column, now and then?—pointers, suggestions, criticisms, advice. We can take it, and will eat it up."

So off went our friend, "jubilant and jocular,"

HERE'S AN IDEA

ROGATION SUNDAY, May 10, is to be observed at the Church of St. James the Less, Scarsdale, N. Y. by the planting of trees and flowering shrubs in the churchyard and the rectory grounds. The shrubs and trees are a gift which the children make annually for the beautification of the church property. A litany is sung in procession to the places of planting and prayers are offered for the fruits of the earth. The Rev. J. Harry Price, rector, says of the occasion: "Since ancient times it has been the custom of Christian people to ask God's blessing upon the fruits of the earth. The annual Thanksgiving festival is made more meaningful and significant by the observation of Rogation Sunday, since Thanksgiving completes what is begun at that time."

THE WITNESS — May 7, 1942

as St. Augustine said of his companion, and left us with an idea. This column is for John, and others who may care to take the course. There will be no classes, no grades, no fees! But note: we are not preparing to instruct the clergy—this is Just For Lay Readers.

Let's Go Fishing

By
WILBUR L. CASWELL
Rector of St. Paul's
Yonkers, N. Y.

WHY have not the Isaac Waltons glorified their sport by remembering that the Christian Church—or if the critical scholars get fussy—the Christian enterprise, began at a fishing party? Jesus called His first two disciples when He found them busy catching fish, and invited them to join Him in the far more exciting sport of catching men. We often picture the Christian life as a boxing-match—(with St. Paul)—or as the march of a mighty army, or as the tilling and planting of a field. We should have more sermons and hymns that portray it in terms of fishing, whether with a fly or a net. The technique of the preacher—and of every live Christian—is much like that of the fisherman. He often fails to get a bite, and many fish get away, but the Christian who has never tried to catch a soul is veritably much worse than an “unprofitable servant.”

Hymns We Love

ALL PEOPLE THAT ON EARTH DO DWELL

THE hundredth psalm in this version of William Kethe is more widely sung than in many more exact translations. Kethe was a translator of the Geneva Bible, a rector in Dorsetshire, and chaplain of English troops in the suppression of religious uprisings of Roman Catholics in the north of England. Shakespeare and Longfellow both refer to this hymn, which played a major part in the history of the Church. Its objective worship is an eternal act of praise.

*All people that on earth do dwell,
Sing to the Lord with cheerful voice:
Him serve with fear, his praise forth tell,
Come ye before him and rejoice.*

—CHARLES G. HAMILTON.

KNOW YOUR CLASSICS

By
VIDA D. SCUDDER

ITINERARIUM MENTIS IN DEUM, St. Bonaventura

ST. BONAVENTURA was one of the chief speculative geniuses to whom our weary age is reverting. His distinctive, Franciscan task was “to reconstruct human knowledge and the entire universe, in the pure light of the peace of love.” A great scholar and a Minister General, he lived deep within the Franciscan allegiance despite his own compromise with the Order. Intense vitality of religious thought marked his period. Bonaventura gives the consummation of this thought on one line, as Aquinas on another. He fused theology with philosophy as his great contemporary didn't. He knew Aristotle and Augustine, and Plato behind Augustine were his masters. He stands out as mystic among philosophers.

No one ever sought peace through such rigid tabulated classifications, the result being, says Gilson, “a complete systematization of human thought.” It is our mind that he leads upward in the journey toward God. Yet experience glows through the intricate analyses in this treatise, which, as Gilson says again, contains the summary of his intuitions.

To write it he went to La Verna, the mountain sanctuary where Francis had beheld the Crucified Seraph imprinting on his flesh the Wounds of Love. What Francis was privileged to behold Bonaventura can only discuss, but we share his awed emotion as he seems to perceive in the Six Wings of the Seraph an image of the Six Ascensions of the mind of God. In the world of the senses, rich to him in transparent symbols of the Divine, he calls us to survey the long series of creatures, each in its own way crying aloud God's existence. Thence he bears us inward to contemplate the Divine Life within our own souls. Then, escaping sense and self, let us soar through celestial hierarchies, up from time into eternity, where, conscious of The Presence, we may meditate on the very being of God. So, says Bonaventura, we may be worthy at the end of our journey to claim the promise to the dying thief.

Bonaventura seeks harmony. But he knows that it can be discovered only when the natural world is viewed from a supernatural centre of reference. Modern thought has vainly sought the needed centre either in matter or in humanity. Must the search be abandoned? Or shall we return, as many are doing, to the wisdom of the saints?

The National Council Holds Meeting

*Work Is Planned in Defense Areas
and the Budget for 1943 Is Adopted*

Reported by W. B. Spofford

New York, N. Y.:—The National Council, meeting at the Church Missions House, April 28-30, adopted a budget of two and a half million dollars for 1943, including \$200,000 for British missions and \$100,000 for work in industrial areas affected by war production.

Bishop Creighton of Michigan, chairman of the committee of defense area work, reported that the Church is already actively engaged in several areas, with financial help already given to the dioceses of Northern Indiana, Los Angeles, East Carolina, Olympia and Oklahoma. The Council has designated \$20,000 to the committee for work in 1942.

Presiding Bishop Tucker, who at the February meeting appointed Bishop Reifsnider, formerly of Japan, to have charge of the work with the Japanese in this country, reported that he was finding plenty to do, working among the interned Japanese who are being removed from

son, Council's vice-president, was making a good, though slow, recovery from a heart attack but that it would be fall before he could resume full time work. In the vice-president's absence, the Rev. Artley B. Parson, associate secretary of foreign missions, told of work in Free China where there is real opportunity for growth, and that work in occupied China also seems to be going on. No word, he reported, had been received from the Philippines since December 30th, but every effort is being made to contact missionaries there and to get funds to them.

Social service secretary, Almon Pepper, reported that contributions to the Presiding Bishop's fund for world relief totalled \$45,000 in a year. It is a discretionary fund drawn upon by Bishop Tucker for relief, refugees, and other work growing out of the war which is not provided for in the budget.

The Rev. D. A. McGregor, secretary of religious education, announced that the Church school offering for Lent would exceed that of last year by about \$20,000.

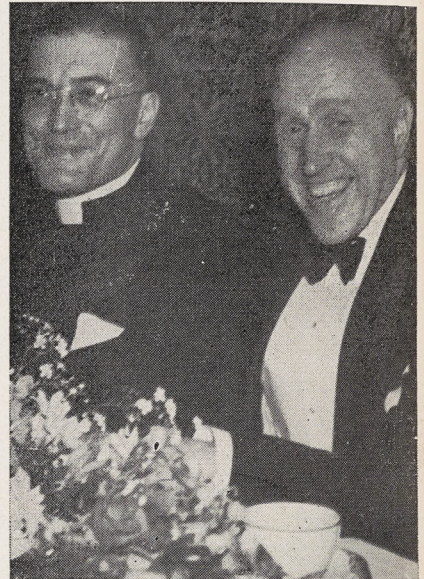
Bishop Walter Mitchell of Arizona told the Council of the present situation at the Good Shepherd Mission to the Navajo Indians at Fort Defiance, and is optimistic about cleaning up the debt which greatly concerned the Council at the February meeting.

Mr. Harvey S. Firestone of Akron, Ohio, has been appointed chairman of a national committee on layman's work. The committee will work toward the co-ordination of the work of existing laymen's groups and the establishment of a Thank Offering for the men, similar to the United Thank Offering of the Auxiliary.

Arrangements are nearing completion for the survey of the Church's work among Negro people in the dioceses of East and North Carolina which was previously authorized by the Council. Bishop Peabody of Central New York, told the Council that the study would be made by Dean Elwood Haines of Louisville and the Rev. B. W. Harris of Norfolk, Va., assisted, it is hoped, by Dabney Lancaster who is the super-

visor of education in the state of Virginia. The survey will be made in July.

All parishes were asked by the Council, through the Presiding Bishop, to enroll in a "spiritual offen-



Spencer Miller Jr. (right) is now the commissioner of highways for New Jersey. Announcement has not yet been made but it is expected that he will resign as consultant for industry of the National Council in order to devote full time to his new \$15,000 a year job. With him in the picture is the Rev. Don Frank Fenn of Baltimore.

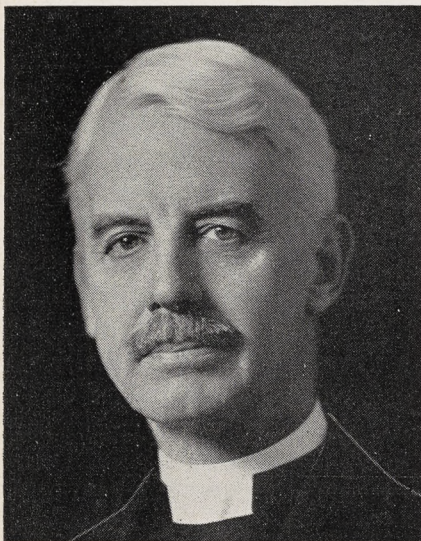
sive toward a Christian victory and a Christian peace," with approval given to a plan for special efforts in parishes, made necessary by the war.

Parishes who enroll will form groups to study and deal with problems growing out of the war; engage in defense and war activities; open parish houses to the various war relief agencies.

The plan provides for a continuing ministry to men in the armed forces, with pastoral work to their families at home.

A plan for a United Church canvass, in which all Christian and Jewish Churches will participate at the government's request, was approved. The canvass will be made from November 15 to December 6.

The next meeting of the Council will be held in New York on October 13-15.



James Thayer Addison, vice-president of the Council, received applause when he made a brief appearance after a long illness.

Pacific coast areas. The Council made small appropriations for incidental expenses to interned Japanese priests.

There was applause in the Council room on the appearance for a few moments of the Rev. James Thayer Addison, ill for some months. Bishop Tucker later reported that Mr. Addi-

Institute of Applied Religion

*Negro and White Leaders Hold Meeting
at Christ Church Cathedral, St. Louis*

By Edwin G. Brooks

St. Louis, Missouri:—Over one hundred religious and labor leaders from the rural and industrial areas of the south gathered at Christ Church Cathedral, St. Louis, on April 30th-May 3rd, to discuss together how religious forces can help achieve brotherhood, justice and democracy in the world today. The institute was sponsored by the People's Institute of Applied Religion of which the Rev. Claude C. Williams is the director.

Those attending the institute were about evenly divided between Negro and whites, with the opening address given by William Deberry, a youthful Negro labor and church leader of Memphis. His subject was Hitlerism and True Religion and he explained to his audience who Hitler is, what he wants, his method of enslaving people, and how Fascism spreads in other countries. Then, by

question as to whether or not the people of the south have them today. His address, likewise based upon Biblical passages, was followed by questions from the audience and



Claude Williams and some of his followers at one of the numerous meetings of the People's Institute.

tute. Mr. Moore spoke on The Church and True Religion and raised such questions as: does the Church believe in jimcrowism and in race segregation and does the Church practice it? What is the attitude of Church people toward anti-Semitism? Finally, does the Church really believe in carrying out the commands of Jesus to feed the hungry and cloth the naked, and what is it doing to carry out these commands?

Others on the program were Winifred L. Chappell, a field worker of the Institute; Donald West, minister of Georgia; Harry Koger, a labor leader from Memphis; Zella Whitefield, the director of the Negro women's activities of the Institute, G. Richard Kuch, a youth leader of the Church.

One of the highlights of the conference was the presentation of a



An undernourished sharecropper mother whose unusual vitality sustains the child as long as he depends directly upon her for nourishment.

statements about present conditions on plantations and in shops.

An illustrated lecture on The Galilean and the People was then given by W. L. Blackstone, who divides his time between sharecropping on a plantation and preaching the Gospel in stores, mills and in fields. A Negro preacher, who is also a labor organizer, Owen H. Whitefield, next spoke on Racism and True Religion, showing why there are so-called master races and slave races, ending by asking the audience if Christians could tolerate such divisions. A white sharecropper who was formerly a member of the Ku-Klux-Klan, A. L. Campbell, came next. He had been converted to a different type of religion by Claude Williams some years ago and is now "the preacher" on a plantation in Arkansas that has 13,000 sharecroppers. His subject was the attitude that sincere Christians should have toward anti-Semitism.

There was one Episcopal clergyman on the program, the Rev. Joseph G. Moore, rector at Evansville, Indiana, which is also the national headquarters of the People's Insti-



This Negro lad is one of a large sharecropper family on a plantation in eastern Arkansas.

means of reading passages of the Bible to an audience composed for the most part of people who were Bible fundamentalists, Mr. Deberry showed how Christianity could not be reconciled with Hitlerism.

Claude Williams next spoke on the "Four Freedoms" and raised the

play, written by Mr. Kuch and directed by Mrs. Whitefield, which was based on *South of God*, the biography of Claude Williams written by the English author, Cedric Belfrage.

News Notes of Other Churches

*Negro Leaders Fear Intolerance and
Establishment of American Fascism*

Edited by Iris Lloyd

Fasting Rule Modified

★ Cardinal Dougherty of Philadelphia has modified the prescribed fast for those Roman Catholics who are defense workers. Previously they were required not to eat after midnight on Saturday. The present rule is: "Workers must abstain from solid food for at least four hours before receiving Holy Communion and from liquids for at least one hour; the liquids taken from midnight until one hour before Holy Communion must not be alcoholic."

Fear Race Intolerance

★ Outstanding Church leaders of the Negro race met recently in Richmond and declared that there is "growing interracial tension in connection with the national emergency. The danger that an American type of fascism may blot out the liberty we now possess was stressed by several speakers. Most of the ills that affect the Negro, one speaker declared, are due to poverty and the fact that the government spends four times as much in educating a white child as it does a Negro.

Against Vichy and Spain

★ About 400 Protestant leaders have finally gotten around to condemning the Franco government in Spain. Last week a petition was signed by these churchmen urging the United States to declare war both on the Vichy government and Spain.

Ward Is Honored

★ Harry F. Ward, retired professor of Union, was honored last week at a dinner of the Methodist Federation for Social Service. About 300 persons of various creeds and races heard Bishop McConnell call him one of the great leaders of our time.

Refuse to Register

★ Several well-known religious leaders have refused to register under the draft, and so notified the authorities. Among them are the Rev. A. J. Muste, director of the Fellowship of Reconciliation; Evan Thomas, who served a prison sentence in the last war as a conscientious objector; Richard Gregg, an advocate of non-

violent resistance; Frank Olmstead, religious leader at New York University. Whether they will be required to serve prison sentences remains to be seen.

Fundamentalists Organize

★ Some time back the American Council of Christian Churches was organized in opposition to the Federal Council of Churches. Now another opposition federation exists as a result of a conference held in St. Louis and attended by 150 delegates from various Protestant churches. They call their organization, which is strictly fundamentalist, United Action Among Evangelicals.

International Center

★ An international center, where refugees can discuss problems of reconstruction in an atmosphere of tolerance and good will has been set up by London Quakers. The need of such a center was felt, due to the nationalistic, revengeful attitude on the part of many of these people and governments-in-exile toward post-war plans. Study groups at the center emphasize human relationships and the need of a spiritual basis in European reconstruction.

Church Unity

★ There are two unusual church groups in the much discussed district of San Joaquin. Bishop Sanford tells of the "affiliated congregations," one served by a Methodist minister who holds an Episcopal lay-reader's license, and the other by a minister in Presbyterian orders, who holds a similar license.

Quaker Planning

★ A Friends' world conference after the war was planned at the All-American Friends' conference in Richmond, Ind., April 17-20. The conference discussed Quaker work in the present situation, strengthening Quaker groups throughout the world, and also made plans for participating in the national and international post war order.

Old Dutch Church

★ The 300th anniversary of the founding of the First Church of Albany, a Dutch Reformed congrega-

tion, is being celebrated this year. The church was founded in 1642 by Johannes Megapolensis, a clergyman who came from Holland under contract with Kiliaen van Rensselaer, the first patron of the colonial Dutch system. The present church retains as relics of the earlier church an hour glass and a weather-cock still in use on one of the twin steeples of the church.

Bonds in Canada

★ People who have ineradicable scruples against using their means to finance warfare, yet who want otherwise to make sacrifices for their country, will find in Canada a form of leadership that will afford them an example to urge more widely. Series B war bonds can be purchased, and the government will use the funds for relief only. No interest accrues to the purchaser, as in the case of ordinary bonds; hence those who want to be conscientious also forego all profit.

Converted by Broadcast

★ From Santo Domingo comes word that several conversions can be attributed to the Evangelical Hour, a regular broadcast feature sponsored by the Board for Christian work, in which Methodist, Presbyterian and Brethren churches cooperate. One of the most striking conversions was that of a priest who had served his church twenty-three years and become so impressed by the message of the broadcast that he left his work to become a lay pastor.

Building a Church

★ The Lord's potato patch and a quilting bee provided the \$200 necessary for materials and equipment for a new Presbyterian church in Flag Pond, Tenn. Volunteer laborers have already laid a foundation of natural rock and cut trees from the nearby woods for the construction of the log church.

Berlin Church Seized

★ The American Church in Berlin has been seized by the Nazi government, and the Rev. Stewart Hermann, pastor, has been interned somewhere in Germany.

News of the Episcopal Church in Brief Paragraphs

Edited by W. B. SPOFFORD

Church Army Service

Jersey City, N. J.:—The 14th commissioning service of Church Army is to be held at Grace Church, on May 10th, with Bishop Washburn of Newark the commissioner. Immediately following the service the five newly commissioned officers will leave for defense work areas and missionary districts.

DeWolfe Consecrated

Garden City, N. Y.: Dean James P. DeWolfe was consecrated Bishop



James P. DeWolfe was consecrated the Bishop of Long Island at the Cathedral, Garden City, on May first.

of Long Island at the Cathedral of the Incarnation on May 1st by Presiding Bishop Tucker. It was a colorful service before a congregation that packed the great edifice. The sermon was preached by Bishop Moore of Dallas who, in addressing the Bishop-elect, declared, "I tell you this service upon which you are entering is a service and office both of privilege and responsibility. The privilege and the responsibility will join in a divine union in just such measure as you kneel each day at the throne of grace and ask the Great High Priest to direct you in all you may think, or say or do. Whatever you may do for God and His people

is wholly secondary to what God will do with you if you will ask Him to use you in the building of His Kingdom. God is working His purpose out, and may He find in you one who, forgetful of self, is ready to dedicate his life to the building of the new City of God."

Bishop Gooden Celebrates

Westwood, Calif.:—Bishop Gooden, suffragan of Los Angeles, observed the 37th anniversary of his ordination by celebrating the communion service at the spring meeting of the house of young churchmen of the diocese which met at Westwood.

A Parish Takes Action

Charlestown, Mass.: Last week we reported that the vestry of St. John's Church has accepted the resignation of the Rev. Wolcott Cutler as rector because, being a conscientious objector to war, he found it impossible to register under the selective service act. That report was correct. But things happened later. At a subsequent meeting of the vestry the senior warden stated that so many members of the parish had protested their action as being too hasty, that he felt the action ought to be reconsidered. The vestry thereupon recinded their action and called a later meeting at which any parishioner or former parishioner will be given an opportunity to express himself on the matter.

Training the Parsons

Berkeley, Calif.:—The seminarians at the Church Divinity School of the Pacific listened to a number of lectures on pastoral work April 13-17, delivered by Canon C. Rankin Barnes, rector at San Diego. He dealt with all phases of the subject, including the new psychology, mental hygiene, the sociological background of a parish, social case work methods and family relations.

Cathedral in Boston

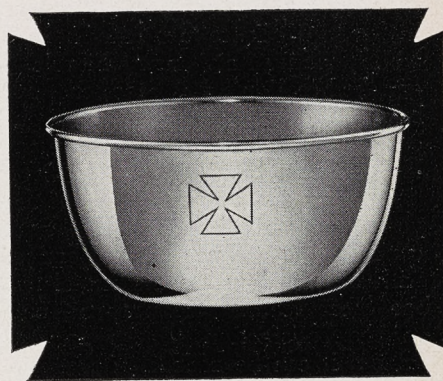
Boston, Mass.: This war is the lesser of two evils, with the winning of it necessary if we are to have

another chance to make God's will on earth a reality. So declared Bishop Henry K. Sherrill at the convention of the diocese of Massachusetts, meeting at Trinity Church, Boston, April 21-22. But in waging war we must distinguish between sinners and their sins, and we must preserve our ideals so that victory will not be in vain.

The big news of the convention was the announcement by Bishop Sherrill that the Cathedral Church of St. Paul will be reconstructed as a memorial to the late Bishop William Lawrence. The basement will be deepened, a new diocesan hall will be added, the nave and chancel will be lengthened. The cost will be about a half million dollars.

The Family Service

Greenwich, Conn.: At Christ Church a family service is held each Sunday at 9:30, which is growing in popularity, chiefly because it encourages families to worship together. It is the belief of the rector, the Rev. Albert J. M. Wilson, that parishes have made a mistake in dividing families, so far as public



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FIFTH AVENUE AT 48th STREET, NEW YORK

worship is concerned, through the Sunday school. The sermons at these services have been a series on the commandments, the beatitudes, the Lord's Prayer, the Creed, with a number now being given on the parables. The sermon is generally supplemented by religious pictures or others germane to the subject. The entire service lasts about forty minutes, with the worship supplemented by a summation of what has been said and done in the class rooms.

Edward Travers Dies

Rhinebeck, N. Y.:—The Rev. Edward S. Travers, rector here, died suddenly last week. He had been ill for two years, but had continued to take services and visited with friends the day before he died. Death was caused by a heart attack. He was the chaplain of West Point for a number of years, later becoming the rector of Trinity, Pittsburgh.

When the Rector Falls

Staten Island, N. Y.:—Here is the procedure if your rector gets smashed up in an accident. At St. Andrew's, Staten Island, Rector F. R. Godolphin picked the Tuesday in Holy Week to get into a jam while riding his new bicycle—smashed collar-bone, face cut up, one eye closed, and a slight concussion. Problem: what to do about Holy Week Services and Easter? So the organist and a member of the vestry announced that they would conduct the Three Hour Service, with one reading the addresses and the other reading the prayers—and to the satisfaction of the congregation, it can be added. The organ-

Russell Bowie

WE ARE to feature in the May 14 and May 21 numbers of THE WITNESS two articles on *Churchmanship and Christianity* by the Rev. Walter Russell Bowie, formerly the rector of Grace Church, New York, and at present the professor of pastoral theology at the Union Theological Seminary. It is the opinion of the editors that these articles are the most stimulating and challenging to appear in a religious journal for a long time. If there are those who care to have these two numbers for distribution in their parishes orders should be sent at once to 6140 Cottage Grove Avenue, Chicago. The cost is five cents a copy in bundles of ten or more and we request cash with the order, please.

ist also held the weekly service of prayer for men of the parish in the army and navy. The Church school superintendent took effective charge of the children's service on Easter. The early service that day was taken by a retired priest, living nearby, while the eleven o'clock service was taken by Dr. Pott, formerly the president of St. John's, Shanghai, who cancelled an engagement to assist at one of the large New York City parishes in order to do so. On April 26th, Rector Godolphin, arrived at church for the usual services, riding on his repaired bicycle. All of which is news that came to us as a result of the editorial for April 23rd in which we said that "News is the ordinary events in the lives of extraordinary people and the extraordinary events in the lives of ordinary people." You can judge for yourself under which heading this falls—so send us the news from your parish.

Albany Lenten Offering

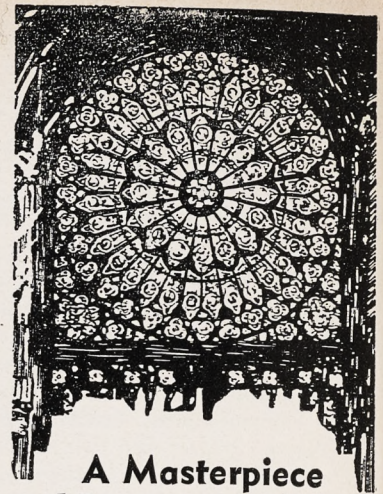
Albany, N. Y.:—The Rev. John Gass, rector of St. Paul's, Troy, New York, was the preacher at the service on April 25th when the children of the diocese of Albany presented their Lenten Offering at the cathedral. He portrayed the essential value of small things; many classes making up a parish school; many parish schools making up the vast presentation assembly; eight notes in the musical octave producing symphonies; the twenty-six letters in the alphabet producing the Bible and Shakespeare; seven primary colors for stained glass; base hits win ball game—which reminds me. I'll finish these news notes tonight.

Best Defense Is Offense

Louisville, Ky.:—Bishop Charles Clingman of Kentucky told the convention of his diocese, meeting last week at Louisville, that the best defense is an offense, and that this goes for a Church as well as for nations at war. Answering persons who contend that the missionary work of the Church should be suspended for the duration of the war, the Bishop deplored this willingness to weaken "the total effort of the total Church to bring all nations to the feet of Christ."

Reredos for Carbondale

Carbondale, Pa.:—Bishop Sterrett consecrated a memorial reredos at Trinity Church on April 19th. It was a memorial to Captain N. H.



A Masterpiece of Beauty and Color

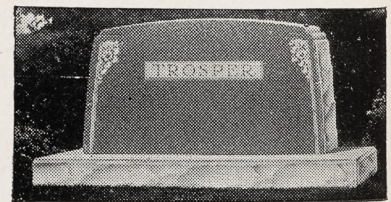
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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Hiller who died on June 8, 1941 while in the service. The reredos was the work of the J. & R. Lamb Studios.

Death of Deaconess Fuller

Chicago, Ill.:—Deaconess Helen M. Fuller, for many years one of the leaders of Chicago Church life, died April 23 in her 68th year. She was frequently called "the Angel of the West Side" for her work among the poor as the head resident of Chase House, diocesan social service institution.

Kansas Convention

Topeka, Kansas:—When Bishop Goodrich Fenner told the convention of Kansas of the loss of communicants by removal a committee was promptly authorized to look into the matter. It is to be composed of priests and laymen and they were authorized to make a thorough study of the causes and to suggest remedies. Dean John Day was the toastmaster at a dinner on April 27th, second day of the convention, at which Mrs. Paul Barbour, missionary from South Dakota, and the Rev. Everett Jones of San Antonio, Texas, were the speakers. Mr. Jones also led a conference on April 28th for the clergy and laymen.

Questions for Women

Cleveland, Ohio.:—Is there a better name than Woman's Auxiliary for the Church's organization for women? Does your parish Auxiliary have rotation of office? Do your of-

ficers leave clear records of what they have done? Have you ever tried a unified program, and how has it worked? What can be done to further interdenominational cooperation? What is your church doing to better relationships with Jews and with Negroes? These were some of the questions discussed at the annual meeting of the Auxiliary of the diocese of Ohio, which met at Trinity Cathedral, Cleveland, May 5-6. The headliners were national executive secretary Margaret I. Marston and Miss Bernice Jansen, former missionary of the United Thank Offering to Japan.

Walker For Atlanta

Rome, Ga.:—The Rev. John Moore Walker, rector of St. Luke's Atlanta, was elected Bishop of Atlanta on April 30th, to succeed the late Bishop Mikell. He was elected on the 12th ballot.

Barnwell on the War

Augusta, Ga.:—Bishop Barnwell told his convention of Georgia, meeting at St. Paul's, April 21-23, that whether or not a peace of justice comes from this war depends upon how nearly we walk in God's way. "We are looking forward to and talking about a new world," he declared, "but if it is built on the same old hatreds and jealousies it will be the same old kind of a tragic world that we have today." The convention passed a resolution which will prevent a parish from borrowing more than 150 per cent of its annual in-

come without the consent of the bishop and the standing committee. One of the highlights of the convention was a joint session of the men with the women of the Auxiliary, when an address by the Auxiliary president, Mrs. Hunter Hopkins, immediately followed the address by Bishop Barnwell. Put under head of progress.

Canterbury Defines Ideal

Sheffield, England:—The newly enthroned Archbishop of Canterbury, William Temple, told the Association of Christian Communities, meeting at Sheffield, April 26th, that in the ideal society goods would be produced for use "and not for the sake of additional gains in wages and dividends." He said that "we have got to find a way in which machinery can be subordinated to human purposes." Right.



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Banners and Flags in Buffalo

Buffalo, N. Y.:—Banners and flags, both Church and national, made the procession a colorful one when the children of the diocese of Western New York went to the cathedral in Buffalo on April 19th for the presentation of the Lenten offering. Bishop Davis gave the address.

Bishop Tucker Honored

Bethlehem, Pa.:—Presiding Bishop Tucker has been awarded the Huguenot Cross by the Huguenot Society of Pennsylvania, which is awarded to distinguished persons who are "Fighters for God and human freedom." Others to have received the award are the late Mrs. Sarah D. Roosevelt, the late Admiral Cary Grayson and Norman H. Davis, chairman of the American Red Cross. The award was made by President William M. Lewis of Lafayette College and Bishop Sterrett of Bethlehem.

Headlining the Church

Minneapolis, Minn.:—The diocese of Minnesota held a conference on publicity April 30th, one of the first to be sponsored by a diocesan department of publicity. Of 150 invited, 110 showed up, including 30 parsons. Cooperation with the secular press, how to write news, how to prepare stories for the press, opportunities of the radio, were all presented by experts. It was a job well done by Miss Gwendolyn G. Thomas, the director of the News Bureau of the diocese.

Spokane Convocation

Spokane, Washington:—The district of Spokane celebrated its 50th anniversary on April 19th with a one-day convocation, attuned to wartime simplicity. Bishop Moulton, preacher, said that the district is still in its formative stage and that its final character will be determined by how well the Church does its job in the next fifty years.

McNulty of China

Detroit, Mich.:—One of the most popular missionaries to address Church groups in Michigan is the Rev. Henry A. McNulty, for 28 years a missionary in China. He recently spent twelve days in the diocese, carrying out a heavy itinerary in spite of his impaired health due to his experiences during the Japanese invasion of China. When the need for emergency relief followed the invasion Mr. McNulty

was made foreign chairman of the Soochow relief committee. He made a hazardous journey to Shanghai, raised \$100,000 Chinese currency and hastened back to Soochow. A few months later he was reported as missing. Later he was said to be one of five foreigners in charge of a relief camp caring for 60,000 people. Still no direct word from him. But one day he appeared in Shanghai, wearing shoes left behind by his son and carrying practically all of his possessions in a half-filled duffel bag. So you know, now, why he attracted such a crowd in Michigan.

After the War, What?

Camp Mikell, Ga.:—Religion, economics, peace, were the top subjects discussed at a conference of college students held at Camp Mikell, near Toccoa, Georgia, April 17-19, with the general theme, "After the War, What?" Students attended from five of the colleges in the state.

Of Burma and Rangoon

Atlanta, Ga.:—It would be interesting to know just what a Lord Bishop of Burma and Rangoon thinks about in his off-moments. Anyhow Bishop West, who holds that office, was the speaker at a service for British missions, held May 3rd at St. Luke's, Atlanta, Ga. British members of the R.A.F., training in the state, attended.

Church Cooperation

Gainesville, Ga.:—Mrs. H. G. Castleberry of Grace Church, Gainesville, Ga., thought it silly for Christian women of the city not to work together. She called a meeting at her home, attended by women of the Methodist, Baptist, Chris-

tian, Lutheran, Presbyterian and Episcopal Churches. Result: A local Council of Church Women which is to follow the program of the inter-denominational state council.

Henry Hill Pierce House

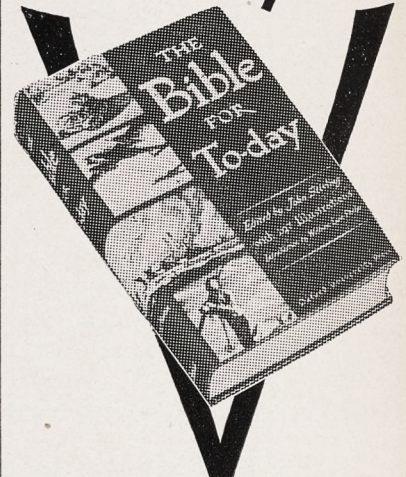
New York, N. Y.:—Henry Hill Pierce House, a residence for women college graduates (must be young) is to be opened by St. George's Church, New York, in the fall. The present rectory is to be converted into the residence as a memorial to Henry Hill Pierce, for thirty-four years a member of the parish and for nineteen years a

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William Temple Says:

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vestryman. Each resident will be required to give at least one night a week to social service in some community agency or with a project of civic, national or international significance.

Extraordinary Events

Dallas, Texas:—Place under the heading of extraordinary events: On April 9th Bishop Quin ordained to the diaconate the first baby he baptized in Texas—the Rev. Scott Field Bailey of Trinity Church, Houston. Also at a confirmation service at St. Peter's, Pasadena, Texas, the music was furnished by a twelve year old boy on an accordion, no other instrument being available.

Flags of All Nations

Hartford, Conn.:—The flags of the 28 nations composing the United Nations were carried in procession on April 28th at a service at Christ Church Cathedral. The speaker was the Rev. John S. Bunnell, Presbyterian of New York, and the offering was for chaplains in the foreign service. The choir of the cathedral was supplemented by the choir of the All Saints Orthodox Church of Hartford which sang a number of Russian liturgical selections.

Town and Country

Hartford, Conn.:—The problems of the Church in the country were discussed at a well attended conference held at Christ Church Cathedral on April 27. With Bishop Walter Gray presiding, clergy from all over the diocese heard the Rev. Clifford Samuelson of the National Council

explain why the Church must get busy in country areas if it is to continue to grow. A number of clergy of the diocese led round table conferences on various aspects of the problem in the afternoon.

Matthews in Nashville

Nashville, Tenn.:—Mr. Stanley Matthews of Cincinnati, member of the board of directors of the Church League for Industrial Democracy, is to address the men's club of Christ Church on May 11th. He is also to address groups in Memphis, Chattanooga and Knoxville.

Getting News from China

Utica, N. Y.:—It is not so easy to get news from some places in China these days. But Helen L. Bowne of this city received a radiogram last week from her sister, Evelyn Bowne, who is carrying on a clinic at Maolin, Anhui, China. It was transmitted from Chungking and picked up by the listening post of the Chinese Republic in California. It reads: "Well, busy, happy, comfortable. Former colleagues well and busy (this refers to Dr. Taylor and Dr. Rees in Anking). Bishop, others, well. Busy in Sisters' compound (this is at Wuhu). Salary received."

Confirms at Penitentiary

New York, N. Y.:—Bishop Charles K. Gilbert, suffragan of New York, confirmed seventeen prisoners at the penitentiary at Riker's Island on April 26th. Five of the men were also baptized.

Episcopal Chaplains

Boston, Mass.:—The army and navy commission of the Church reports that there are now 138 Episcopal chaplains serving with the army and 29 with the navy. The Episcopal quota is 148 for the army and 37 for the navy. On the waiting list are 57 endorsed candidates ready to serve in the army and 22 in the navy.

Consecration of Rhea

Boise, Idaho: Bishop Stevens of Los Angeles, preaching the sermon at the consecration of Dean Rhea as Bishop of Idaho, declared that there were many things that the Church cannot give up, even for the duration of the war. "The worship of God goes on," he said, "because it is there that we find the ultimate seat of assurance. The life of the

fellowship of the Church continues and it would be most unfortunate if men returning from war to the normal life of society should fail to find the Church functioning with power and vitality." The Bishop then told the congregation that filled St. Michael's Cathedral on April 29th that the Church has an obligation to prepare its members for change. "Changes are occurring. They are destroying the old order and are threatening the pattern of Christian morality. Few of us like change and those of us who have passed fifty suspect we were educated and patterned to live in a world which is gone. I think of my high school days in a small Maine city, and the process as I understood it was preparing to live in a permanent world. At sixteen I did not know that there were any decent people outside the

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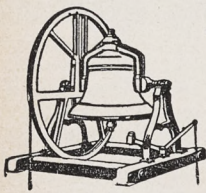
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Republican party. That world is gone. There comes a time in the life of men and of government when change is inevitable. It is such a time now, and it seems imperative for Christian people to determine to face this new world with courage and hope, and carry into it those Christian fundamentals which are as eternal as God Himself. The preaching of a message of comfort and victory is valid for us as Christians only as it is accompanied by the message of the cross. What many people are waiting to hear is that pain and hardship are nightmares that will pass. There is a desire to think of victory as a cessation of effort and sacrifice, a return to the golden days of the early twenties. We can give no such assurance. Victory must be not merely an end to earthly foes, not an end to the inconveniences and the need of sacrifice, but a victory over selfishness and conceit, over injustice, hatred and suspicion."

The Children Report

Richmond, Va.:—The Rev. Frederick J. Warnecke, rector of St. Mark's, Richmond, Va. encourages the children of his Church school to earn money for Offerings. To further this educational process, he collects information from the children, as to how the money they gave was earned, and this year, reports a wide variety of services rendered by the parish youngsters. "The children mowed lawns, swept sidewalks, dug gardens, cleaned house, did laundry, sold vanilla, sponges, magazines and Easter eggs, peeled potatoes, cleaned silver, painted fences, sold gingerbread," Mr. Warnecke says.

One boy reported, "My first money came from my uncle who paid me 25 cents to ride his new bicycle from his place of business down town out to his home in the west end. There were some mighty hilly streets coming from down town." Another, "I helped dig our Victory Garden which is mostly stones." Others report: "I made a cake which didn't rise very well. I should have sold it to the Government for rubber."

"I scrubbed the bathtub and the floor. I got 10 cents for this. If the bathtub was larger I could charge more."

"The last thing I did was to be good. That was very hard."

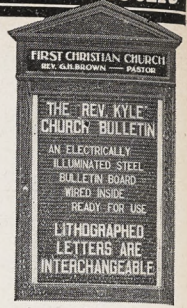
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. HADLEY B. WILLIAMS
Trinity Church, New Haven

I am told that because some of the clergy disagree with THE WITNESS on occasions they refuse to read it any longer. Even though you were dead wrong all the time, which is not the case, I still believe that your articles are most helpful. They make us think, and that is what is needed. God forbid that we should see the day when no one in the Church speaks plainly and frankly. The old time evangelists could well give most of us lessons on speaking as your conscience guides you.

* * * * *

THE REV. ROBERT ROGERS
Rector of the Good Shepherd, Brooklyn

Your editorial comment on the Long Island episcopal election was thoroughly justified. The clergy whose names were signed to the petition for votes for Dean DeWolfe, and every person who spoke in his behalf at the convention, are definitely associated with the Anglo-Catholic party. They boasted before convention that they had fifty clerical votes which were positively pledged to their candidate, and their boast was true. If such methods are used in elections it seems sheer blasphemy to have prayers for the guidance of the Holy Spirit. I congratulate you on your courage in exposing the sacrilege and trust that it may have some influence in preventing such politics in other elections.

* * * * *

MISS MARY B. ANTHONY
Providence, Rhode Island

THE WITNESS is the most informative, fair minded and stimulating Church paper that I see.

* * * * *

THE REV. MALCOLM S. TAYLOR
Rector at Melbourne, Florida

May I offer my hearty congratulations to you upon the modern WITNESS. It seems to me most intelligently and ably done. I was particularly impressed by Dr. Van Dusen's *Redeeming These Times* in the April 16th issue. His emphasis on the fact that "men's only sure alliance is to be found in the realities of the inner life" is great; as is his encouraging reminder that "for religion, all of this is clear gain, this forcible return to reality." More power to him and to you.

* * * * *

THE REV. C. F. KELLOGG
Rector of the Mediator, New York

I agree heartily that yours is a scummy sheet. I wouldn't under any circumstances subscribe to it, far less circulate it in the parish. You are neither liberal nor evangelical, but cheap bigots seeking to cash in on hatred and suspicion; something quite unworthy of liberals, gentlemen or Christians.

* * * * *

THE REV. DAVID E. HOLT
Rector at Texarkana, Texas

So heartily do I approve the fearlessness of your recent editorial on the election on Long Island that I am enclosing my order for a bundle, hoping to get my people conscience of the importance of reading

such a Church paper. Personally I could not have handled the subject with the courtesy you showed. How about investigating how a little group put over on the commission on the hymnal, and over General Convention, that monstrosity known as hymnal 1940, loaded with antiques and containing medieval doctrines rejected at the Reformation because of the sacerdotal-

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ism involved? How about inquiring why it is that Sunday school material adapted to modern views of the Bible, science, social questions and Church unity simply is not available? I think that in both of these matters your fifth column has been at work.

* * * * *

THE REV. RICHARD S. MARTIN
Rector at Blacksburg, Virginia

I am not surprised that THE WITNESS is hit at because of the article about Long Island. You can't get along with some people unless you give in to them every time they want to make an issue. It looks as though there was such a group in the Episcopal Church. But you have got to stand by your guns, even though you have to go on short rations. Keep it up.

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