

LIBRARY COPY

The WITNESS

10¢
A COPY

JUNE 25, 1942



MARTHA WASHINGTON
MEETS THE BISHOP
AT MARAVIAN
(story on thirteen)

THE BURMA ROAD IN FLUX

CH
le Crute
chool
Ridge
feet
ccredited
and music
education
individual
terms
Wellesley College
or Catalog
SCHOOL
Episcopal
lited College
School, Grade
ool, Christian
small classes
athletic sports
ge for house
Summer camp
240, 896; B
R. H. DES B
Como Ave. W.
ian Seminary
omen, Tradit
development
RY: Grades 1
courses, COL
ourses, Mus
business adm
Happy, inform
entired.
in J. HEATE, M
Box M, BETH
PETERS
Episcopal Sch
skill, New York
New York City
he Rev. Frank C
dmaster, Peab
John Baptist
For Girls
College Prepar
art, outdoor sp
with character
s for resident
of the Sisters
ntry near M
For catalog
ister Superior, Mad
t. Catherine's
Richmond, Virg
Episcopal Sch
ratory, Attract
Catalogue on
suisa deB Beac
Mrs. Jeffrey R. H
Hannah M
1882, Episco
years, accre
ocation in the
ry and Gener
es and rising
equipment. M
m for profit.
A FOWLER, A.B.
Boston, Ma

PAUL NORMAN
INDUSTRIAL S
Lawrenceville, Va
REV. J. ALLEN
Principal

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,
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

ST. JAMES CHURCH
Madison Avenue at 71st Street
New York City
The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion Thursday 12 noon.

ST. PAUL'S CHAPEL
TRINITY PARISH
Broadway and Vesey Street
New York
Sundays: 9:45
Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M. Holy Communion.
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue at Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M. and 5:30 P.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

*
FREDERICK C. GRANT
Chairman of Editorial Board
WILLIAM B. SPOFFORD
Managing Editor

Editorial Board

DONALD B. ALDRICH, LANE W. BARTON,
JOSEPH F. FLETCHER, JOHN GASS, CHARLES
K. GILBERT, ARTHUR LICHTENBERGER,
THEODORE R. LUDLOW, ROSE PHELPS, LOUIS
W. PITT, OTIS R. RICE, HOWARD CHANDLER
ROBBINS, LOUISA RUSSELL, WILLIAM B.
SPERRY, JOHN W. SUTER, JR.

Contributing Editors

THOMAS N. CARUTHERS, FRANK L. CAR-
RUTHERS, ADELAIDE CASE, GORDON KEITH
CHALMERS, EDWARD MAKIN CROSS, GAR-
DINER M. DAY, ANGUS DUN, ARTHUR W.
FARLANDER, THEODORE P. FERRIS, CONRAD
H. GESNER, C. LESLIE GLENN, JOHN M.
GROTON, GEORGE IRVINE HILLER, IRVING
PEAKE JOHNSON, STANLEY MATTHEWS,
RANDOLPH CRUMP MILLER, WALTER
MITCHELL, ALBERT T. MOLLEGEN, PHILLIPS
E. OSGOOD, EDWARD LAMBE PARSONS,
EDGAR L. PENNINGTON, HAROLD ADYE
PRICHARD, CYRIL RICHARDSON, PAUL ROBERTS,
VIDA D. SCUDDER, DUDLEY S. STARK,
W. BERTRAND STEVENS, ROBERT E. L.
STRIDER, SIDNEY E. SWEET, ALEXANDER
ZABRISKIE.

England Correspondent
HORACE FORT

China Correspondent
JOHN FOSTER

Photographer
A. T. RIKER

*
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-
President; CHARLES A. HOWARD JR., Treas-
urer, FREDERIC D. H. GILBERT, Secretary.
Directors, the officers and DONALD B. ALD-
RICH, C. LESLIE GLENN, FREDERICK C.
GRANT, ELSIE HUTTON, THEODORE R. LUD-
LOW, ROBERT McC. MARSH, EDWARD L.
PARSONS, KATHARINE C. PIERCE, LOUIS W.
PITT, HOWARD C. ROBBINS, HENRY K.
SHERRILL.

*
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.

*
Circulation Office
6140 Cottage Grove Avenue
Chicago, Illinois

Editorial Office
135 Liberty Street
New York City

*
JUNE 25, 1942

VOL XXVI

NO. 10

SERVICES

In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11
A.M.; 4:30 P.M.
Weekdays: 8:00 A.M. Holy Communion
(7:00 on Wednesdays), 11:00 A.M. Holy
Communion on Wednesdays and Holy
Days. 12:35 P.M. Noonday Service.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH
Military Park, Newark, N. J.
*The Very Rev. Arthur C. Lichtenberger,
Dean*

Summer Services
Sundays: 8 and 11 A.M.
Wednesdays: Holy Communion 11:15
A.M. Noonday Service, 12:10.
The Church is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
Rev. Theodore P. Ferris, Rector
8 A.M. Holy Communion; 11 A.M.
Church School; 11 A.M. Morning Prayer
and Sermon (First Sunday in the month
Holy Communion and Sermon); 8 P.M.
Evensong and Sermon.

Weekday Services: Tuesday, 7:30 A.M.
Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon,
Holy Communion; Friday, 10:30 A.M.
Morning Prayer.
Every Wednesday—Personal Consultation
with the Rector, 4-6 P.M.

EMMANUEL CHURCH
15 Newbury Street, Boston
(Near the Public Gardens)
*Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.*
Sunday Services: 8, 10:15, 11 A.M. and
4 P.M.
Class in "The Art of Living" Tuesdays
at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
*The Rev. Thomas N. Carruthers, D.D.,
Rector*
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy 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

Can You Answer This?

BELOW is one answer to the question, "What is Christianity?" The origin of this particular answer is so interesting that we believe many readers should know about it, and would like to share in the attempt to find a satisfactory answer.

The director of religious education of a western diocese found that he had many good teachers, yet who were not sufficiently familiar with the content of the Christianity they were supposed to be teaching. Being an alumnus of the Virginia Theological Seminary, he wrote to the faculty and asked if they could give him a one page definition of Christianity in non-technical terms, in order that his teachers might have a norm against which to check what they were teaching.

The Virginia faculty accepted the challenge. They are willing to have it published, but write, "not because we are satisfied with it, but because we want to get reactions and comments and hope to get something better." Commenting on their own efforts the seminary's dean informs us that the faculty "worked at it a couple of evenings. For theological professors to talk in plain English was a good deal of a task; for them to omit refinements and qualifying remarks was quite trying."

What are your comments? Is it plain English? Could you use it as a norm against which to check the Christianity you teach, or live? What should be added, dropped or changed? Here is your chance to make a real contribution to religious education in our Church. What is your answer to the question, What is Christianity?

We present the answer of the faculty of the Virginia Theological Seminary:

"Christianity is first of all the story of the mighty acts of God. Secondly, it is a faith, a life and a hope.

"Christianity is the story of the mighty acts of God: how in loving goodness He made the world and created man a spiritual personality with freedom for communion with Him; how when men

failed to respond to God and turned away from His purpose, He sent His prophets and leaders to win them so that they might live in the relation of loving responsibility toward one another and toward Him; how in the fulness of time He also sent His Son, our Lord Jesus Christ, to reveal the full measure of His love and will for man; and how, when men rejected Christ and He voluntarily laid

down His life on a cross, God raised Him up and made Him the center of a new community of the Spirit wherein they might walk who trusted and tried to obey Him.

"Christianity is also faith in the God made known to man in this story: the faith that a living God works through history; the faith that life has purpose in it, meaning around it and moral foundations to support it; the faith that God's mighty will works through us, but also in spite of us, toward the gathering of the whole human race into one community of the Holy Spirit in which life's finest possibilities shall be fulfilled.

"Christianity is also a life of worship and prayer, of witness and work. It is a life in the Church, entered upon by baptism and nourished by the Holy Communion, lived in dependence upon God and in obedience to His will. What that will is we learn in the life and teachings of Jesus.

"Christianity is also the hope of the ultimate triumph of God. It hopes and strives for the best achievable world in the confidence that God is thereby glorified. It is the sure hope that in the world to come God will bring to perfection the life and fellowship of the community of all believers, living and dead, which is even now a present possession in the Church."

From Vestments to Uniform

PPRIVATE ALGERNON GRADY in civilian life is a soloist in an Episcopal Church, occasionally playing the organ. He is a Negro. He is also a soldier in the army of the United States. His let-

What Is Christianity?

CAN YOU give a satisfactory, non-technical answer in 350 words or less, to this question? Very few Church members are trained theologians. Few also are trained constitutional lawyers yet we would all claim to be good citizens. The fact that the answer to *What Is Christianity* must be non-technical and in plain English opens the way for a great variety of answers, and we are confident, interesting ones as well. Will you not, as an individual or in a group, prepare your answer and sent it to us? All received will be read and discussed by the editors at their weekly meetings, and will then be sent to the Dean of the Virginia Seminary. The best will be published in *THE WITNESS*. We suggest particularly that groups at summer conferences make this a project. Remember please: 350 words or less.

ter for *Backfire* we make our own and offer as an editorial.

"I am glad to receive *THE WITNESS* each week. I look for it and read it through and through. Sometimes I wish that *Backfire* was not printed. Christians should speak to Christians as Christians and not be harsh about it. I refer to the letters that have appeared in which the writers say that the Negro race is inferior. I feel that it is un-Christian to say that. I am a member of Emmanuel Church, Memphis, and a soloist there when in civilian life. I like my Church and will do all I can for it. But sometimes I find things in it

that are awful. Often I went to a white parish and they would make me welcome by being sure I take the back seat. But I would go because I want to learn more, especially about Church music, as I play the organ as well as sing. On one Sunday it was communion and so I was told by the usher that it is all right for me to go up, but wait and be the last to go up, and go up alone. I did not go up. So sometimes when I read statements in *THE WITNESS* I think of Memphis and home and I pray for the day when Christians will be Christian and the Church will be the Church, regardless of race or color."

Burma Road in Flux

by John Foster
and Thomas R. Wiener

ONE of the most strategic highways in the world, the Burma Road, is a super-sensitive barometer to the swiftly changing conditions in Free China. China is changing, faster than ever before, and the story of the Burma Road shows that it has contributed not a small part to the troubles of the land through which it passes, as well as to its progress. Inflation and the black market find roots here, as well as missionary and cultural programs. We feel that a description of the Burma Road, and of the social and economic forces which it unlooses will help to explain the problems facing China and her allies.

The greatest volume of transport on the Burma Road is in the section, 700 miles long, from Laship to Kunming. It travels through a high plateau region, with steep V shaped gorges, some 3,000 feet deep. In one of them, you climb a 7% grade steadily for 20 miles, and it is only due to skillful engineering on these slopes that the heavily overladen trucks can make the trip. Even then, fatalities are high, for the high crown and high side ridges of the single lane highway throw the trucks off balance when they pull aside to pass each other, and the film of mud which is often over the asphalt causes dangerous skids. Today most sections of the road are being made double width, and hand-cut stone is laid on the surface. The greater safety of double width and better traction will permit the use of the road during the four month rainy season, when formerly it was practically deserted.

Not only must you obtain a good road bed, but you must coordinate transportation and operation. Until the first of this year, the Burma Road had

not one, but many plans, often with conflicting aims. The companies operating the sections of the road, and the companies transporting goods had separate regulations. Various military units made rules unknown to each other. Red tape and confusion were rampant. Sometimes more time was spent in checking depots than in actual travel. An example of this can be seen in the problems of a convoy of books and religious materials nine months ago. It took over a month to order trucks and get customs and duty clearances so that they could enter Burma. Once there, it took nine permits from nine offices to leave Rangoon, plus papers for leaving Burma. On reaching the border, the convoy waited two weeks while military, custom, gasoline and other official permits for travel in China were drawn up. Single track roads, and one-way bridges slowed down convoy travel, but a convoy was the only way to protect cargo and self from the uncontrolled banditry. This banditry would even force the trucks to stop at a town at two in the afternoon if the next town couldn't be made by nightfall. Hence a distance of 90 miles a day was considered incredibly good, while 120 miles was an ethereal vision. (With the arrival of up to date lend-lease trucks and capable drivers, up to 250 miles a day have been made.) Altogether it took four months for the missionary convoy to reach Chungking.

Today, however, the road has been taken over by the government, and as a military highway, is under the single control of General Yu Fei-Peng,

Thomas R. Wiener, who collaborates with John Foster in writing this article, is a representative of Carleton College-in-China, and is connected with the International Relief Committee of China.

with an American, Major Wilson, as his chief advisor. A new road plan, eliminating the conflicting parties-in-interest, calls for a single set of customs passes, good for the length of the road. Plans for improvement, by widening the road, grading and reducing some of the steeper parts, adding gasoline depots, are going forward. While in the light of the fall of Rangoon, this may seem senseless to some, one must not forget that the new road to India, connecting with the Burma Road, will be finished by the end of the year.

Equipment is being improved. Not only does Major Wilson have advisory capacity, he also has a group of well trained mechanics and technicians recently brought over from America to assist in the garages and training schools of the China-Burma Transport Administration (C.B.T.A.). For the first time Chinese trucking is receiving expert assistance, from expert mechanics. By showing the Chinese instead of telling them, they have gained respect and are able to teach eager students. They help repair any trucks that may be in distress on the road, regardless of whose they are. The typical good nature and friendliness of these men has gone a long way toward improving the relations of Chinese and Americans along the road.

Even if gasoline completely disappears, it will not eliminate truck transportation. Already certain industries are being set up to produce copies of the British and German charcoal gas burners. Trucks have been converted to alcohol t'ung oil gasoline. Diesel oil distilleries have also been set up.

WE HAVE explained the operation of the road, now for a word about the people who do the actual work. Many vivid articles and pictures have presented the feats of thousands of workers carrying baskets of mud from one side and dumping them over the other. Most of these workers subsist on a diet of rice-gruel—unpolished rice with a few vegetables and practically no meat. On this diet they are expected to work in torrential rains and scorching sun from the time the sun rises until you can't see the edge of the road. They live in homes consisting of a straw roof balanced on four poles, with pine branches for walls. These toiling people have come down from the hills—but not necessarily of their own free will. Each village beside the road, as well as in the interior, has been forced to provide a certain percentage of men, women and children strong enough to work. This additional drain on their labor resources comes after a certain percentage has been taken for the army.

It seems that only the rich people get richer, for they are able to bribe their way out of the labor

corps as well as of the army and make money from the small wages of these people, as well as from the black market operations. Many of these people are customs officials who seemingly are working for little or no salary. This may seem a forward step, but in reality, they make tremendous incomes from bribes and private business, which they can operate only by means of their civil job connections. Hence we see that the old fashioned "squeeze" for which China is famous is still a vital factor. It is largely due to low salaries and political instability.

Not all of the effects of the Burma Road have been bad for people laboring on it. Formerly most of the people of the area grew goiters from lack of iodine in their salt. Now the government is introducing artificial iodine into the salt, which, while it won't cure the adults, will prevent the children from becoming afflicted. Also the government is providing health stations throughout the countryside, and in Chefang, in the worst malarial district of China, there is a special hospital and research station with American trained Chinese on the staff. Certainly it is a commendable feature that the Chinese government is not only continuing, but extending, social service during wartime.

Though the workers play a major part in the maintenance of the road, that is only half of the job. The men who drive and repair the trucks form what is almost a separate social group in China. Before the war, motor vehicles were limited to local areas, and tools, garages, grease, were unheard of. Very few people knew how to drive or repair trucks. This situation was relieved by the efforts of overseas Chinese who contributed not only money, but their own training and service. These men, students, mechanics, truck drivers, made up the greater part of personnel on the road. Difficulties have arisen, because China has never had a group of men doing menial work (therefore being inferior), yet also in the position of holding a trucking monopoly into Free China, and thus holding control over the destinies of merchants in the unoccupied area. Each man has control over his own transport unit, and while carrying cargo for the C.B.T.A., he also has considerable leeway for other goods.

The fact that the goods brought into China in the past have been largely not production, but consumers' luxury goods—cigarettes, toothpaste, coffee, etc. which brought quick wealth to the merchants who pay the drivers,—worked great harm to the country's economy. The cost of living in the whole area of the road was affected, due to introduction of an artificial standard based on rupee and dollar exchange, rather than the real basis for all Chinese living—rice. An artificial lowering of

the standard of living has occurred, hitting hardest the professional and salaried classes. A deterioration of morale has followed. Teachers and students give up scholarly pursuits to gain sustenance. Peasants lack the capital to buy raw materials for handicraft, and find it impossible to sell for even a nominal profit. National industrial cooperatives and provincial producers' cooperatives help to alleviate this problem, but they are not yet on a large enough scale.

THE black market is an outgrowth of the demand for consumers' goods. An arbitrary government control has been put on the rates of exchange, but without alleviating fundamental evils, control is impossible. The created demand for luxury goods has become a permanent demand. The merchants, being able to make excessive profits from these goods, must procure foreign exchange to purchase their stocks. The government refuses to allow exchange for what it considers illegal imports, hence the black market has arisen to meet the need. It exists in money and commodities. The low-salaried professional classes are forced to trade in prohibited goods to compensate for low incomes. Speculation in drugs, gasoline etc. is rife and has disrupted the program for complete price control.

The government has at last taken steps to hinder and eventually prohibit the profiteering of the merchants. Perhaps a realization that all the transport which has gone over the Road has not really resulted in constructive improvement of China's hoped for industrialization has made the Chinese government change its policy. A strict control over imports has been imposed. Basic production machinery, evacuated from Rangoon and other cities in Burma is being brought up the road. These generators, boilers and machines will furnish the major factor in production—power. China has some power facilities, but they are so few that any added ones will greatly relieve the pressure felt on them. Perhaps it may be too late to affect a noticeable change with such a limited amount of goods. However, if America can deliver goods in sufficient quantity at the mouth of the new road to India, China will be materially strengthened. She needs machinery for her oilfields, for steel manufacturing and for power, if she is to develop an industrial economy that will enable her to fight a modern war. It is a tragedy that America's willingness to back China to the hilt came so late.

We have seen the uses to which the Burma Road has been put since it was opened, and we have tried to interpret the primary factors in the reorganization of its operation. In the interim period before the new plan can go into effect a

JUST FOR LAY READERS

Conducted by F. C. GRANT

WE MIGHT have known it! You can't get ahead of the diocese of Massachusetts! We had no sooner proposed that lay readers should have an opportunity for some kind of training before their appointment, than the Rev. Charles F. Lancaster wrote us to say that "For three years no candidate has been granted a license in the diocese of Massachusetts without definite training, including an examination thereon. This work is conducted by a commission under the department of religious edu-



cation." He also enclosed a copy of the application for a lay reader's license, on the back of which is printed a list of the 'Requirements for Lay Readers,' and a copy of the service for 'Admission of a Lay Reader'. In the diocese of Massachusetts an applicant, before being licensed, must attend a diocesan training school and be instructed in (a) an elementary knowledge of Holy Scripture; (b) the history and use of the Prayer Book; (c) the use of the voice in the conduct of services. Moreover, the lay reader must submit a written report of all his activities during the year to the clergyman under whom he has served.

The outlines of the instruction in Prayer Book and Bible are clear and sound, if elementary. No doubt there are other dioceses where lay readers could be trained and commissioned to advantage, especially when we need more men to conduct services and many of the clergy have gone into army and navy chaplaincies. What the diocese of Massachusetts has done might well be taken as a model by others—perhaps some dioceses have already done something similar; but we have not heard of these others.

The textbooks used in Massachusetts are: Bishop Wilson's *Outline of the Prayer Book* or Dr. Chorley's *New American Prayer Book*; Bishop Wilson's *Outline of Old Testament* and *Outline of New Testament* or Dr. E. S. Bates *The Biography of the Bible*. The Commission also recommends Holman's *Vest-Pocket Bible Dictionary*.

strange paradox has occurred due to the need of stemming further Japanese inroads. Significant outgoing traffic has now developed. Troops, tanks, and equipment brought into China with the greatest difficulty, are being sent down the road in large quantities. The Chinese government, in collabora-

tion with the British and American has seen the need and is willing to sacrifice.

The Burma Road is now, as never before, the main artery of communication and assistance between China and the democracies. Evidence of this can be seen by American efforts to keep the road open. The American Volunteer Guard, a world-famous group which has protected the road from Japanese aerial attacks, was sent with this purpose. The American army (formerly the American military mission) in China is concentrating on holding upper Burma. The American Technical Group (mechanics and drivers) is speeding up lend-lease transport. The extension of American missionary and cultural programs into the Burma Road area is being accelerated as never before. Thus the Burma Road is serving as the main avenue for Sino-American collaboration in the present period. This planning and activity may well build a foundation for a sound social and economic structure in China.

Dean Phillips

*A Tribute by James E. Freeman
The Bishop of Washington*

THE sudden death of my beloved friend, who came to the Cathedral but a few months ago to be its dean, removes one of the most outstanding presbyters of the Episcopal Church in America. Dr. Phillips for the past five General Conventions had served as its president. He was so just, kind and consistent in the administration of this important office as president of the most representative legislative body of the Episcopal Church that his brethren recognized in him the most fit person to preside over their deliberations.

Here in Washington where he was so widely known by men of every class and kind he did the greatest work of his ministry. He rendered conspicuous service not only in the parish he served for nearly eighteen years, but he took an outstanding and conspicuous part in all the concerns of the Church, and beyond its borders exercised a wide influence. His service as chaplain of the United States Senate was in every sense a notable one. Few men if any who have served that great body as chaplain have been held in deeper affection than he. Changing administrations did not affect his continuance as chaplain. Repeatedly I have heard Senators speak of him in deep affection. They cherished his friendship, admired his noble qualities of heart and mind, and were made reverent by his prayers. The latter they published on several occasions in permanent volumes.

In all Dean Phillips' relations to civic and re-

ligious bodies he was highly esteemed and greatly loved. While he had splendid intellectual gifts it was the greatness of his heart that moved men. He was tenderly emotional and his sympathies reached out to men and women of every class. To me, personally, he was a friend of many years' standing, and his coming to the Deanship of the Cathedral was the consummation of a plan we had long cherished of being associated together in an intimate way in the later years of our ministry. Notwithstanding his great affection for Epiphany Parish, he came to Mount Saint Alban with deep joy and satisfaction, and immediately threw himself into all phases of its work, including the oversight of the College of Preachers. The younger clergy in particular were drawn to him. The intimacy of his touch, coupled with his fine zeal and devotion to his ministry, made him their leader.

In the brief period of his tenure, covering but four short months, he made a distinct contribution to the work of the Cathedral. This was notably true of his cooperation with the organist in the organization of the Cathedral Choral Society and its first presentation, The Verdi Requiem. It seemed most fitting that this great work should be sung on the evening of the day of his funeral service.

To me, personally, his death is an irreparable

HERE'S AN IDEA

AT CHRIST CHURCH, Middletown, N. J. the young people, including a number from other churches including the Roman Catholic, were invited to the rectory for a buffet supper and discussion. At the beginning a questionnaire was handed to each one, time allowed for filling in answers, and then discussion based on the answers. It provided a serious and interesting evening "with the young people showing up better than their parents doubtless would have done," to quote a parish warden present. The questions: Religion is (check): the bunk; for women; vital; meaningless. The Church should (check): concern itself with social question; help maintain civil liberties; seek to improve industrial relations; cultivate better race relations. Christianity requires me to be (check): a pacifist; 100% for the war; a modified pacifist; a modified war supporter. I believe conscientious objectors should be (check): shot; put in jail; respected; put in work camps. Religion requires that I (check): read the Bible; go to church; say my prayers. I believe Jesus (check): divine; just a good man. My church is (check): dead; alive to social problems; too conventional; has my respect; is an asset to the town.

loss. The whole Church over the country will feel that in his passing from the scenes of his ministry, it has lost one of its most beloved and chosen sons.

The Unsociable Church

By

GEORGE I. HILLER

PERHAPS the most frequent complaint we hear in a parish is the one of unsociability. It is quite interesting to note that it is a continually repeated complaint with some people. For instance,



a clergyman asked me if a certain family, lately moved into my parish from his, came to church. I responded "Yes, but they complain that we are unsociable." He laughed and said, "Yes, I heard that complaint from them for years myself. I am convinced that those people will complain of un-

sociability always and anywhere."

Many times the new-comer forgets that he or she is a visitor—they expect the same greeting they would receive at home. They forget, too, that there are other visitors. Perhaps the people who "merely nodded" and said "Good Morning" were just as new and strange.

There is the family whose children go to another church school with neighborhood children, and who—a year later—appear to accuse the parish of being unsociable.

There is the financially-shy individual who does not intend to be solicited for parochial support—who lies low at the E. M. C. time, or claims to be

a supporter of "our home church". This is usually a case of neglect later charged up to the parish.

Then there is the "age" difference and the difference of customs in various parts of the country which contribute their share to misunderstandings.

I have never known a parish where the charge of unsociability was not occasionally made, more often in some places, but sometimes in all. The parish has its corporate failures, no doubt, but a good portion of the blame belongs to the new-comer. I do not mean that in every instance the failure of the parish to be sociable is the fault of the new-comer, but often it is. In this connection it might be well to remember that people move around the country more frequently now, than formerly.

The Church—long ago—provided the answer in a "letter of transfer", and very wisely, she put the responsibility upon the individual communicant, not the rector. (Canon 42). It is very seldom, indeed, that one hears the complaint of unsociability from the person who brings a letter of transfer.

Logic and Love

By

BISHOP JOHNSON

ONE frequently hears it said that it makes no difference what we believe so long as we do what is right. This is as though one were to say, it makes no difference what we think about mathe-



matics so long as we get the right answer to our problem. The obvious comment is that if you do not know anything about mathematics you will not get the right answer.

Someone has said that the word "belief" comes from the Anglo-Saxon words "by-live." Whether this is true etymologically is a question, but it is correct psychologically. Our conduct is the product of our belief. It may be true that our opinions are unimportant but there is a great gulf between opinions which make men opinionated and beliefs which cause them to pursue a course of action. Opinions have to do solely with logic, whereas belief in a person is the basis of our love for him. For example I may have an opinion about predestination and it will color my actions, but if I believe in Jesus Christ it will determine my conduct.

We live in an age that has prided itself on its logic, and been indifferent to its religious beliefs.

THE SANCTUARY

Conducted by John W. Suter Jr.

ABSENT FRIENDS

LOVING Father, we remember before thee all those who travel, or whose work calls them to the distant places of the earth: in danger may they be given courage and endurance; in loneliness may they be helped by the knowledge that others are remembering them; in time of temptation may they have strength to hold fast to what they know to be right; and may the sense of thy presence and the knowledge of thy fatherly love ever be with them; we ask this for the sake of Jesus Christ our Lord.

—From *New Every Morning*, London.

The truth of logic depends upon its major premises which are asserted but not proved. One man believes that Jesus Christ is the Son of God, whereas another assumes that He is either a fictitious character or one who labored under a delusion. Of course the two will never get together in their conclusions and will be miles apart in their actions.

Belief in a person is a very different thing from opinion about a person. The one involves our relation to and our affection for the object of our belief, whereas our opinion about him need not affect our conduct.

First of all, why do I believe in the reality of the Christ? Because there was no dramatist who could have created His character. For the incarnation was the greatest drama ever staged and it would have required one greater than Shakespeare not only to have created the character of Christ, but also those of the persons who surrounded Him. Moreover he would have had to insert these characters in the fulfillment of Hebrew prophecy, and to invent the incidents which compose the Gospel. In an age when there was no theater and no dramatists, in a country utterly devoid of the dramatic art, the author or authors who could have imposed their creation upon a credulous public would have been far more incredible than the Christ Himself, particularly as they left no record of their existence. To assume that the literal minded evangelists could have produced a fictitious Christ is absurd.

BUT was not Christ Himself the victim of His own delusions? Was He not as His enemies asserted, beside Himself? The real test of Christ's integrity is to be found in the fulfillment of His assertion that He would endue His disciples with power from on high. Other leaders have dominated their contemporaries, but neither Alexander nor Caesar were able to manifest their power after their decease. Fake pretences do not claim the test of time. Not only did Christ empower His Apostles to carry on after His departure, but for nineteen centuries men have carried on confident that His power has sustained them, and through that power they have lifted men out of barbarism into the glorious liberty of the Sons of God. His promises have stood the test of time.

The most vital question in our lives today is "What think ye of Christ?" His test of our discipleship is the keeping of His commandments, because we believe in Him and love Him, and it is only those who do His will who may appreciate His doctrine. What then are the particular commandments which He issued? I would mention four.

1. "Repent and be baptized." If you are to be His disciple, you must identify yourself with

Him in baptism. Your logic may ask why? Your love will reply, because He requests it.

2. "Go ye therefore and teach all nations, baptizing them." Your logic may ask why should I support missions? Your love will reply, because He requests it.

3. "Ye shall receive power after the Holy Ghost is come upon you and ye shall be witnesses unto Me in Jerusalem and in Judea and in Samaria and then to the uttermost part of the earth." Logic asks why? Love replies, because He requests it.

4. "Do this in remembrance of Me." Again logic questions that which love accepts.

These four things are objectionable to the natural man. He sees no reason why he should be baptized, believe in missions, be a witness of Christ and receive the Lord's Supper. And yet they are the test of our faith in Christ and our loving obedience to His commandments. The world is suffering from man's logic without love. Because I believe in the reality and in the integrity of Christ's person, therefore I love Him and manifest my love by keeping His commandments. It is my belief in Him that matters more than my opinion about this or that.

Hymns We Love

O GOD OF BETHEL, BY WHOSE HAND

AS A youth he was unappreciated among non-conformists and he was offered an education if he would join the Church of England, but he declined it. He worked with the Wesleys and even eminent dissenting divines reproached him for it. It is well to remember that the complacent middle-class congregations of nonconformity opposed any active religion more than even the leaders of the established Church. Doddridge aimed to raise the spiritual level of the dissenters and wrote many books, non-controversial and irenic. He wrote this hymn in the manner of a psalm to allow its use by those who refused to sing uninspired hymns. It was the second hymn allowed to be used in the Presbyterian church of Scotland. It was sung in Westminster Abbey at the public funeral of David Livingstone.

*O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led:*

*Our vows, our prayers, we now present
Before Thy throne of grace:
God of our fathers, be the God
Of their succeeding race.*

—CHARLES GRANVILLE HAMILTON

News Notes of Other Churches

*Questions of War and Peace Chief
Concern of Denominational Meetings*

Edited by Anne Milburn

Presbyterians Meet

★ "A claim to world sovereignty or domination by any nation or group of nations is inconsistent with the ideal of world brotherhood. . . . Our nation must be prepared to enter a world society," declared a resolution adopted by the general assembly of the Presbyterians of the U.S.A. held at Milwaukee the last week in May. Citing the Presbyterian stand on the war, the assembly "reaffirmed our abhorrence of war, and of militarism as a policy of state, but we have no other alternative as a nation but to engage in it." Numerous resolutions were passed, one advocating complete wartime prohibition, another against "discrimination in the war effort." The pension fund asked for and got an increase from 10% to 11% of the clergy's salary, though dissatisfaction was expressed over the three year old change which provided pensions only to retired ministers, rather than to any over 65. An unusual feature of the assembly, that of sending out speakers to strong trade unions as well as local churches, was so well received that it is expected to be adopted as regular policy.

Much editorial comment has been drawn from the fact that in their resolution on the war, the assembly first passed a statement that, "War is just and righteous, and our culture and historic faith depend on the outcome of the conflict." Next day, a two-thirds vote brought reconsideration for the war indorsement, and the assembly adopted the position that, "we have no alternative."

Barth to Norway

★ Professor Karl Barth, German emigre and eminent theologian, recently broadcast a message of encouragement to the Norwegian people, saying, "Dear Brethren, we have heard of the fight which has been imposed upon you and you have taken up; you and Bishop Berggrav, your clergy and teachers and your parishes. Even during the present grievous ordeal through which your country is passing you desired to go forward unswervingly with the proclamation of the Gospel, which duty is committed to the Church of our Lord

Jesus Christ, erected on the foundation of the apostles and prophets. They sought to draw you aside from this path by means of every kind of blandishment, and finally by threats and open violence, but you have up to the present received the grace to withstand this temptation. You are now called on to suffer for the cause. . . . You will give us Christians in all countries a stirring, inspiring and consoling example."

Pacifist Is Ousted

★ The first minister to be ousted from his church because of pacifism in this war is Rev. Bruce B. Maguire, rector of Mt. Auburn, N. Y. Presbyterian Church. The presbytery voted 46 to 27 for his removal, reversing the vote of the congregation of 156 to 43 to retain Mr. Maguire. War hysteria launched by weeks of newspaper publicity over a Fellowship of Reconciliation meeting held at the church, seems to have been the cause of the presbytery's vote. Sensation hunting papers ran headlines such as "Anti-War Group Opens Meeting. 'Lay Down Arms' Is Advice of Leader." The publicity stressed the fact that Mr. Maguire was chairman of the local F.O.R. and caused a split in the church congregation between the majority of the people and six rich donors who threatened to withdraw their support from the church, a matter of thousands of dollars. After this split the congregation voted to ask the rector to stay, but the presbytery composed of trustees and elders, voted against the minister.

Orthodox Priest Suspended

★ Eastern Orthodox church leaders have joined in the denunciation of Archbishop Polikarp, who has been placed by Hitler at the head of the pseudo-Orthodox church in the Ukraine, one of the chain of such churches established in the Greater Reich. The Metropolitan Sergius of Moscow, backed up by the Patriarchs of Alexandria and Antioch and numerous other Church dignitaries, stated that Bishop Polikarp's renunciation of obedience made him liable to "complete unfrocking," that he had assumed the Archbishop's title in violation of the canons, and that by offering his services to Hitler, he had

betrayed the whole Orthodox church. The statement concluded, "Know ye when you see Bishop Polikarp administering priestly commands, that there is not an Orthodox Bishop, but an ordinary layman, Peter Sikorski, divested of all priestly dignity and power."

Vocation Day Celebrated

★ Vocation day was celebrated by a Chicago Unitarian church recently in honor of lawyers. Each year, some trade or profession is chosen, and the community is reminded of its indebtedness to the workers in the field. Law was chosen as the field for this year to "emphasize its need in the present state of human affairs . . . and in international affairs."

Greater Bible Reading

★ Special radio programs to urge the personal use of the Bible were sponsored by the American Bible Society recently. During the past



Roswell P. Barnes is the associate director of the Federal Council of Churches.

year the Society has supplied the Bible in 200 different languages to people in the United States and 40 other countries, and has also distributed half a million specially bound copies of the New Testament to the armed forces. It is estimated that the Bible, a perennial best seller, has a sale of about 25 million copies every year.

Archbishop Explains His Position

Henry Smith Leiper Discovers That
His Radicalism is Misunderstood

Interview by W. B. Sperry

War has not changed England's climate. In the penetrating cold of a damp spring day Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches and secretary of the World Federation of Churches, went through London's streets and across the Thames for an interview with the newly enthroned Primate of England.



Primate of England.

It was Dr. Leiper's fourteenth visit to England. He had feared that most of the landmarks he had come to know and love would be destroyed and had made a list of thirty places he would visit. The trip to Lambeth indicated what was borne out in later observation. While there has been terrific destruction, most of the places he had on his list remain comparatively unharmed. Lambeth Palace, however, is not among the unscarred places. The palace residence has been made uninhabitable by the Nazi bombings and the Archbishop has quarters in a nearby hotel.

He was received in the Archbishop's study which is in the palace itself. Despite the cold, it was heatless, and the Archbishop offered to build a fire in the hearth, though he added almost in the same breath that he was saving fuel at the request of the government.

Archbishop Temple's study is simplicity itself, containing plain furniture, sturdy oak bookcases, desk, sofa and a worn rug. The chairs and pictures were still tagged—a reminder that he had only recently moved from York where he narrowly escaped a bombing raid.

Dr. Temple had recently addressed the full synod of the Convocation of Canterbury for his first time and had taken occasion to warn against unthinking presentation of war news while urging vigilance against everything tending to generate hate and

ill-will "as contrasted with resolute purpose and devotion to justice."

His concern with accurate news was partially due to the fact that he had spoken at Manchester the previous week and the news reports made it appear that he advocated communism and the abolition of the profit motive in industry. His address had let loose a flood of criticism from both press and public. It was not the criticism that disturbed the Archbishop but the inaccuracy of the news reports.

"We want something new," he said characteristically, "Nothing ever tried so far is good enough." Then he went on to explain. "The influence of headlines and the inevitable abbreviation involved in reporting have led some to suppose that I want to abolish both profit and interest—if that were so I should be not so much a revolutionary as a donkey. Of course no business can be carried on if it makes no profits. What I deplore is not profit, nor even the profit motive, but the predominance of the profit motive above all others.

"The aim of production is to supply public needs, but the direction in which capital flows is now determined more by the prospects of a large profit than by the urgency of needs. Sometimes these coincide, often not."

The confusion in the press reports had been caused by an answer given to a questioner when he had remarked that he saw no incompatibility between Christianity and economic communism. "In the press reports," he said, "the word 'economic' had been omitted and atheistic bolshevik communism was inferred. Of course there is communism which is flatly un-Christian because it makes no allowance, indeed repudiates, individual freedom of mind and spirit. Christianity insists on two complementary principles—personal freedom and fellowship.

"The economic system in England and so far as I have observed of America, gives full expression to personal freedom provided the person has some capital, financial or otherwise to invest, and in expanding markets gave freedom to those who had only labor power to invest, sell or hire out. This system never

gave expression to fellowship. Communism today gives full expression to fellowship but not much to freedom."

Answering Dr. Leiper's question as to what Christians should emphasize from the economic standpoint, the Archbishop replied, "If they really aim at a Christian social order, they should try to give more expression to fellowship than a capitalistic society has, and more to personal freedom than communism has."

The address in Manchester which provoked this comment was delivered at a "Religion in Life" observance. Dr. Leiper found that in England the Archbishop was recognized as the leader of the Christian churches of the world outside the Roman Catholic and reports that the Manchester meetings, "were part of a series through which the essential unity of the various communions in fundamental faith and moral witness were displayed as never before—at least since the Reformation."

In commenting on how universally the people of England are giving themselves to the war effort Dr. Leiper said that he had been informed reliably that twenty-two million people, or two-thirds of the adult population of England was engaged in the war effort in one way or another. This accounts for curious dislocations of normal life which seem strange to us but to which one becomes accustomed after only a day or two. For example there are almost no restaurants with waiter service, the cafeteria system having been adopted because of lack of waiters. Even more curious is that newspapers are published in an "A" and "B" edition and one is asked to trade his "A" edition with some neighbor who has a "B" edition. This saves paper and the same newspaper can supply two different persons.

There are other and less happy results of this same universal participation. On one occasion he talked with a clergyman who had officiated in the mass burial of one hundred people killed in an air raid and on another he attended a church service where over five hundred of the mem-

(Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Facts for Church People

New York, N. Y.:—A series of seminars at which Social Facts for Church People will be discussed are to be held during the summer in the Parish House of the Church of the Ascension, 12 West 11th Street. They are to be held on successive Monday evenings, commencing June 29th when the leader will be Dean Joseph F. Fletcher of the Graduate School, Cincinnati, who is to speak on the role of the Church in the present crisis. On July 6th the speaker will be Dr. Bella V. Dodd, legislative representative of the New York Teachers Union, who is to speak on education. On the following Monday evening, July 13th, Mr. Michael J. Quill, president of the Transport Workers Union of America, is to speak "About Workers on the Land", while the following Monday it is planned to have a representative of one of the metropolitan newspapers discuss the role of the press today. On July 27th the leaders will be Mr. Frederick Myers who is the vice-president of the National Maritime Union. He is to present the exciting story of the life of men today at sea and the part they play in the war effort. The final seminar will be held the evening of August 3rd when Miss Mary van Kleeck, vice-president of the Church League for Industrial Democracy will speak on "Things to Come". All of the meetings are to start promptly at 8:30, with the seminars lasting two hours.

For the Summer

AS IN past years THE WITNESS will be published every other week during the months of July and August. The next issue will therefore be that for July 9th. We would ask those who wish to have the paper sent elsewhere during the summer to please send in the change at least ten days in advance. Also please make one address change at a time: that is notify our Chicago office now to make the change to your summer address, then notify us at the end of your vacation to make the change back to your permanent address. If it is at all convenient for someone to forward the paper from your permanent address it would be a great help to us.

They are being sponsored by the committee of the second province of the Church League for Industrial Democracy.

A number of leading Churchmen are to be the chairmen of the meetings and lead the discussions. Among them will be the Rev. Joseph Titus; the Rev. Shelton Hale Bishop; the Rev. Harold Hohly; Miss Mary Brisley and the Rev. William Melish.

Manning on Russia

New York, N. Y.:—Bishop Manning was one of the speakers on Monday, June 22, at a mass meeting in Madison Square Garden, which was "a national tribute from the people of the United States to our allies, the people of Russia, for one year of heroic resistance to the Nazi onslaught." The chairman of the meeting was Mr. Allen Wardwell, vestryman of St. George's and trustee of the Church Pension Fund, and others to speak were Harry Hopkins, supervisor of the Defense Aid Program of the United States government, Mayor LaGuardia, and Paul Robeson who gave an address as well as sang.

Building Continues

Los Angeles, Calif.:—In spite of priorities, building still goes on in the diocese. New churches are being erected at Palm Springs, Pacific Palisades and Mission Beach. If the government permits, a navy chapel will be erected at Long Beach.

Japanese in Camps

Los Angeles, Calif.:—"The fine spirit of Japanese Christians in their confinement is something of which we can be very proud" says Bishop Stevens. He reports that there is much newspaper discussion of conditions at the former Santa Anita race track, where many first and second generation Japanese are interned. A criticism of the food raised in one paper was answered by the Rev. John Yamazaki, who declared that the food was all that could be expected, and that it was constantly improving. The congregation of St. Mary's are interned in the same general area and regular services of

Holy Communion, and general services for all the groups are held.

Church Congress Changes

New York, N. Y.:—The working committee of the Church Congress made several important announcements following a meeting this month. Instead of triennial meetings the Congress will meet annually, with the next one to be held probably in February, 1943, at Nashville, Tennessee. The theme is to be "The Church in training for its post-war opportunities". The committee also announced the resignation of Miss Rose Phelps as executive secretary. She has served in this capac-



Mary van Kleeck is to be one of the leaders at a series of six seminars to be held on Monday evenings at the parish house of the Church of the Ascension, New York.

ity since 1937, and has also been the treasurer since 1939. She was well equipped for the position and it was with extreme regret that the committee accepted her resignation. An inscribed silver bowl was presented to her as a token of appreciation for her five years of service. Mrs. Florence A. van Wyck has been appointed to succeed Miss Phelps. Formerly the instructor in journalism at Briarcliff College, she has been on the staff of the Church of the Advent, New York, since 1938.

Church Clears Debt

Salina, Kansas:—Dean James Golder of Christ Church Cathedral, announced recently that a campaign to raise \$1,800 with which to pay off a mortgage of many years duration, had been successfully completed within five weeks. Liquidation of

the mortgage was one of the conditions of a recent gift to the parish of properties valued at \$25,000, which will be used to erect a new deanery and Cathedral house. The district of Salina is now 100% free of debt on any of her church buildings.

First School for Girls

Bethlehem, Pa.:—When the Maravian Seminary and College for Women celebrated its two hundredth anniversary in May the pageant depicted Martha Washington, attended by a Continental soldier, being greeted by Bishop Etwein upon her arrival for a visit in 1779. Bishop Etwein was one of the outstanding men of the community, and long identified with the School. Pictured on the cover is a scene from the pageant; the Rev. Roy Grams of the Moravian Church, Bethlehem, plays the part of Bishop Etwein; Virginia Shelling, a student, plays the part of a student of by-gone days; Mary D. Knapp, daughter of an alumna and herself a 1906 graduate of the Seminary, plays the part of Martha Washington, while Charles Carlson of the college faculty plays the part of the soldier.

The school was started in 1742 with an enrollment of five pupils as a result of conference called by sixteen-year-old Countess Benigna von Zinzendorf, and thus became the first boarding school for girls in the original colonies. For two hundred years it has continued to pioneer in education for women and today offers, at a comparatively low rate, modern education in a variety of subjects, with the present enrollment 205 college students and 104 seminary pupils. Even a kindergarten has now been added, at the request of local patrons, thus rendering an additional service to the community where many mothers are active in war work.

The history of the school is closely connected with that of the country and with the lives of outstanding men and women. Its alumnae records contain such names as Eleanor Lee, niece of George Washington; Cornelia Livingston, wife of Robert Fulton; the daughters of General Nathaniel Green, John Jay, Commodore Cornelius Vanderbilt and many others, past and present. Colonial Hall, one of the oldest of its twelve buildings, served without closing its doors through all the wars of our country's history, and was used as a military hospital during two periods of the Revolutionary War. Few

things remain unchanged from those days long ago. One of the things that still clings to the institution is its unique atmosphere resulting from a well-balanced combination of antiquity and modernity. Another is its fundamental educational principle of training for intelligent leadership and of developing the character and talents of the individual. And throughout its two hundred years it has offered a non-sectarian but religious background which stresses the Christian aspects of life.

Post-War Reconstruction

New York, N. Y.:—A bill now before Congress which would establish a commission for the coordinated study and planning for post-war economic reconstruction has received the endorsement of a large number of Churchmen, Protestant, Catholic and Jewish. The bill provides for a large commission, with representatives of associations of employers, labor unions, farm groups, consumers, cooperatives and the church,

significant fact that while various economic groups hold widely divergent views on many issues, all are agreed upon this. We must study and plan now." Roman Catholic clergy are being asked to endorse the bill by Msgr. John A. Ryan, director of the social action department of the National Catholic Welfare Conference; Protestants by the Rev. James Myers, industrial secretary of the Federal Council of Churches, and Jews by Rabbi F. M. Isserman, chairman of the commission on justice and peace of the Central Conference of American Rabbis.

War Damage Insurance

New York, N. Y.:—The Church Properties Fire Insurance Corporation is to issue war damage insurance commencing July 1st, according to a statement issued by Mr. Bradford Locke, president.

"Heretofore, all property owners have been protected, free of charge, by the United States Government in the event of loss from war damage,"



This picture ought to make you feel a bit better these hot days. It is one of the girls at Hannah More Academy skating on the school pond.

with a budget of a half million dollars. In endorsing the bill, which was introduced by Congressman Jerry Voorhis of California, Episcopalian, the Churchmen declare that "when the war ends widespread unemployment must not be allowed to return to curse our land, and to disillusion our citizens and our returning soldiers. A test of democracy is the provision of employment for all citizens able to work. It is a most

Mr. Locke's letter states. "Beginning on July first, this free insurance will be discontinued and, in its place, such insurance is to be offered on a premium-paying basis by the War Damage Corporation. The insurer will be the United States government, but all of this insurance will be written through the existing fire insurance companies acting as fiduciary agents for the government. The Church Properties Fire Insurance

Corporation has joined with the rest of the insurance companies in executing a fiduciary agent agreement for this purpose."

Word from Philippines

New York, N. Y.:—First direct word since February from the mission staff on the island of Mindanao, has come in a letter received June 16 from the Rev. Raymond Abbitt. It is dated April 25, ten days before the fall of Corregidor, and comes from the mountain town of Dansalan, a hundred miles north of Upi, mission center. The letter stated that "they are all well, and had plenty of food." This included the Rev. Leo McAfee, the Rev. and Mrs. John Mears, Deaconess Mary Dawson, and Miss Ada Clark of the Church Army.

Indians Receive Stoles

White Earth, Minn.:—Before a capacity congregation in historic St. Columba's Indian Mission, the Rev. George Wieland, secretary of the department of domestic missions, presented two newly ordained Chippewa priests the stoles which once belonged to the Rev. Grafton Burke, Alaskan missionary hero. The Rev. George Smith and the Rev. William Hanks, first to be graduated from the seven year old Kah-O-Sed school, often known as "the seminary on a log", received the vestments. Almost one fifth of the communicant strength of the diocese of Duluth is in Chippewa Indian tribes on four northern reservations.

Arthur Kinsolving Retires

Baltimore, Md.:—Closing a ministry of 56 years, of which 36 were spent as rector of St. Paul's, the Rev. Arthur Kinsolving retired early in June. He was rector of Christ Church, Brooklyn for 17 years, and deputy to 11 General Conventions. During his long service in Baltimore, the Chapel on Washington Boulevard was acquired and remodeled; the Girls' School was moved from the city to west Baltimore; the Boys' School moved to a site at Mt. Washington, the large guild house and vicarage erected; and an endowment of \$350,000 has been accumulated.

Spite Raid Results

Somerset England:—A letter from Canon W. A. Wigram sent to the Rev. Edmund Cleveland, rector of the Ascension, Falls River, Massachusetts, is reassuring about the results of the German "spite-raids" on English Cathedral cities, where there are no military objectives. "Bath Abbey", he writes, "did not suffer

structurally, though it lost all the glass in its windows . . . no real loss, for it was all only early Victorian in type, none older." The treasures of the cathedral library at Exeter which the Germans claimed to be "a thing of the past" are, to the dean's best knowledge, safe. "The Cathedral at Exeter was not hit, and even if the chapter library was hit, of which we've heard nothing, every chapter in England has removed all portable treasures to safe places long before this. We have caves enough in England to do as well as the catacombs in Malta for such things."

British Mission Fund Mounts

New York, N. Y.:—A total of nearly \$100,000 has been received for the British Missions fund by the first of June, according to a report by the National Council. Specials for the 1942 gift to the Missions from the dioceses amount to \$61,125, with \$1,991 more from miscellaneous gifts. In addition, \$36,000 has been credited to the fund. The small incomes, high taxes, and war conditions are daily increasing the English Church's need for American help, if the work in "the outposts of Christianity" is not to be curtailed.

International Broadcast

Washington, D. C.:—A dramatic international broadcast took place last Sunday when the Archbishop of Canterbury speaking from England, addressed the people of the United Nations. The congregation participated in the part of the program

broadcast from the Cathedral, and special facilities in the building made it possible for them to hear the British broadcast. The service was arranged for the American Church by the Presiding Bishop, in cooperation with Bishop Freeman and the Dutchess of Leincester. It is the second international broadcast in two months from the Cathedral, the first being a two-way hookup with Westminster Abbey in observance of Youth Sunday, April 26.

English Altar Ornaments Here

New York, N. Y.:—Silver altar ornaments belonging to the Chapel Royal, Savoy, London, were formally placed in the custody of the Cathedral of St. John the Divine for the duration of the war at a special service June 15, marking the 700th anniversary of the signing of the Magna Charta. The eight pieces which had been brought over for the World's Fair, were received by Bishop Manning from Sir Gerald Campbell, British minister to the United States. The Bishop pointed out that the Magna Charta was written by Stephen Langton, Archbishop of Canterbury, whose direct lineal successor is William Temple, present Archbishop.

What's in a Name

Cleveland, Ohio:—That the Woman's Auxiliary should keep the name of Woman's Auxiliary, was the decision of a vast majority at the annual meeting in Cleveland. Those who desired a change pointed out

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

*Further information available by addressing
any of the above at*

20 Exchange Place

New York

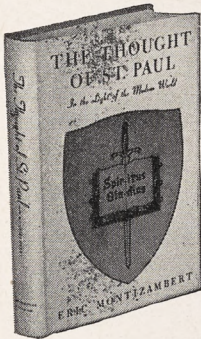
BOOKS

More Suggestions For Your Summer Reading List

The Thought of St. Paul

By the Very Rev. Eric Montizambert

This book is a vigorous attempt to present, in the non-technical language of the ordinary educated man, the great ideas of the Apostle to the people of the modern age in the terms of modern thought and speech. The author pictures the contemporary and social world in which St. Paul found himself, summarizes the literature in the light of modern and current scholarship, and interprets the Apostolic presentation of the Gospel of our Lord. The problem of reunion, and an analysis of the primitive conception of the Christian Ministry and Sacraments are also included by the author. **Price, \$3.85.**



The Gifts of the Holy Ghost

By the Rev. Frank H. Hallock

The chapters contained in this book appeared originally in one of the leading Church magazines some years ago and have been long out of print. These same chapters expanded, with bibliographies added, makes this book especially helpful to laymen and clergy in their deeper study of a subject which the author views as one that has not received the attention its great importance demands.

While the book is in no sense a Confirmation Manual, as Dr. Hallock says in his Foreword, "it may be a useful supplement to Confirmation instructions for the more mature; and will freshen in the minds of the confirmed some of the instructions which were once received, and show the large part the Gifts play in the development of the spiritual life." **Price, \$1.00.**

Friendship With Jesus

By the Rev. G. P. Ford

"Here are thirty-five little chapters on subjects which have to do with everyday life, written particularly for those who have not time to read books. They afford excellent material for meditation and include such topics as Faith, Sin, Forgiveness, Prayer, Distractions, Worry, Suffering, Cross Bearing, Monotony, and others. If you need some encouragement in the living of your Christian ideals, you will get it in this little booklet."—*The Holy Cross Magazine*. **Price, 60 cts.**

A History of the American Episcopal Church

By the Rev. William W. Manross

The Church News of the Diocese of West Virginia in commenting upon this book says: "As a reference book, it has few equals; as a textbook, it is elementary enough for Senior Church school classes; as an interpretation of the American Church it should be in every public library. An intelligent understanding of one's religion requires a knowledge of origins, and this information Mr. Manross' volume definitely and vigorously supplies." **Price, \$2.00.**

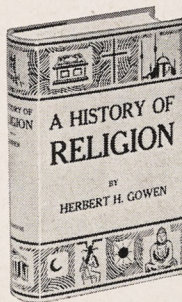
The Divine Commission

By the Rt. Rev. Frank E. Wilson

The Living Church says of this book: "Anyone who is interested in Church history and who wants Christians at large to know and enjoy and profit by the Church's past realizes that it is a well nigh impossible task at the same time to tell the story well and tell it briefly. Bishop Wilson has in large measure done just this. It is one of the best books, for the general reader, on Church history from the time when our Lord gave His disciples the Divine Commission down to the present day." **Price, Paper, \$1.40.**

A History of Religion

By the Rev. Herbert H. Gowen



A universal history containing a mass of information invaluable for reference work. It outlines the principles of primitive religion, dealing separately with each, then with the more erastian religions of antiquity, religions of the East, Judaism, and finally gives a history of the various forms of Christianity, Catholic and Protestant. **Price, \$4.00.**

The Lord of Love

By the Rev. Karl Tiedemann

These thirty meditations on the Life of our Lord are well adapted to the use of the beginner as well as to the person experienced in meditation. There is an excellent preliminary chapter on meditation, some prayers to use before meditation, and direct application, at the end, to one's own life and problems. **Price, \$1.00.**

Postage Additional

Morehouse-Gorham Co., 14 E. 41st St., New York City

that many Church workers were not attracted by the name, and didn't join; that it was ungrammatical and should at least be "Women's Auxiliary"; that the word auxiliary has the connotation of being a subordinate appendage.

More Chaplains Needed

Washington, D. C.:—In order to provide religious guidance for soldiers of all faiths, the war department has announced that revised regulations will expedite the appointment of additional chaplains for the army. Over thirty-eight denominations were listed. Episcopal rectors are asked to apply for indorsements to Bishop Sherrill, 1 Joy Street, Boston.

No Word from Bishops

London, England:—No word has been received in London from the British missionaries in regions overrun by the Japanese. Bishop James Leonard Wilson of Singapore and Bishop Francis Septimus Hollis of Labuan and Sarawak were known to be at their posts, but no reports tell what happened to them or other Christians and missionaries during the Japanese invasion.

Fundamentals Each Year

Chicago, Ill.:—The problem of lapsed and/or ignorant churchmen can be traced partly to insufficient instruction in fundamentals, according to Rev. Irwin St. John Tucker, who recently presented an idea for church school programs to the department of Christian education. He pointed out that present courses of instruction in Church schools were based on the assumption that the child would take all the courses in the same school, or continue with the same ones in another church. However, different curricula and various systems are employed in the churches. The crying need, declared Mr. Tucker, was for a concentrated type of instruction which would give the fundamentals of the faith each year, or in a much shorter time than is now involved, so that though only in a school for a few months, each child would have working knowledge of the faith.

Memorial Educational Fund

Lansing, Mich.—A part of the Kenneth Smith Memorial Educational fund of St. Paul's parish is to be set aside as a permanent memorial for the late Bishop Herman Page. The income of the fund is used for those seeking Holy Orders or in training for philanthropic professions. A

requiem celebration of the Holy Communion for the Bishop was held recently in St. Paul's, by the Rev. C. W. Brickman and the Rev. J. L. Slagg.

Ninety-Four Years Old

Atlanta, Ga.—Mrs. Harriott Orchard celebrated her 94th birthday June 7th at a service of Holy Communion in the Church of the Incarnation. For forty years, she has seldom missed a service, regardless of weather.

Church Buys Bonds

Rock Hill, S. C.:—Parish organizations from the Sunday School up are buying war bonds in the name of their church at the Church of Our Saviour. Aim, help the country now; benefit the parish in the future.

Better Publicity

Sacramento, Cal.:—Four suggestions for better Church publicity have been made by Bishop Porter to leaders in his diocese. These include: have an up to date sign board, with name of the church and the present clergyman—(some churches, it seems, still retain the name of a rector gone for several years past, on their boards); more word-of-mouth publicity—ask the gas station attendants where the local church is, for example, and don't be surprised if they don't know; have the leaflet "The Episcopal Church," with the name and address of the local church stamped on it, placed in tourist racks of the local hotels; if summer services are on an unusual schedule, have a notice to this effect on the church door to guide visitors.

Job Discrimination

Lawrenceville, Va.:—The background of job discrimination, and how Negro youth must meet the issue to gain recognition in post war America was discussed by Dr. Channing Tobias, lecturer and churchman, at the commencement of St. Paul's Polytechnic Institute. Speaking of present discrimination, Tobias traced it to four causes: A long standing occupational deadline that has confined Negroes to certain types of work; group self-interest pressure

✠ Shrine Mont ✠ Long Wartime VACATIONS— May thru October

For clergy, laity, families, friends. In Alleghenies, west of Washington by Greyhound bus or auto. Grounds of rare beauty; mineral springs; swimming, tennis, etc.—nearby golf, riding, etc. Modern lodges, cottages, central social halls and refectory; noted SHRINE; perpetual trust of Church. Rates—as low as \$15 a week. Clergy Seminar—July 13-24, \$22; Evening lectures open to lay guests. *Prospectus*, Rev. E. L. Woodward, M.D., Director, Shrine Mont, Orkney Springs, Va.

that in times of emergency has crossed the deadline to substitute white for Negro labor; the uncertain relationships of Negroes to organized labor; the difficulties Negroes have encountered in developing businesses and industries of their own. "The hit-or-miss apprentice methods used after the Civil War will be of no value in the future; the Negro must be given the chance to share equal training facilities with other American citizens," he said. The speaker concluded with the statement that "It takes a rare kind of faith to prepare for a job when there's only one chance in fifty to get it, but it is better to be prepared for the job that never materializes than to have it turn up and not be prepared to fill it."

The Place of Meeting

Dearborn, Mich.:—One of the church school classes at Christ Church, Dearborn, meets regularly in Daly's mortuary parlor. Mr. Daly, a loyal Romanist, unlocks his establishment every Sunday while on his way to early Mass. Mrs. Barber, the teacher, is an excellent antidote for the somber environment.

Defense Area Mission

Belleville, Mich.:—A vacation church school and mission is being planned for this defense center, as the result of a survey which found fifty Episcopal families and no Episcopal church in the area. A daily church school will be conducted dur-

A Gentle Laxative Good For Children

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

Syrup of Black-Draught is a liquid companion to the famous BLACK-DRAUGHT. The principal ingredient is the same in both products; helps impart tone to lazy bowel muscles.

The Syrup's flavor appeals to most children, and, given by the simple directions, its action is usually GENTLE, but thorough. Remember Syrup of Black-Draught 50c and 25c.



ing the last two weeks of July, for 40 children, and if this project is successful, regular services will begin in August or September, to be held in a rented Seventh Day Adventist Church.

A Beginning

Detroit, Mich.:—Four hundred men stationed at the armory, with no provision for reading or recreation. A start towards aiding the situation has been made by Rev. George Backhurst, who holds Sunday services there, and the city mission, which is contributing boxing gloves, ping-pong tables and games. As soon as bookshelves have been constructed, 500 books will be supplied.

West Point Chaplains

Washington, D. C.:—The record of West Point Chaplains since 1816 shows that seventeen of the twenty were Protestant Episcopal, the other three Presbyterians. Episcopalians who have served at the military academy since 1918 include: Rev. Clayton Wheat; Rev. Arthur Kinsolving II, Rev. Roscoe Foust, Rev. Fairfield Butt III, Rev. John Walthour, (present chaplain.)

Elected to Clericus

Los Angeles, Cal.:—Three missionary priests of the diocese were elected to the Los Angeles clericus held at Grace Church in early June. Officers elected were the Rev. William Cowans, president; Rev. William Fowley, vice-president; and Rev. William Craig, Jr., secretary-treasurer.

Heads RWR Campaign

New York, N. Y.:—Allen Wardwell, churchman and lawyer who has headed two Red Cross relief missions to Russia, is chairman of the New York City campaign to raise \$6,000,000 for Russian War Relief. Of contributions, Wardwell said, "Politics and philosophy play no part in such dollars. They signify rather a personal tribute to those who in defending their own land are helping us to defend ours."

Bishop Extends Sympathy

Juneau, Alaska:—The deep sympathy of the Rt. Rev. Joseph Crimont, S. J., Roman Catholic Bishop of Alaska was expressed shortly after Bishop Peter Rowe's death, in a letter sent to Dean Rice of the Cathedral at Juneau, in a letter signed by Bishop Crimont and two priests. It said in part: "The

passing of your distinguished Bishop has been felt by all Alaskans as an irretrievable loss . . . his has been a glorious career of devoted service, not only to members of your Church, but to all who have known him for a period of a half century. . ."

Via Censorship

Ancon, Canal Zone:—Bishop Beal now holds services and communion at one of the naval stations, at the request of the Roman Catholic major in the marines. It seems that he was impressed, in censoring the mail, by the number of men who wrote home that they missed Church services.

High Flight

Washington, D. C.:—This poem was written by John Gillespie Magee Jr.:

Oh, I have slipped the surly bonds
of earth,
And danced the skies on laughter-
silvered wings;
Sunward I've climbed and joined the
tumbling mirth
Of sun-split clouds—and done a
hundred things
You have not dreamed of—wheeled
and soared and swung
High in the sunlit silence. Hov'ring
there,
I've chased the shouting wind along
and flung
My eager craft through footless halls
of air.
Up, up the long delirious, burning
blue
I've topped the wind-swept heights
with easy grace,
Where never lark, or even eagle,
flew;
And while with silent, lifting mind
I've trod
The high untrespassed sanctity of
space,
Put out my hand, and touched the
face of God.

John Gillespie Magee, Jr., was born of missionary parents at Shanghai and educated at Britain's famed Rugby. He came home to the United States and at the age of 18 won a scholarship at Yale. Instead of going to the University he joined the R.C.A.F. and met death December 11, 1941. His sonnet, composed after his feat of soaring 30,000 feet, was scribbled on the back of a letter to his mother, shortly after he returned to earth. His parents, Rev. and Mrs. John G. Magee, live in Washington, D. C., where Mr. Magee is curate of St. John's Episcopal Church.

Archibald MacLeish ranks this poem with Rupert Brooke's "The Soldier" and McRae's "In Flanders

Fields." It has been placed with "The Soldier" and "In Flanders Fields," in a newly opened exhibition of "Poems of Faith and Freedom," at the Library of Congress.

Archbishop Explains—

(Continued from page 11)

bers of the congregation were in service and twenty of them prisoners of war. But it was at this service that he also heard prayers for the enemy such as Archbishop Temple had used at the service of enthronement.

It was typical of Dr. Leiper's good humor that he should also remember the prayer that he was told was delivered by a Scottish layman in a little kirk near Glasgow, "Oh Lord, will ye not visit y'r servant Adolph Hitler, and soften his heart and give 'im wisdom—or if not, O Lord could ye not do saethin' wi him."

SUMMER SERVICES

ST. JOHN'S CATHEDRAL, Denver, Colorado. 7:30 and 8:30 Holy Communion; 9:30 Family Service; 11 Morning Service. Special Services as announced.

CHURCH OF THE ADVENT, Birmingham, Alabama. 7:30 Holy Communion; 9:30 School and Bible classes; 11 Morning Service. 6 P. M. Young People.

TRINITY CHURCH, Tulsa, Oklahoma, Rev. E. H. Eckel Jr., rector. Services 7, 8, 9:30, 11. Holy Days, 10.

DELAWARE SEASHORE CHURCHES. Rev. N. W. Rightmyer. All Saints', Rehoboth Beach, 8, 9:30, 11. St. Peter's, Lewes, 9:30 A.M.

ST. MARK'S, Frankford, Philadelphia, Rev. Edmund H. Carhart, rector. Sundays: 7:45, 10 and 11. Weekdays, 12:05. Thursdays, Holy Communion, 10.

CATHEDRAL OF THE INCARNATION Garden City, Long Island. The Very Rev. George A. Robertshaw, Dean. Sundays: 7:30 and 11 A.M. Weekdays: 8:30 A.M.

ST. PHILIP'S CHURCH, New York City. Rev. Shelton Hale Bishop, rector. Sundays: 7, 9 and 11 A.M. Daily Services.

CHURCH OF ST. JAMES THE LESS, Scarsdale, New York. Rev. James Harry Price; Rev. William C. Kernan. Sundays: 7:30, 10 & 5. Wednesdays and Holy Days, 10.

GRACE CHURCH, Utica, New York. Rev. Harold E. Sawyer; Rev. Ernest B. Pugh. Sundays: 7:30, 11 & 4:30. Tues. & Thurs. 10: Fridays, 7:30.

ST. THOMAS CHURCH, Dartmouth College, Hanover, N. H. Rev. Leslie W. Hodder, rector. Sundays: 8 & 11. Holy Days and Thursdays, 7:15 and 10.

CHRIST CHURCH, Cambridge, Massachusetts. Rev. Gardiner M. Day, rector. Sundays: 8 Holy Communion; 10 Children's Service; 11 Morning Prayer; 7:30 Evening Prayer.

ALL SAINTS' CHURCH, Peterborough, New Hampshire. Rev. James E. McKee, rector. Sundays: 8 & 10:45; Holy Days 9.

ST. PAUL'S CHURCH, Pawtucket, Rhode Island. Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr. Sundays: 8 & 11. Fridays: 10 and 12:15.

CHRIST CHURCH, Greenwich, Connecticut. Rev. Albert J. M. Wilson, rector. Sundays: 8, 9:30 & 11. Thursdays and Holy Days 10.

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

FOLDING CHAIRS

Brand-New Steel Folding Chairs. Full Upholstered Seat and Form-Fitting Back. Rubber Feet. Send for Sample. \$19.50 dozen.

REDINGTON COMPANY

Dept. 93

Scranton, Pa.

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloaks - Rabats - Collars
Custom Tailoring for Clergymen

1837 Church Vestment Makers
Over One Hundred Years 1942

COX SONS & VINING, Inc.

131 EAST 23RD STREET, NEW YORK, N. Y.



Camp Ocean Wave, Avalon, N. J.

Rev. Wm. F. Lutz, Ph.D., Director
(Sometime British Chaplain)

Swimming, Sailing, usual sports.. Adapted to care for the over active boy who needs a less strenuous program. Director trained in Child Hygiene. Part time rates. 50 boys. Booklet.

Pure Irish Linen for the Church. Limited supplies still available. "Prices stabilized at March List."

MARY FAWCETT CO.

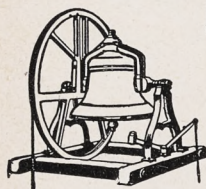
Box 146

Plainfield, N. J.

CATHEDRAL STUDIOS

Washington & London, England. CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$4.00. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

ALTAR BREADS ORDERS PROMPTLY FILLED
SAINT MARY'S CONVENT
KENOSHA • WISCONSIN



MENEELY
BELL CO.

TROY, N.Y.

AND
220BROADWAY, N.Y. CITY

BELLS

THE J. & R.
LAMB STUDIOS
TENAFLY, N. J.

STAINED GLASS
CHANCEL AND ALL
CHURCH CRAFTS
1857

SEE THE
Peabody LINE
OF
FOLDING-AUDITORIUM-CHOIR
AND SUNDAY SCHOOL CHAIRS

Write for Catalog and Prices

PEABODY SEATING CO.
BOX 19 NORTH MANCHESTER, IND.



CLERGY NOTES

BURGEEEN, ALSACE L., formerly a Methodist minister, was ordained a deacon by Bishop Wing in Christ Church, Bradentown, Fla. on May 31. He will be deacon-in-charge of St. John's, Homestead, Fla.

COOPER, T. FREDERICK, curate of St. James', Greenfield, Mass., and vicar of St. Andrew's, Turner's Falls, will become locum tenens at the Church of the Good Shepherd, Clinton, Mass., July 1.

DANIELS, WILLIAM B. JR., was ordained a deacon June 4, in St. Paul's, Wilmington, N. C. by Bishop Darst. He will serve Grace Church, Plymouth, and St. Luke's, Roper, N. C.

DAVIS, LEVERETT B., was ordained deacon June 10 in Christ Church Cathedral, Hartford, Conn. by Bishop Budlong. He will become curate in St. John's, Waterbury, Conn.

ELLWOOD, DONALD C., rector of St. Peter's, Westfield, N. Y., will become rector of Zion Church, Avon, and St. John's, Honeoye Falls, N. Y., after July 1.

FALL, RALPH E., curate at the Church of Our Saviour, Akron, O., has accepted a call to the rectorship of Grace Church South, Cleveland, effective July 15.

FOULKES, MAURICE G., was ordained deacon by Bishop Budlong, June 10 at Christ Church Cathedral, Hartford, Conn. He will be curate in Trinity Church, Torrington, Conn.

HAINES, ALFRED J., formerly priest-in-charge of Trinity Church, Winner, S. D., and dean of the Rosebud Deanery, became rector of St. Luke's, Kearney, Neb., in early June.

HANKS, WILLIAM, was ordained a priest at the Ojibway Indian Convocation at St. Columba's Church, on the White Earth Reservation, Minn., by Bishop Kemerer, on June 13.

HEERMANS, HARRY W., was ordained a deacon June 10 by Bishop Budlong at the Cathedral, Hartford, Conn. He will be curate in Holy Trinity Church, Middletown, Conn., and do student work at Wesleyan University.

HENDRICKS, WALTER, of the diocese of Washington, will become rector of Zion Church, Manchester Center, and will have charge of St. John's Chapel, Manchester, St. Paul's, Wells, and St. Margaret's, Middletown Springs, all in Vermont, this summer.

HORSTMAN, ELMER D., was ordained deacon by Bishop Budlong, acting for the Bishop of Western Nebraska, at the Cathedral, Hartford, Conn. on June 10. He will become curate in Christ Church, Bayridge, Brooklyn.

JOHNSON, THEODORE T., was ordained a deacon by Bishop Sterrett in the Church of The Holy Apostles, St. Clair, Pa., on June 11. He is assistant to Dean Foust at the Pro-Cathedral Church of the Nativity, Bethlehem, Pa.

JONES, ANDREW, was ordained deacon by Bishop Strider in Emmanuel Chapel, Alexandria, Va., May 30.

KROMER, JOHN S., chaplain of Groton School, Groton, Mass. will become curate at St. Mark's, San Antonio, Texas, on July 15.

LEECH, FREDERICK W., curate and student pastor at St. Andrew's, Ann Arbor, Mich., will become rector of St. Peter's, Akron, O., July 15.

McGRODY, JOHN R., rector of St. Bartholomew's, Wisconsin, Philadelphia, has accepted a call to become rector of All Saints' Church, Leonia, N. J., effective Sept. 1.

MENGENS, C. RANDOLPH, was instituted by Bishop Freeman as rector of St. Columba's parish, Washington, D. C. June 9. He was formerly vicar at St. John's Chapel, Mt. Rainier, Md.

MERRICK, JAMES E., of Walters' Falls, Ontario, has accepted a call to be priest-in-charge of work along the Big Sandy, Ky., with headquarters at Pikeville.

OKIE, PACKARD L., missionary under appointment to Liberia, will be on the staff of Christ Church, Philadelphia, until transportation to Africa is available.

PARKE, JOHN H., was ordained a deacon June 14, at Grace Church, Amherst, Mass., by Bishop Lawrence. He will be curate of St. James', Greenfield, and vicar of St. Andrew's, Turner's Falls, Mass.

ROBERTS, PHILIP W., priest-in-charge of St. Luke's, Hot Springs, S. D., and Trinity, Buffalo Gap, became a chaplain in the army June 10.

RUSSELL, HENRY GEORGE, former Primitive Methodist minister, was ordained a deacon by Bishop Sterrett on June 13, at Christ Church, Towanda, Pa. He will continue in charge of Christ Church, where he has been for several months.

WE'RE HERE TO HELP

Parents and clergy who desire information about Schools may secure it simply by sending a postal. State geographical location desired, price range, boy or girl. Address School Department,

THE WITNESS

135 Liberty Street

New York

Confirmation Instructions

by BISHOP JOHNSON
50c for single copies
\$4 for a dozen copies

THE WITNESS

6140 Cottage Grove Ave.
CHICAGO

Write us for
Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

BURNS BROS.

11 West 42nd Street
New York, N. Y.

COAL - FUEL OIL - COKE

LONGacre 5-4300



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK

Church Furnishings

IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS



The
PAYNE-SPIERS STUDIOS, Inc.
175 FIFTH AVENUE - NEW YORK
STUDIOS: PATERSON, N. J.

STAINED GLASS WINDOWS
BRONZE TABLETS

MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS + DESIGNS SUBMITTED

DECORATION MURALS
ALTARS STAINED GLASS
LIGHTING FIXTURES
STATIONS ART METAL

The name Rambusch is your
guarantee of quality

RAMBUSCH

Designers Decorators and Craftsmen

2 West 45th St. New York City

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.

MR. GEORGE WINTHROP LEE
York Harbor, Maine

A year ago the idea of proclaiming The Church Triumphant as the immediate goal came to me. I wrote to various persons about it, and talked with two or three. Dr. Cronin, whose *The Keys of the Kingdom* made me feel that he could write a play about it which would be thought-provoking and prove a bombshell with organized religion, replied cordially. Also Dean Van Etten and the Rev. Phillips Endicott Osgood, who is something of a playwright, and the Presiding Bishop, who is my brother-in-law, all seemed enthusiastic. I hope soon to hear from the new Archbishop of Canterbury whose Malvern Manifesto made me feel that he is about the most progressive man in the Church of England, or its counterpart elsewhere. A step, of course toward becoming enthusiastic on the Church Triumphant, is that of becoming enthusiastic over Universality, which almost anyone would have to approve of, but which almost everyone dislikes. Why not pass the idea around among the four-and-twenty elders connected with THE WITNESS and see if you cannot hit upon the needed playwright?

MR. W. S. HESS
Germantown, Pennsylvania

In using the bridge idea to further the cause of joint ordination (WITNESS, May 21) it is stated that it would benefit all to build approaches. To this I agree but, please God, on both sides. It would seem most unkind to suffer joint ordination and still have an unusable bridge. Eventually this must be done again to arrive at the other side. But those advocating the proposal never expect to arrive at the other side, but only to create a half-way job acceptable to themselves. Therefore let us be re-ordained properly, with complete approval of Rome and with her blessing, without regard to cost but subjecting ourselves with Christian humility. Accept Rome's primacy. It is perfectly obvious even to non-Christians, and whatever dogmas are deemed necessary, even to the last one. Let the good men who so piously cry unity see if their intentions are well meaning enough to go all the way across the bridge. I have no doubt that many objections will spring forth from this proposal, which will of course give the picture its proper light, that their only desire is to create a Protestant body.

EDWIN J. RANDALL
Suffragan Bishop of Chicago

I do not always agree with everything that THE WITNESS says but I do admire the courage and frankness of the paper.

BISHOP THOMAS JENKINS
R.M.D. 4, Victoria, B. C., Canada

The task of writing a life story of the late Bishop of Alaska, which I have been asked to do, would be facilitated if I could have access to the many letters which he wrote during his long life. Also any other helpful information anyone might be willing to contribute. Such letters

would be returned as quickly as possible, unless the privilege of keeping them were given.

MRS. D. S. BOND
Baltimore, Maryland

I want to thank you for printing the articles by Mr. Huntington about the Delaware Conference (WITNESS, June 11). It is surely true that Church people must be thinking about our post-war world, and this article sets forth simply and interestingly the findings of this important conference.

MR. RUEBEN LEE
Catonsville, Maryland

The story related in *Talking It Over* for May 28 packed a wallopp because it was so true. A sober Christian does not give a damn for the difference between a modernist and a fundamentalist. As for Clam Kelly's picture, after looking at it I would say the quicker you get Spofford back in there the better.

MRS. P. F. CHURCH
New York City

I was glad to receive the report of the service for seamen held at Christ Church in Philadelphia (WITNESS, June 4). The men who are manning our ships are performing a heroic and essential service, and are in as great, or even greater, danger than the men in the armed forces.

FREDERICK E. KIDDER
Postulant and Layreader, California

Congratulations on your projected column for layreaders. May Dr. Grant's articles be full and frequent. For those like myself whose theological education has been interrupted by conscription and war, this correspondence course will be particularly helpful. The articles will make even more valuable your comprehensive and stimulating paper.

MISS PEARL BLACK
Cleveland, Ohio

I think that the story about the leper colony in Africa by Frances Jolly (WITNESS, May 21) was one of the most moving I have ever read. I would like to aid that work with a small contribution and will appreciate it if you will tell me where it should be sent.

U. S. NEEDS NURSES

The Hospital of Saint Barnabas and the University of Newark offer a full course in

NURSING

to qualified High School graduates.

Class enters June 29. Enroll now.

Apply to

Director of Nursing,
HOSPITAL OF SAINT BARNABAS
685 High Street, Newark, N. J.

THE M. L. BURT SCHOOL FOR LITTLE CHILDREN, Peekskill, N. Y. Boys and girls, 2 to 10. \$55 a month. Director, James D. Burt; Principal, Sylvia Clarke.

SCHOOLS

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$700. For catalog, address: Mother Rachel, O.S.A., Box A, Versailles, Kentucky

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

KEMPER HALL

KENOSHA, WISCONSIN

A Church school with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music and Dramatics. Complete sports program. Accredited. Well organized junior school. Under direction of the Sisters of St. Mary. Catalog on Request. Address Box WT.

THE CHURCH DIVINITY SCHOOL OF THE PACIFIC BERKELEY, CALIFORNIA

Dean, Henry H. Shires
2457 Ridge Road

CARLETON COLLEGE

Donald J. Cowling, President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President
CARLETON COLLEGE
Northfield Minnesota

THE SCHOOL OF THEOLOGY

OF THE UNIVERSITY OF THE SOUTH

Sewanee, Tennessee

For particulars apply to

The Very Rev. Fleming James, Ph.D., D.D.
Dean

ROSEMARY HALL: Greenwich, Conn. For girls 11 to 18. Directors: Mrs. R. R. Evers and Mrs. H. H. Jessup. \$1250 a year.

BURD SCHOOL: 4226 Baltimore Ave., Philadelphia, Pa. Girls, 4-18. Gratis. Director, Margaret Tappen.

WOODBIDGE COUNTRY DAY SCHOOL, Ansonia, Conn.; co-ed. 4-16. \$800. Director, Rev. George A. Barrow, Ph. D.

ST. ANDREW'S SCHOOL, West Barrington, R. I. for boys, 8 to 18. Cost according to ability. Rector: Irving Andrews Evans.

ST. MARY'S SCHOOL: Sewanee, Tenn. For girls, 6 to 18. Cost \$500. Director, Sister Superior, C.S.M.

LAKEMONT ACADEMY, Lakemont, N.Y. For boys, 13 to 19. Cost \$900-\$1200. Director, Henry G. Gilland.

VOORHEES NORMAL AND INDUSTRIAL SCHOOL, Denmark, S. C. Co-ed. Principal, J. E. Blanton, A.M.

SCHOOLS OF THE CHURCH

ST. JOHN'S

MILITARY SCHOOL
Salina, Kansas

Since 1887 St. John's has been perpetuating the cultural traditions of the Church by stressing sound scholarship in Christian atmosphere. Grades 3 through 12. Fully accredited. Splendid summer school and camp in Rocky Mountains.

THE REV. R. L. CLEM
Superintendent

Jane Iverson Memorial Hall

The Cathedral School for Girls

Laramie, Wyoming

Josephine W. Whitehead, Principal

ST. KATHARINE'S SCHOOL

(Est. 1884) DAVENPORT, IOWA

Broad academic program, Music, Arts, Typewriting, Sports, Individualized Instruction. Primary Grades through High School. Zestful living that cultivates physical, mental and spiritual resources. Write for Catalog, Box W. Under direction of SISTERS OF ST. MARY. Moderate Tuition. 3 Hours from Chicago.

Grace Church School for Boys

Gives unusual opportunity for personal achievement—there are a genial social milieu and high academic and character standards. The initiative and participation of boys, in small groups, have produced an exceptional spirit of cooperative enterprise.

FIRST GRADE THROUGH HIGH SCHOOL
Tenth Street at Broadway New York City

Somerset Hills School

An elementary school preparing for the leading secondary schools of the east. A few partial self-help scholarships.

Reverend James H. S. Fair
Far Hills, New Jersey

ST. BERNARD'S SCHOOL

Gladstone, New Jersey

A Church Boarding School for Boys Beautifully situated in the Somerset Hills of northern New Jersey.

Grades 6 through 12

Founded 1900 — Enrollment 78

Tuition, Board and Lodging \$450

Address H. D. Nicholls, Headmaster or

Rev. T. A. Conover, Rector

HOOSAC SCHOOL

A thorough-going Church School preparing for College. Religion underlies the whole curriculum in a natural way. All sports.

Catalogue on request

REV. MEREDITH B. WOOD

Box W

Hoosick, N. Y.

Cathedral School of St. Mary

Garden City, L. I., New York

A boarding and country day school for girls, nursery thru high school. All sports including riding and swimming.

MARION B. REID, M.A., Principal

DeVeaux School

Niagara Falls, N. Y.
1852-1941

The diocesan school for boys in Western New York. Thorough preparation for college combined with military training and the discipline and instruction of a Church school. General course including business instruction for those not going to college. Grades VI-VIII and high school. Tuition \$850. For Catalogue, address

George L. Barton, Jr., Ph.D.
Headmaster

HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W, Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog, Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

All Saints' Episcopal College

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. C. Christian, Rector

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector

National Cathedral School

Resident and day school for girls. Located on 58 acres of the Cathedral Close. College preparatory and general courses. Strong emphasis on the Arts. One-year postgraduate course with special diploma. MABEL B. TURNER, PRINCIPAL, WASHINGTON, D. C.

St. Faith's School

Saratoga Springs, Health Center of America

Episcopal School for 60 girls, ages 8-18. Tuition \$550. Regents' examination for college entrance. Business, Art, Music, French, Winter Sports.

The Rev. F. Allen Sisco, Ph.D., Rector
Protection, Care, Health, Education

Valle Crucis School

Valle Crucis
North Carolina

Blue Ridge Mountains. Altitude 3,000 feet. Episcopal school for girls. Accredited high school. Choir, chorus, and music appreciation. Physical education stressed. Small classes. Individual attention. Reasonable terms. Emily Toll Hopkins, A. B. Wellesley College, head.

Write for Catalog and Viewbook "W"

BRECK SCHOOL FOR BOYS

(Episcopal)

An accredited College Preparatory Day and Boarding School, Grades 1 through 8 and High School. Christian Education paramount issue. Small classes. Boys taught how to study. 20 athletic sports, 22 activities. No extra charge for horseback riding, crew, choir, band, etc. Summer camp. Tuition: Day School — \$200, \$240, \$295; Boarding \$595, \$680.

CHESTER H. DES ROCHERS, Headmaster
2477 Como Ave. W., St. Paul, Minn.

Moravian Seminary and College

For Women. Traditions of scholarship and character development covering two centuries. SEMINARY: Grades 1-12, college prep and general courses. COLLEGE: Certificate and degree courses. Music, art, dramatics, secretarial, business administration, technician, liberal arts. Happy, informal campus life. *Specify catalog desired.*

EDWIN J. HEATH, M.A., D.D., Pres.
Box M, BETHLEHEM, Pa.

ST. PETER'S SCHOOL

(An Episcopal School for Boys)

At Peekskill, New York, 40 miles from New York City. Grades 8-12.

The Rev. Frank C. Leeming,
Headmaster, Peekskill, New York

St. John Baptist School For Girls

Offers College Preparatory and General courses music, art, outdoor sports, and a happy home life, with character building extra-curricular activities for resident and day students, under the care of the Sisters of St. John Baptist. In the country near Morristown, New Jersey.

For catalog address

The Sister Superior, Mendham, New Jersey

St. Catherine's School

Richmond, Virginia

An Episcopal School for Girls. College Preparatory. Attractive fire proof buildings.

Catalogue on request

Louisa deB Bacot Brackett, A.B.
(Mrs. Jeffrey R.) Headmistress

The Hannah More Academy

Est. 1832. Episcopal school for girls 10 to 19 years, accredited to leading colleges. Safe location in the country. College Preparatory and General Courses, Music, Art. All athletics and riding carefully supervised. Modern Equipment. Moderate rates because school not run for profit.

LAURA FOWLER, A.B., Bryn Mawr, Prin.
Reisterstown, Md.

ST. PAUL NORMAL and INDUSTRIAL SCHOOL

Lawrenceville, Virginia

THE REV. J. ALVIN RUSSELL, D.D.
Principal