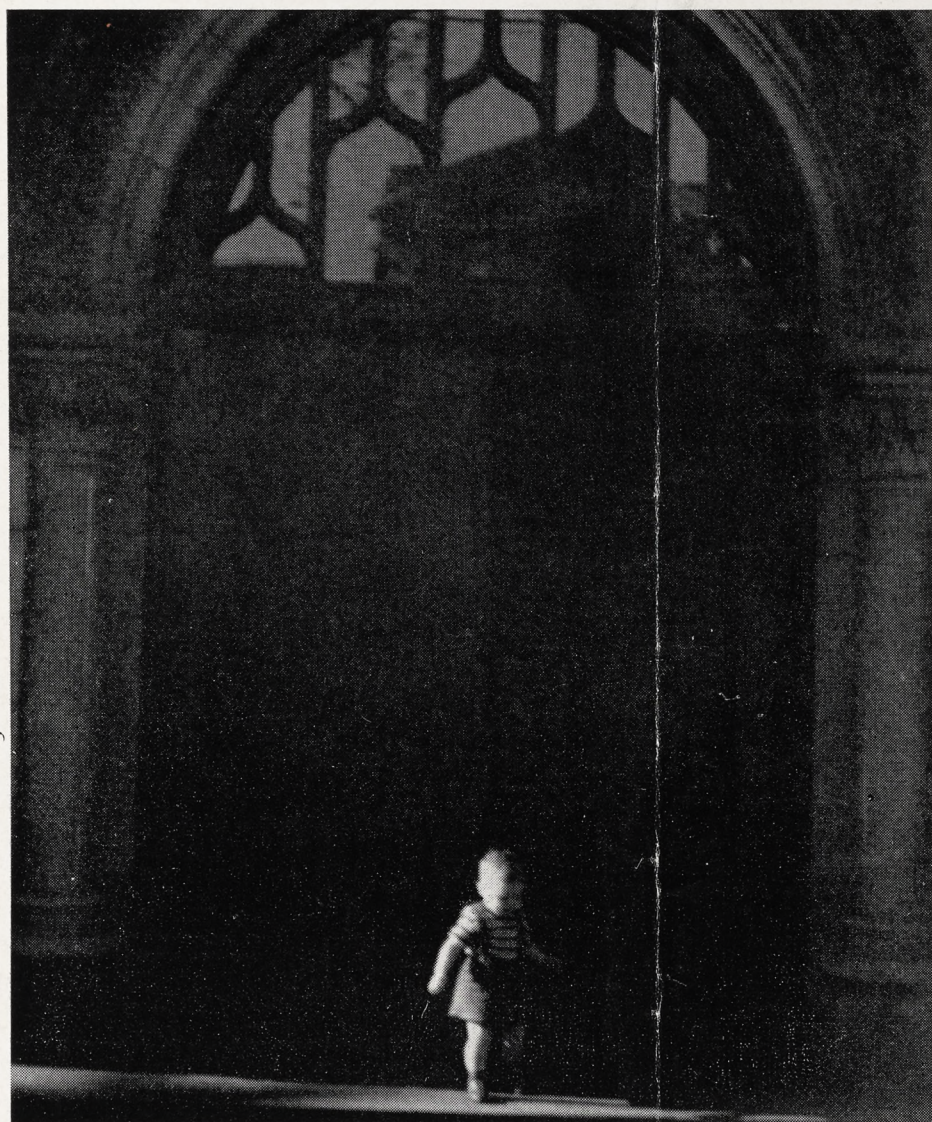


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The WITNESS

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SEPTEMBER 3, 1942



LITTLE JONNIE
AT THE GATES
OF THE TEMPLE

THE RULING ELDERSHIP

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
Amsterdam Avenue and 112th St.
New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days, and 10, Wednesdays) Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

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

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

THE CHURCH OF THE EPIPHANY
1317 G Street, N.W.
Washington, D. C.
Rev. Charles Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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

THE CHURCH OF THE ASCENSION
Fifth Avenue at Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
Special Summer Services, Sunday, 8 p.m.
The Rector
This church is open day and night.

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



For Christ and His Church

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

★
Circulation Office
6140 Cottage Grove Avenue
Chicago, Illinois
Editorial Office
135 Liberty Street
New York City

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SEPTEMBER 3, 1942
VOL. XXVI No. 15

SERVICES

In Leading Churches

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

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

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

TRINITY CATHEDRAL CHURCH
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger,
Dean
Summer Services
Sundays: 8 and 11 A.M.
Noon Day Services, 12:10, except Mon-
days and Saturdays.
Holy Communion, 11:15 A.M. Wednesdays.
The Church is open daily for prayer.

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

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

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

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

A Visit to Ancient Chinese City

WITNESS Correspondent Reaches Outpost
of Chinese Authority and Life in West

By John Foster

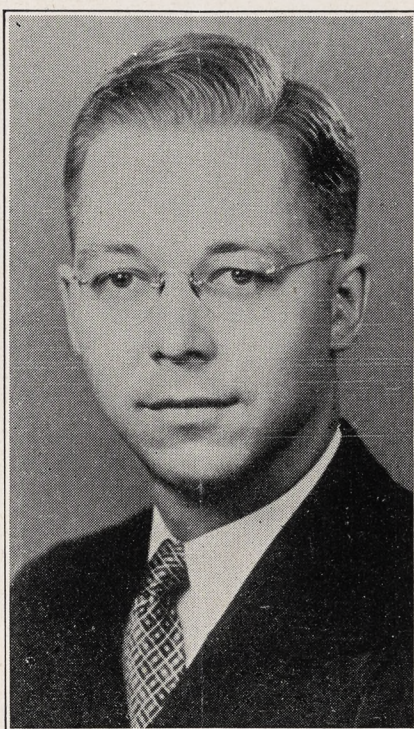
Likiang, China:—Since May I have been living in the northwest part of Yunnan, in the famous old city of Likiang (Beautiful River). The county of Likiang is enclosed on three sides within the great Yangtze loop, caused by a magnificent range of snow covered mountains blocking the course of the river. At one point, the river breaks through, in gorges 13,000 feet deep. Below these gorges, but still in Likiang County, is the only bridge across the Yangtze in its entire course.

The people of Likiang are Nakhi or Moso, a tribe belonging to the Tibeto-Burman family. They speak a language all their own with each other, but with us the men speak Chinese. Our cooperatives office secretary here is half-Nakhi and half-Tibetan. Every day he speaks four languages, the other two being Chinese and English.

The Nakhi possess a voluminous literature all in manuscript form, and written in primitive pictographic characters, undoubtedly the only living pictographic written language. However, very few people can still read these characters and in another generation they will probably fall into disuse. Even under the Manchu dynasty many Nakhi scholars succeeded in passing the exacting literary examinations in the Chinese classics, and thus qualified for important administrative posts throughout the empire. This zeal for education is revealed at present in the fine local school system and by the students who get up at 5 a.m. to attend class before there is danger of an air alarm. Education will be extended into even more of the neighboring villages when a normal school under the national ministry of education is opened here this fall.

From what I have seen of Yunnan, Likiang seems to be the second city of the province. This is because it is a hustling commercial center, with caravans arriving daily from north, south, east and west. Tibetans predominate and with their gay clothes, tall stalwart figures and open, frank manners add variety to our street scenes. The man across the street from our office is away now in Calcutta trading. The journey back will

take him two months by mule from the railroad at Sadiya in Assam. More modern means of communication may become available here in the near future if the Chinese national aviation corporation carries out its plan of making this a scheduled stop in place of Lahsio, on their regular flights to Calcutta. Curiously enough, Likiang has no modern banking facilities at present. Such may have to wait until the



Jack Foster, missionary and WITNESS correspondent in China, who tells of conditions in far western China.

motor road from the provincial capital is finished. Tibetan trade is carried on chiefly by barter or with silver instead of paper so that there may not yet be enough demand for a bank.

Though Likiang is a prefectural city, it is the only old city I have ever seen in China without a city wall of substantial proportions. There used to be an earthen one which was destroyed in an earthquake many years ago. Apparently the city fathers never rebuilt it, thinking the Yangtze formed a natural protection against brigands.

The city does not seem to be blessed with any planning whatsoever. Even the main streets wind in and out over the hills and streams with which the place abounds. This is one example of the city's charm: it is reminiscent of China and her culture, while at the same time one is always conscious that one is at the frontier of Chinese authority and life. Beyond is the mysterious roof of the world and the forbidden kingdom of Tibet, one of the most inaccessible places still left on our globe.

Even in Likiang strangers are not welcome and the people, much interrelated and inclined to be clannish, are still more or less a law unto themselves. Chinese immigrants are either uncereemoniously run out of town, or barely tolerated if they are connected with accredited government agencies. I have heard of one Mongol family who settled here at the time Kublai Khan crossed the Yangtze near here in the 13th century and conquered Yunnan. They have now been "adopted" and are considered a part of the community! We congratulate ourselves that the Chinese Industrial Cooperatives, a national government organization, is now established here and that in such a short time we have won the goodwill of those of high and low estate. Perhaps just because I am an American and not a Chinese, I have found a very warm welcome. In fact, I do not remember any community in China where I felt so soon and so completely adopted, not only by the ruling clique and the student group (for instance I was invited to talk at the weekly Sun Yat-sen memorial service in one of the high schools), but by the rank and file of peasants, shopkeepers and artisans as well.

Unfortunately the Likiang area, as well as the rest of northwest Yunnan has been assigned to Pentecostal missionaries of Europe and America, or I might be able to capitalize on these friendly relations in order to establish organized Christian work within our own communion. Many of these missionaries have recently evacuated this area, fearing a possible Japanese attack, so that there soon may not be a missionary left. In that case there might be an op-

portunity for our own church to step in.

Though the country is at war and the C.I.C. owes its existence to the war-time emergency, we have been compelled by the force of public opinion to open our office formally with a sumptuous feast, thus consuming a fair proportion of our yearly budget which we had hoped to devote entirely to productive relief work. But if we had not done this, many people would not have believed our office had actually opened and we would have found our path beset with many difficulties. Eventually we might even have had to close our work altogether in this strategic center in West China.

Ancient Chinese court music of the Chou and Han dynasties, suppressed elsewhere except in Taoist temples by the Mongols after their conquest of the country, here survives in all its original beauty. We have been hearing much of this the last few days in the market square, where a five day service is being held to ward off cholera germs. During this time fresh meat is unobtainable, since no animals may be slaughtered. Also many hand prints in white paint have appeared on doors, which are supposed to have some magic effect during an epidemic. On the fourth day a procession of monks and lamas is held, followed by the inevitable feast. On the fifth day women are not allowed on the streets, and no cooking is done during the forenoon, as the Buddha is expected to descend to earth to see how everything is getting on.

The Chinese family system in which parents choose their offsprings' husbands or wives soon after birth has been rigidly saddled on the local people with dire results. Every year Nakhi youths with maidens of their choice take baskets of provisions and slip away into some Alpine meadow in the Snow Range, where they enjoy a few days of earthly happiness, committing suicide when their food is gone. There is hardly a prominent family in the city without some tragedy of this kind in its roster. Yunnan has other such examples that civilizations with varying traditions and customs are not merged without people having to pay a price for the unity.

Foster closes his story with an expression of thanks for a donation received for the work he is doing with the Chinese Industrial Cooperatives. It is our hope to forward to him by cable, through the Bank of China, regular contributions for this important work. Any caring to contribute should make checks payable to "Treasurer, CLIC" and forward to that organization at 155 Washington Street, New York City. . . . Editor's Note.

REFUGEE REPORTS ON THE BLACK HOLE OF WARSAW

New York, N. Y.:—Just out of the Black Hole of Warsaw, as the Nazi-imposed ghetto there is called, a refugee has just reached the United States. He is one of the few ever to escape, and the first in months to

ter, most of the Jews remain firm in their inward opposition to what the Nazis stand for. Some of the wealthier ones, who in unexplained ways have managed to retain their funds, take advantage of the black market, in which the regular price of butter (60 zloty) jumps to 200; while the average wage for a Jew



Another governor who is an Episcopalian is the Honorable Dwight H. Green of Illinois. He is here pictured, with Mrs. Green, being greeted by Rector Jerry Wallace of Christ Church, Springfield, where he was confirmed this year. He was elected Governor of Illinois in 1940 and is one of the youngest governors the state has ever had, and possibly the only governor to be confirmed after taking this high office. Mrs. Green is likewise a communicant of Christ Church, while their two daughters, Nancy and Gloria, are members of the Church school. Mr. Wallace says that "Governor Green belongs to the enthusiastic bracket of WITNESS readers."

reach this country. Leaving aside the familiar tales of Nazi cruelty, which are in general confirmed, certain new facts are now at hand. There has been a severe epidemic of spotted fever, causing deaths at such a rate that on some occasions it has been impossible to bury the victims with sufficient speed. Yet the population keeps up because of the Jews newly rounded up in the march of the Reich and dumped into this place of horror.

With what strength they can mus-

ter, most of the Jews remain firm in their inward opposition to what the Nazis stand for. Some of the wealthier ones, who in unexplained ways have managed to retain their funds, take advantage of the black market, in which the regular price of butter (60 zloty) jumps to 200; while the average wage for a Jew is one zloty a day. Leave can be bought, but those who do not return only bring vengeance down on their families. Overcrowding is so bad that one order commanded that at least four persons must live in every one-windowed room.

Non-Jews are punished if caught near the surrounding walls, yet on many an early morning the mercifully-inclined among them find ways of tossing over the walls medicines and foodstuffs to relieve the suffering of those inside.

The Negro in a Democracy at War

*Negro Editor Declares His People
Want to Serve but Demand Justice*

By Rose Phelps

"The most important things about democracy cannot be put in political molds," declared Dr. Will W. Alexander, once executive director of the commission on inter-racial cooperation, now senior analyst of the farm security administration. He was speaking at a dinner-forum given in his honor in New York. Dr. Alexander illustrated his statement by recounting a conversation he once had with a farmer in Denmark. They mentioned the enormous amounts of Danish butter exported. "It must keep a lot of government inspectors busy examining this butter," opined Dr. Alexander.

"Inspectors?" queried the farmer. "I do not understand."

"In my country," said Dr. Alexander, "Government inspectors must pass all produce for export."

"Not here!" replied the farmer with conviction. "That's too important. We do it ourselves!"

Main speaker of the evening was Mr. Elmer Carter, Negro editor of *Opportunity*, member of the appeals board of the New York state employment service, on "The Negro in a Democracy at War."

Explaining the Negro's apathy toward this war, Mr. Carter said that the Negro had been led to believe that things were going to be pleasanter for him. Then he found that, as a Negro columnist put it, "The battle-cry of America in this crisis is 'Prejudice as usual!'" To pick only one of Mr. Carter's examples, the Army maintains an air school at Tuskegee accommodating 215 students. Scores of Negroes have passed their examinations for pilot training, but cannot start until 1943 because there are already 215 at Tuskegee and Negroes are not accepted at other army air schools. Mr. Carter mentioned also the Red Cross refusal to handle Negro blood for the blood bank as they do white or Chinese or Japanese or Malayan.

Mr. Carter pointed out that the fate of democracy may now lie in the hands of a Nehru or a Chiang Kai Shek. One of the Japanese arguments addressed to India points out that not only have the British failed the Indian, but they can believe no friendly protestations from

the United States, since this country oppresses its dark-skinned people.

"The Negro is proud of being an American," said Mr. Carter. "He wants to serve his country, he is willing to die in swamps, in the air, on slippery decks—but he wants to die as an American and as a man."

According to Mr. Frank McAllister, secretary of the Southern Defense League, the Ku Klux Klan plans an anti-semitic campaign after



Will W. Alexander, who has devoted his life to the improvement of race relations, honored by his fellow Americans.

the war. The Imperial Wizard, Mr. McAllister said, has already asked ex-Governor Rivers of Georgia, formerly a lecturer on the Klan staff, to lead such a campaign. Naturally it must wait until peace comes or the Klan might be suspected of being pro-German. The Klan thinks it can grasp national power by putting the Jews out of business. Already, Mr. McAllister said, the Klan has started organizing "Faithful Fifties," bands of "plug-uglies" in a string of towns, each band armed with weapons taken from criminals by the police, or with such arms as the Klan could pick up.

No remedies were offered for the Negro situation, the suppression of free speech described by Mr. Mc-

Allister, or the Klan's nefarious schemes, beyond working toward equal treatment for the Negro in unspecified ways, and supporting democratic principles in every way possible.

CONSIDER SOCIAL JUSTICE AT ADELYNROOD

South Byfield, Mass.:—Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, and Miss Elizabeth F. Johnson, former head of the Baldwin School, Philadelphia, were leaders at a conference on social justice held in August at Adelynrood, conference center of the Companions of the Holy Cross. Comments on the conference have been received from a number who attended. Miss Johnson based her talks on the manual which she has written for the CLID which will be available about Labor Day. It is based upon the Malvern Manifesto, *The World We Seek*, and the findings of the Delaware Conference. One writes of Miss Johnson's addresses: "No one could have done us a better service than she did with her thorough and stimulating talks, and her discussion sessions were well planned and expertly guided, with able answers to questions at the final summing up." So impressed were those attending the conference that the Society voted unanimously to order copies of the manual as soon as it is available for each of their twenty-five study-group leaders.

Another correspondent, commenting on Miss van Kleeck's part in the conference, writes: "It was a grand conference, searching and vital and glorious fun. I do love sharp, quivering discussion. Mary van Kleeck did a fine job, and was a brilliant leader of group discussion, without striking a single false or unwise note."

Professor Gertrude Bussey of Goucher College presented the summing up while the chaplain of the conference was the Rev. R. W. Bagnall, rector of St. Thomas', Philadelphia, the largest church for Colored people in the city. And we are sure Dr. Bagnall will not mind if we pass on this comment: "As I received the Eucharist from those

black hands, I thought they were the hands of St. Augustine. We rejoiced indeed to welcome him at Adelyn-rood."

PROMINENT PASTORS TO BE CHAPLAINS

Philadelphia, Pa.:—The Rev. Daniel A. Poling has been granted a leave of absence by the Baptist Temple, to accept appointment as chaplain with the armed forces. It is also unofficially reported that the Rev. Donald B. Aldrich, rector of the Ascension, New York, seeks to enter the service and has been recommended by the army and navy commission of the Episcopal Church.

CANADA CONFERENCES ON THE CRISIS

Toronto, Canada:—Conferences have been held this summer at a number of centers in Canada under the auspices of the Fellowship for a Christian Social Order, an interdenominational and unofficial group of Canadian Christians. Among those taking part on the general subject of The World Crisis were Dr. Harry F. Ward, director of the Methodist Federation for Social Service; Rose Terlin of the YWCA; the Rev. Claude Williams, director of the People's Institute of Applied Religion. There were over 900 persons attending the largest of the conferences, which was also the annual meeting of the Fellowship. The chairman of the Fellowship is Professor Gregory Vlastos, who recently took a commission with the Royal Canadian Air Force.

Summer Is Over

★ Summer is over, at least as far as THE WITNESS is concerned. So from here on you will receive your paper each week, instead of every other week as you did during July and August. Also with this number we are trying an experiment in make-up, with front pages devoted to feature news stories, followed by Editorials and articles, and then the less important news notes in the back as formerly. We will be glad to hear from readers as to whether or not they consider this an improvement. May we also urge clergy to again start their bundle orders . . . ten or more copies to one address at 5c a copy, payable quarterly, the papers to sell at the church for ten cents. A postal will start your bundle.

SHIP ARRIVES WITH MISSIONARIES

New York, N. Y.:—The Gripholm arrived in New York on August 25th loaded with refugees from all parts of the world. Included were large numbers of missionaries, with Bishop Alfred A. Gilman of Hankow among them. Officials kept everyone off the pier, including even close relatives, and those on the boat were carefully guarded even after they left for New York hotels where they were further questioned by government agents. However THE WITNESS hopes to be able to present an interview with Bishop Gilman and other Episcopal missionaries next week.

EDDY'S COOPERATIVE IS TO CLOSE

Clarksdale, Miss.:—The Delta Cooperative Farm, started in 1936 by Sherwood Eddy and a few friends, is to quit as soon as the land can be disposed of. The reason is given by Manager A. E. Cox who declares that he still believes in producers cooperatives "but the land we picked would ruin any movement." It has been known for some time by those on the inside that Eddy, with characteristic enthusiasm, purchased the farm without first thoroughly investigating, and that the crawfish, gumbo land, frequently flooded, had previously broke two landowners. And it was for this reason that various individuals and church organizations withdrew their support of the venture.

Sam Franklin, manager of the project from the beginning, is now at the Providence Cooperative Farm, near Greenwood, Miss., also sponsored by Eddy, where it is hoped that by raising cattle and by diversifying crops, the cooperative principle may be made to work. He has been there for some months, with a number of associates and with a few sharecropper families who were formerly at the Delta Farm.

In spite of admitted failure, the Delta Farm has had its moments of triumph. The sharecroppers have definitely developed qualities of leadership and self-respect under the program. Elected boards now effectively run the credit union, co-op stores, etc. Homes are taken care of better than on tenant farms. The Cooperative has raised the housing level of the surrounding community. All this is even more remarkable in

light of the statements made by many landlords here that the Cooperative took in workers who had



Sherwood Eddy and associates close the Delta Farm but carry on the cooperative movement in Mississippi.

been evicted because of incompetency.

That Cox, Franklin, Eddy and the others have stuck with their farm through bollweevils, too much rain, too little rain, poor cotton prices, etc., is seen to be a tribute to the challenge and driving force within the Christian Cooperative movement.

SEEK TO PUT BIBLE IN EVERY HOME

Mexico City:—A campaign is under way to place seven million copies of the Gospels in every Mexican home. The project is being sponsored by the Salvation Army with the sets of Gospels supplied by the American Bible Society. It is being carried out by a house to house canvass, with various church organizations taking part in the effort which will take about ten years. So far 100,000 copies have been distributed. It is reported that the volumes are always received with gratitude and that many people have come to church as a result.

On the Cover

Wilkes-Barre, Pa.:—The picture on the cover is of Jonnie Day, son of the Rev. and Mrs. Gardiner M. Day. Little Jonnie is leaving St. Stephen's Church, where his father served as rector before going to Christ Church, Cambridge.

EDITORIAL

The Ruling Eldership

IN THE eight point statement of essential principles agreed upon at Atlantic City by the committees working for the union of the Presbyterian and Episcopal Churches, the fifth point provides for the acceptance of the ruling eldership.

In the Presbyterian Church the ruling elder is an ordained layman, as distinguished from the teaching elder who is always an ordained minister. Ruling elders share with the minister spiritual oversight of the local church, and together with the minister constitute the "church session," which is the first of the series of "judicatories" characteristic of the Presbyterian system of church government. Only ministers and ruling elders, that is, ordained laymen, are eligible for election to these judicatories, which, beginning with the session of the local church, progress in an ascending series of Presbytery (analogous to our Diocesan Convention), Synod, and General Assembly (analogous to our General Convention but meeting annually instead of triennially). One of the facts which will facilitate union is that the polities of the two churches are so much alike in their insistence upon representative government, and in their practice of admitting laymen to the legislative assemblies of the church.

It is provided in Point 5 that "Ruling Elders shall be communicants of faith, wisdom and character, chosen by the membership of a local church, to share with the pastor in the oversight and leadership of the congregation; and to serve with the ministry in the superior councils of the church, when elected thereto." It is further provided that "they shall take vows of loyalty to the doctrine and government of the church and shall be set apart by prayer and by the laying on of the hands of the presbyter."

The ruling eldership is as characteristic of Presbyterians as the historic episcopate is of Anglican-

ism, and is very ancient, having its roots in the Old Testament and in the Jewish board of "rulers" of the synagogue, as well as in the organization of the primitive Christian Church. Presbyterians understand the office to be designated in the New Testament by the title of "governments" (I Cor. 12:28). Acceptance of the ruling eldership does not require concurrence in this exegesis: we can agree with the Presbyterians that it shall apply to "those who

rule well, but do not labor in the word and doctrine," wise and faithful men who follow their vocations in secular callings, but who are also under vows which give them obligations and opportunities of spiritual leadership. On the principle of mutual recognition and reciprocity, it is as reasonable that Episcopalians should be asked to accept the ruling eldership as that Presbyterians should be asked to accept the historic episcopate in a constitutional form.

There could be no surer way of safeguarding the traditions which the uniting Churches have respectively inherited, and which they are in duty and in loyalty bound to preserve, than by making provision for continuance of them both in the united church of the future. It may be immensely enriched by their interaction. In ecclesiastical polity as in biology or in chemistry, the blending of two elements may be richer than the sum of the two taken separately. Traditionally the episcopate represents the unity of the church as a whole, as does the eldership the participation of the laity in its councils. In all

enterprises educational, evangelistic, missionary, which are non-parochial in character, the co-operation of bishops with the ordained laymen of their presbyteries or dioceses may prove to be the best means of bringing home to local churches their responsibilities for the furtherance of the wider than parochial objectives of the church. Already it is a Presbyterian practice to bring together the entire ruling eldership of a Presbytery for such

"QUOTES"

AT THE altar rail, rich and poor, young and old, educated and unlettered, men of influence and simple folk, saints and sinners, kneel in humble penitence, kneel in simple adoration, kneel with uplifted hands, to receive the bread of Life. They are all equal in God's sight—all His children—all members of Christ's family. As such, there should be among them a sense of mutual concern, of friendly interest which will overflow their differences and distinctions—but which all too often is strangely absent. The Church of the future must bring to the world a renewed sense of solidarity. Beginning in the parish, there must be created an ever-widening spirit of fellowship which will be constantly reaching out and out, a Christian fellowship which in the course of time will provide the cement so essential to the mending of society, and the spirit of understanding so necessary for the healing of the nations.

—W. Appleton Lawrence
Bishop of Western Massachusetts

a purpose in what might be designated as a spiritual retreat. Episcopalians will be swift to recognize the benefit of this practice, and when the time comes to take advantage of it.

Happily the Episcopal Church has been prepared historically to welcome cordially the principle of the ruling eldership. Already laymen have a part in the government of this American Church which distinguishes it from older branches of the Anglican Communion. In General Convention, the supreme legislative assembly, votes may and sometimes must be taken by orders, and in a vote by orders the lay vote is as determinative as the clerical vote. It is obvious that men who are communicants of the church for which they legislate, and who have taken vows of loyalty and have been set apart by prayer, are especially qualified to serve in its councils.

Who shall be elected ruling elders? That is a question which will require consideration. A beginning might be made by ordaining churchwardens. Whether vestrymen in general should be made elders is not so clear. Wardens and vestrymen are trustees of church property, legally responsible for their trusteeship. Presbyterian churches in this country usually depart from the Calvinistic tradition and elect unordained trustees, thereby availing themselves of the services of men of business ability who because of youth or for other reasons are not qualified to become ruling elders, or who may not desire to be. Ruling elders are of course eligible for election as trustees of church property, but it is doubtful whether there would be any advantage in restricting membership in our vestries to ordained men.

The primary responsibilities of ruling elders lie in a different direction from that of the management of church property. They share with the pastor the spiritual oversight of the local church, and because they are resident and continuing members of it they represent the whole body of the congregation in a manner that ordinarily he cannot do. They may be called upon to sit with the minister in examining candidates for confirmation or postulants for ordination, or in deciding questions of discipline. They may be asked to befriend young communicants and keep them in touch with the local church; to call on newcomers; to look for lost members; to act as superintendents of church schools or to teach in them; to take administrative posts; to serve on committees of Presbytery or Diocesan Convention, or of General Assembly or General Convention; to publish missionary and other information and see that it gets into the hands of those for whom it is intended; to do the thousand and one things that need to be done in a well-organized parish under the leader-

ship of and in cooperation with its ordained ministry.

The church has never been strongest when it has been unduly clerical. The church is always strongest when, as in its earliest days, it has made best use of the faith, wisdom and character of its laity. It has been truly remarked that in the early church it was held that the whole body of the faithful had pastoral responsibilities and a voice in the government. The ruling eldership gives effect to this view in a more significant fashion than anything in Anglican polity.

What Is Christianity?

By

BUTLER LANGLEY
Layman of New York City

CHRISTIANITY is the belief that in the life of Jesus Christ there is found the only reasonable relationship of man to man and the only intelligent relationship of man to God. It is the further conviction that because of the way in which He met life, and the way in which He met death, man can find inspiration to live both generously and courageously.

It is a body of doctrine derived from the facts of Jesus' life and the things that He taught. This includes the fact that there is one God or Creator of the universe and that the Creator had a wise and loving purpose in this creation. It states that mankind and each individual human being have a part in this purpose. It asserts that Jesus was in fact God Himself who dwelt on earth in order to show man how that purpose was to be achieved. It is the proven experience that this ever-living Creator can be sought and felt, especially in certain forms and ceremonies established by Him and called sacraments.

Christianity is life lived under the influence of such a belief. It recognizes the dignity and importance of sharing in the ultimate purpose of the universe, and it recognizes the value and importance of all other individuals as they likewise share this purpose. It makes all other values in life subordinate to the value of a sense of companionship with Jesus or share in His plan.

It is a life of good will toward all men, lived reverently and intelligently, and based on the fact that God the Creator was seen in Jesus and is still felt through the spirit of Christ who was, and still is, with men.

Another contribution on the subject will appear in the next number.—Ed.

Russian People in War

by *Albert Rhys Williams*
Author and Newspaper Correspondent

IN HIS eloquent address on June 22nd Winston Churchill spoke of the Russian soldiers standing guard over the ten thousand villages of Russia. In point of fact, there are more than 300,000 villages on the vast Eurasian plain extending from the Baltic to the Pacific.



I was in one of these villages when a commissar from Moscow was persuading the peasants to install a radio loud-speaker. As a final argument he said, "Put in the radio and then you won't have to take my word as to what Stalin and Kalinin are saying in Moscow. You

will be able to hear for yourselves."

"Very good," interjected an old peasant, "But will this new contraption talk backwards? Will they be able to hear in Moscow what we are saying in the villages?"

To find out what the people were saying and doing I lived in the villages of the Ukraine for ten years; on the Volga, among the Tatar descendants of the Golden Horde; on the bleak coast of the White Sea; to the Caucasus, whither the Argonauts went in quest of the Golden Fleece and where Hitler is trying to go in quest of black gold—the oil of Baku.

As an American, it is comparatively easy traveling in the villages for the Russians are peculiarly well disposed to the Americans. In the first place America to them is preeminently the land of inventions and machines—a country of Ford and Edison and the villagers have come to look upon all Americans as their understudies. Often on arrival in a village, I have been called upon as an American to fix a broken pump or smashed-up engine and when I couldn't do it, they began to suspect that I was an imposter and not a true American.

Second, the American engineers and specialists who came to help in building the great dams, the steel and power plants, carried out their task in a most capable and conscientious fashion. In the



trials of the industrial saboteurs and wreckers, no charge was ever levied against an American engineer. They won for themselves and for America the lasting respect and admiration of the Russian people.

Third, in the days of intervention when the country was weak and various powers were trying to divide up the carcass of the Russian bear, America stoutly insisted upon the preservation of the territorial integrity of Russia. When the Allied armies were due from Siberia, when the Japanese militarists sought to linger on, America used all its pressure to get them out. The Soviet people know this and are duly grateful.

Fourth—But above all, they are grateful for the help rendered them in the great calamity, for this is not the first time that America has given aid to the distraught and hard-pressed Russian peoples. Twenty-five years ago, Allen Wardwell was on this same job that he is today. And when the Ukraine and the Volga Valley was ravaged by famine, the Red Cross and the Quakers poured foods and medicines into the stricken region. That won a unique place for this country in the hearts of millions of Russians and it has kept it down through the years.

THE last time I was in Russia, three years ago, I came wandering at nightfall into a village back from the Volga, a village of Old Believers, still clinging tenaciously to their ancient ways and customs. Quickly the village grapevine announced the presence of an American. An hour later, came a knock at my door and an old peasant with a long white virgin beard, flowing down over his long black kaftan, entered my room. Behind him, two younger men, bearing a trencher covered with a gay-embroidered towel, upon which was a huge loaf of bread and a small pile of salt. Salt and bread are the symbols of hospitality with which Russians have paid tribute to the stranger from time immemorial.

Bowing low, and with great dignity, the patriot said, "In the great famine our children were dying of hunger. We ate roots and grasses and even the straw from our roofs. It seemed that even God had forgotten us. But in the dark night America heard our cry. Over the seas you came and gave bread to our bodies and courage to our hearts. May our blessings and God's blessings be upon America and all the peoples of America."

Those American relief workers way back in 1920 came to Russia—did their work and went away. Probably they never dreamed of the great store of gratitude and good-will they laid up in the hearts of those millions of peoples.

Down to this very day their work has been a powerful and constantly operating factor predisposing the peoples of Russia to this country.

And now that we begin to think about the post-war problem, it might be well to keep this aspect of Russian War Relief in mind. Of course, Russian War Relief is first and above all a humanitarian project. The funds go to put shoes on barefoot children; to buy antiseptics to check the ravages of Asiatic cholera, typhus, and small-pox; for anesthetics to alleviate the suffering and agonies of the wounded and maimed. Russian War Relief appears as your emissary on the Eastern front granting reprieve to hundreds, to thousands from torment, disease, hunger and death. In the second place, then, by thus restoring them to the fighting front and by raising the spirit and strength of the workers in the fields, the factories and the homes, it is a contribution towards the winning of the war.

In the third place, it is a contribution to the winning of the peace, for in those arrangements and agreements that are to give security and peace to the world, Russia will have her due place and part. This has been the object of negotiations by Anthony Eden and the missions from Washington to Moscow. I don't know what the Russians are going to do but I do know that the Russians are not different from other people. Tickle them and they laugh, prick them and they bleed—treat them as human beings and they respond in like fashion. They have a capacity for friendship and a sense of deep loyalty to their friends. The free will offering of Americans poured out to them in their present dire need and distress cannot but evoke in them as it did in that patriarch of the Old Believers village—a deep and profound feeling of gratitude and good will,—towards America, and at the peace table they cannot be unmindful and indifferent to the wishes, the claims and counsel of those to whom they cherish good will and gratitude.

THE SANCTUARY

Conducted by John W. Suter Jr.

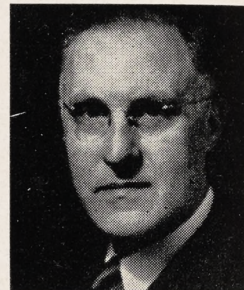
THE VOYAGE OF LIFE

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

JUST FOR LAY READERS

Conducted by F. C. GRANT

WE HAVE been asked what vestments the lay reader should wear. That is a question which local custom should answer—or the reader's bishop. The reader ought not to ignore the fact that he is a layman, not a cleric. He only puts himself in a false position if his attire, in or out of the chancel, suggests that he is a clergyman. Presumably that at once rules out the clerical collar and the stole—and of course all eucharistic vestments. But cassock and surplice are not clerical vestments; choir men and choir boys and acolytes also wear them. About the tippet, or black scarf, opinions differ and so do customs. Some persons hold that it is not a clerical vestment but may be worn by anyone taking the choir offices. But they are probably in a minority. So many clergymen wear tippets nowadays, and so many of the laity think them a kind of stole, that we seriously doubt the wisdom of their use by lay readers.



Of course the vestments do not make the priest—or the reader. And the point of wearing a cassock is simply its plainness, its uniformity: it hides the distinctive personal attire of the individual and garbs him plainly as one who is leading in the worship of God. All distinctions of wealth are done away: such is the democracy which worship involves! Added to this is the surplice, a symbol of joyful service, of dedication, of thanksgiving, a plain but beautiful garment appropriate to the praise of Almighty God. The lay reader really needs no more than these!

Some persons wish also to wear a cross hung about the neck, and one often sees them in choirs or among acolytes. Often they are awards for long and faithful service. Certainly there is nothing against such a use—and it may help to keep a man conscious of the seriousness and sacredness of his work, before the altar, in the choir, or in reading Morning and Evening Prayer. But let it be worn as a personal reminder, not as an official badge! And as such, it might perhaps better be worn under rather than over the surplice.

But of such matters, where taste and personal devotion are involved, there is no rule to which appeal can be made! There was once a famous American actor who, it is said, often wore a clerical collar and vest, in memory of a beloved clergyman

who had been his closest friend. He had no right to it, and we should think the practice might frequently have embarrassed him; but of his motive there was no question, and as the proverb says, "There is no disputing matters of taste."

Talking It Over

By

W. B. SPOFFORD

ONCE I was in Russia. I went to Kiev, among other places. There I visited the great (meaning big) monastery of the Orthodox Church. I saw many coffins. On each one was a disk with the name of a disease stamped upon it. Inside, we were told, was the remains of a dead saint, meaning a dead monk. Kiss the disk; deposit a coin—rather deposit a coin then kiss the disk—presto, your disease vanished.



Down in the crypt were chalices, piled in a pyramid as high as a man, with a skull on each. The monks poured water into the skulls, which likewise once rested on the shoulders of "saints." It trickled into the chalices. It was sold to the "believers." They drank it as a cure-all; they sprinkled it on their land to insure bumper crops.

One day there was a revolution. Officials of the new government came to Kiev and were told how the holy water from the skulls of "saints" guaranteed good crops. So the "irreligious" officials did a simple thing. They said "swell," or whatever is the Russian equivalent. They led the peasants into a field nearby the monastery, carrying in one hand a bottle of holy water from the skulls of "saints" and in the other a well-loaded basket of cow's dung. "Here are two bits of land, side by side," they said to the peasants. "On one we will sprinkle the holy water. On the other we will spread the cow's dung. In the fall we will return."

In the fall they returned. "Which do you choose?" they asked of the peasants, "holy water or cow's dung?" And the peasants, looking at the two crops, with one accord replied, "Cow's dung." "Very well," said the "irreligious" officials. "Holy water is religion; cow's dung is science and atheism. Which do you choose?" And the simple-minded farmers said, "Science and atheism."

And this is a true story, and it is the way Russia came to be an "irreligious country."

NOW I READ in the *Living Church* (August 23) that the occupied part of southern Russia, under the watchful eye of the great emancipator, Adolf Hitler, is returning to "religion," with a mission of the Rumanian Orthodox Church "seeking to help a profoundly religious population to rebuild its outward religious life." Churches are being opened; priests with long beards and in the garb of monks are going into the country; a seminary to train priests is to open in Odessa in the fall. "It is reported that despite the inadequacy of the available means, the results obtained are remarkable."

Remarkable indeed, that the editor of the *Living Church*, Clifford Morehouse, can boast of being one of eighty-seven religious leaders to call for a complete victory of the United Nations, and in the same issue of his paper rejoice that the "holy water" religion of a decadent Czarism is again being imposed on the peasants of Russia, under the protection of Hitler.

There are those who say that organized religion is invariably tied-up with privilege and corruption. The *Living Church* of August 23, by giving its tacit approval to this "Back-to-Religion" movement in Nazi-held Russia, provide these people with a clincher argument. Clifford, along with others, better make up his mind. He can't have it both ways.

HERE'S AN IDEA

IN PLANNING special projects and new activities, take thought to go through the parish lists for persons with special talents. Thus, for all art activities, ask some art teacher, or art student, or enthusiast, to plan and set up the work. It is too much to expect the ordinary teacher to do this topic well. Get an expert for the whole school.

Again, a real musician in charge of the school's music. Not just any one to play the piano, but some one who will study, over a season, the musical experiences of the children. This is too often neglected, and hence there is no well planned training in Church music.

So, too, enlist for hand-work a man who makes a hobby of tools, and can help in developing the facilities of the parish house, and in planning and directing the shop-work. A Church School shop in some basement room is possible if such a person is in charge. Incidentally, men's groups find congenial fellowship in woodworking as a hobby.

News Notes of Other Churches

*Catholic Statesmen, Religious Leaders
and Intellectuals Sign Manifesto on War*

Edited by Anne Milburn

Bequeaths Millions

★ Religious groups in this country received one of the biggest bequests in their history last month, from the late Arthur Curtiss James, multimillionaire railroad financier, who has been a philanthropist all his life—on the sly. It is estimated that he gave away over \$20,000,000 during his lifetime, on the condition that his donations weren't revealed. A good Presbyterian, Commodore James' philanthropies crossed denominational lines. Approximately \$8,000,000 will go to Union Seminary, Congregational foreign missions, Presbyterian home missions, a mission university, Manhattan First Presbyterian Church, and the society for promoting the Gospel among seamen. Some \$14,000,000 more will go to Hampton, Tuskegee, Amherst, two museums, two hospitals, and other institutions.

Catholic War Manifesto

★ A manifesto on the war, and stating directive principles for post war institutions, has been signed by an imposing list of European Catholic statesmen, religious leaders and intellectuals. Stating that "there is no more pernicious illusion than that one can Christianize totalitarianism," it calls for a social order recognizing the freedom of peoples and their growing interdependence, on cultural, economic, social and political fronts. "The worker and peasant classes will be of capital importance in political and social reconstruction," it says, "... and the state must be founded on recognition of the human rights of the individual." The Manifesto repudiates "every measure of discrimination against whatever racial or religious group."

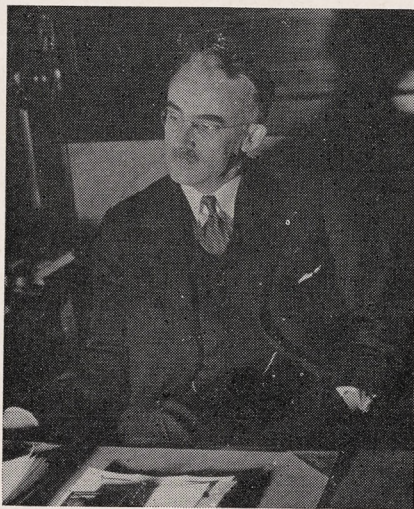
Norwegian Manifesto

★ A recent conference in Oslo attended by all the deposed Bishops but Bishop Berggrav, who was still under arrest, issued a manifesto to all church councils, parishes and clergymen, stating that the break of the church with the state was necessary, because the present holders of power would not recognize the church's spiritual independence and freedom. It emphasized that it was not for them a political struggle, but

rather a struggle to work without interference, and that negotiations would be made only when the deposed Bishops, headed by Berggrav, were recognized as the rightful Bishops of the church.

Vacation in Shipyard

★ The Rev. Richard D. Jones, Methodist pastor from Kearny, New Jersey, is spending his vacation working in a shipyard, as a pipefitter's help-



Samuel Cavert, secretary of the Federal Council of Churches, announces a united plan of Catholics, Protestants and Jews to use the radio extensively to spread religious teaching.

er. "I want to understand the problems of the working man," he explained. "The minister who lives apart from the everyday world, and whose only contact with people is in church cannot fully appreciate their problems or give the same help as if he had shared their experiences. Also, I want to directly aid the war effort."

Most Popular Hymns

★ The most popular hymns of the nation, according to requests received on the "Hymns of All Churches" program, are *The Old Rugged Cross* and *Day Is Dying in the West*, *God Understands*, *Beautiful Isle of Somewhere*, *In the Garden*, *God Will Take Care of You*, and *Ivory Palaces*. Phil Spitalny, director of the all-girl orchestra on the "Hour of Charm" reports that *The Old Rugged Cross* and *Day is Dying in the West* are among the most popular with the soldiers in camps.

The Men in C. O. Camp

★ A recent survey by the national service board for Religious Objectors shows that there are 3,140 conscientious objectors now registered. The men come from all denominations, from the best known to tiny revivalistic sects and foreign, mystical, and ethical organizations. Included are 901 Mennonites, 232 Friends, 355 Brethren, 44 Lutheran, 196 Methodists, 68 Presbyterians, 51 Baptists, and 27 Episcopalians.

Presbyterian Chaplains Lead

★ The Presbyterian Church has contributed more men as chaplains than any other protestant denomination, according to a report in the Church Times. Chaplain Stanton W. Salisbury, USN, instructor of the chaplain's school at the naval base at Norfolk, Virginia, is quoted as saying, "The Presbyterian Church has suffered more in the loss of chaplains than any other church, save the Roman Catholic."

Speaking of Unity

★ That dogma may go down before priorities, solving ticklish problems of church unity, is a possibility. A squib in the church press recalls that back in '17, in Fayetteville, New York, the Baptist and Presbyterian churches merged. The Baptists had a preacher, but no coal. The Presbyterians had a full coal bin, but no preacher. The churches united and have been together ever since.

Brethren Join Council

★ The Church of the Brethren at its general conference voted to become a member of the Federal Council, raising to 24 the number of denominations enrolled in the American federation, which represents a total membership of 25,954,062 persons.

Dutch Courage Noted

★ Nazi papers in Holland reveal evidence of resistance on the part of Dutch Christians to the new order. Quoting the Nazi press, "Not only do the people ostentatiously pray for the emigré government and the royal family, but Christian writings do not scruple to publish dubious Bible contemplations, articles and poems the sneaking false tendency of which is clear to every normal person."

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Ultra Modern Hospital

Denver, Colo.:—A "Father's Room," complete with floor-pacing facilities for prospective parents, is one of the many new features in the quarter-million dollar wing of St. Luke's hospital which was opened August 28. Costing approximately \$350,000, the five story building represents the largest single investment made by the diocese in fifty years. Color has been introduced into the sick rooms—peach, green and cream, with furniture of brown mahogany and bleached maple. Sound-proofing has been carried out to the remotest detail, including light-switches. There are two completely equipped operating rooms and a nine room birth department, not counting the "Father's Room."

Martin to Burlington

Burlington, Vt.:—The Rev. Charles Martin, assistant rector of the Episcopal Academy, Philadelphia, has accepted the rectorship of St. Paul's in this city, succeeding Bishop Lewis, recently consecrated Bishop of Nevada. He will also serve as Episcopal chaplain at the University of Vermont.

Augusta Tappen Dies

Bound Brook, N. J.:—Miss Augusta Tappen, prominent in the diocese of New Jersey for many years, died in August at her home here. She was a leader in religious education and was a charter member of the Church League for Industrial Democracy.

Clergy Get Arm Bands

New York, N. Y.:—The idea of special clergy arm bands, permitting them to be on the streets during air raids and blackouts, is being carried out in New York City. Bishop Manning thought up the idea, feeling that freedom of movement for the clergy was necessary at all times, especially during emergency. The bands, which have a red cross within a deep blue circle, will be issued only to "unquestionable qualified ministers of religion" to prevent use by imposters.

Covell to Detroit

Detroit, Mich.:—The Rev. David R. Covell, formerly a field secretary of the National Council and more recently in charge of the fund raising for the army and navy commission, has accepted appointment as superintendent of the Detroit City Missions Society. He succeeds the Rev. George Backhurst who has held the position for thirteen years.

Chaplain or Rector?

New York, N. Y.:—"Shall I volunteer as a chaplain?" is a question facing many of the younger clergy, as war demands grow. According to Lt. C. Leslie Glenn, chaplain on a naval training ship, three questions are involved. "First, a lot of time can be saved if you check up on health before going ahead. Second, can you afford it? While most men can afford the reduced income of an army or navy officer, if their responsibilities are very heavy, they have no right to be a hero while their families are public charges. Third, a prospective chaplain should consider the degree to which his present work is contributing toward the war effort. It is a relative matter, but some have greater opportunities at home than others. Among these are those working in our schools and colleges because they are preparing the leaders for the time after the war when our country must be strong spiritually. I believe a responsibility rests with these school chaplains and teachers to stick by their posts."

Ordained in Honolulu

Honolulu, Hawaii:—Widespread interest on the part of natives and clergy on the island marked the ordination service at St. James', on July 25, when Bishop Littell advanced the Rev. William A. Roberts to the priesthood. The Bishop wrote: "That the church was filled on a week-day, in the stress of war-time demands and restrictions was a surprise. There was obvious sympathy and assistance in this respect on the part of the three plantation managers where our work centers, for they themselves, with their wives and

representative plantation members were all present. Also unusual was the fact that all of the clergy on the Big Island, overcame serious obstacles such as gasoline shortage to be present. In addition, our two Episcopal chaplains, Lt. Col. Donald Stuart, and 1st Lt. Frank Titus, who are stationed on the Island, attended and assisted the other three priests in the laying on of hands with the bishop."

Hirshon the Leader

Versailles, Ky.:—Rector Louis M. Hirshon of Sewickley, Pa., is to be the top man at the fall conference of the clergy of Lexington, to meet here commencing September 23. The conference will be held at Margaret Hall School.

Honor Boys' Home Founder

Covington, Va.:—Tribute to the Rev. George F. Rogers of North Carolina, who started the Boys' Home in Covington 35 years ago, was paid at the recent Founder's Day of the institution. The home has grown to have a present valuation of \$450,000. Attending the ceremony were Bishops Gravatt, Brown, and Jett.

A New Superior

Bakerstown, Pa.:—Brother George was elected superior of St. Barnabas Brotherhood last month. The Brotherhood is an order for laymen.

Church News on Sports Page

Minneapolis, Minn.:—With the cooperation of the sports editor of the Minneapolis Star-Journal, the Rev. Frederick D. Tyner, rector of St. Luke's, has a double column box of church news on the sports page twice a week. "What's your score?" asks one of his recent stories. He asks for church attendance by "baseball players, tennis players, golfers and fishermen, young and old," and urges that they pray regularly for men in the war. Tyner's idea is not new. Some twenty years ago, the Rev. Robert F. Gibson, first publicity director for National Council said, "Of course Church news on the church page has value, but I'd rather see it on the sports page."

No Real Atheists

New York, N. Y.:—"I am very glad to be able to distribute these books containing the good Word to my comrades, who up to now had been deprived of it. Till now I found not a single one who was a real atheist." These words, reported in the Bible Society Record, are

translated from a letter written by a Polish Orthodox chaplain, who is acting as a chaplain for the Russian and Polish prisoners in his camp.

Egg Money for China

Greenville, S. C.:—Mary and Margaret Dysart, eight-year-old twins from St. Andrew's, are dividing their egg money between Chinese orphans and war stamps. A friend gave them two pullets for pets, and when they began laying, the girls decided to help "fill the orphan's empty bowl," which they saw in a China relief poster.

Help Interned Clergyman

North Platte, Neb.:—As an "expression of their loyalty and devotion to him, the Japanese missions in western Nebraska have planned to pay the Pension Fund premium of the Rev. Hiram Kano, during his internment. This was reported by the Rev. Francis Pryor III, rector of the Church of Our Saviour, to the National Council, which otherwise would care for the premiums.

Personal Invitation

Phoenix, Ariz.:—Special promotion for the early service on Sundays has been initiated by Dean Edwin S. Lane of Trinity Cathedral, as part of the Presiding Bishop's program for a spiritual offensive. The Dean has been sending a letter to 75 families each week, inviting them to a specified early service, and including a card with Bishop Tucker's objectives on it. By the end of the summer, every family will have received a special invitation.

September Radio Series

New York, N. Y.:—The home missions council of North America is sponsoring a radio series by Dr. Mark A. Dawber, with the theme, "Frontiers of American Life, Freedom's Holy Light." The series will continue for every Wednesday during September and October, over WJZ and Blue Network stations, from 1:30 to 1:45 EWT.

Aid for Jerusalem

New York, N. Y.:—An upward curve in the Good Friday offering this year has enabled the Presiding Bishop to extend special aid to Bishop Gordon Brown of Jerusalem, in starting a school for a colony of refugee Assyrian children. The offering by August 1 totalled \$27,420, which was \$869 more than at the same time last year. Bishop Tucker cabled \$3,000 of this to Jerusalem, for the school project. The institution

will supplement local government schools, and provide more adequate instruction in Syriac, Arabic and French. It will operate in connection with a farm project, and the boys will receive training in farming and industrial arts, along with book studies.

National Prayer Day

London, Eng.:—King George VI has called on the people of the British Empire to observe Thursday, September 3, as a day of united prayer and dedication. The date marks the third anniversary of the outbreak of war. Archbishop William Temple has issued a statement urging all members of the Church of England to attend special services on that day, saying, "We should constantly pray to dedicate ourselves to Him and His service. But it helps to revive in our minds those deepest convictions which the pressure of urgent claims may lead us to forget, if at certain times we all unite in a common act of prayer and resolve."

What Is Peace?

New York, N. Y.:—The Rev. Harold Adye Pritchard, rector of St. Mark's, Mt. Kisco, New York, declared in a recent sermon on the Episcopal Church of the Air that "We must depend on the peace of Christ, and not peace as the world gives it. Peace as the world gives it—as a scheduled program of pacts and agreements, utterly fails to reach the soul of mankind," he said. "Christ's peace is not one of outer

SUMMER SERVICES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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conformity, but of inner resolve. It is the conviction of the rightness of our cause, and the fact that we are doing the best we can. Our peace of mind comes not from the thought that we shall gain power for ourselves, but rather that we shall be able to do our part in extending love, honor and justice to all who cross our path; so that those principles may become those which guide all the peoples of the earth."

Pledged for War Service

Newark, N. Y.:—Twenty-seven student nurses, one of the largest classes to graduate from the Hospital of St. Barnabas, received pins recently as members of the Red Cross first reserve. This class was the first in a Newark hospital to pledge 100 per cent to enter service with the armed forces.

Pipe Organ Dedicated

Fort Worth, Tex.:—A five thousand dollar pipe organ was recently dedicated by Bishop Moore, at St. John's Church. It all started some five years ago, when Mrs. W. F. Salt made the first contribution to a special organ fund.

Young People Start Paper

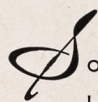
Winthrop, Mass.:—A parish newsletter, featuring letters from fellow church members in the service, has been started by the young people's fellowship and young women's guild of St. John's.

Groton Conference Planned

Boston, Mass.:—A conference at Groton School, which will bring together students, chaplains and school and college faculties for "scholarly thinking and discussion along Christian lines" is planned for September 16-19. It is sponsored by the New England provincial commission on college work, the Church society for college work, and the student Christian movement. The leaders include: Rev. John Crocker, headmaster of Groton; Rev. George Cadigan, Brunswick, Me.; Dr. Ade-



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laide Case, and Rev. Massey Shepherd, Episcopal Theological School; Rev. Robert Casey, Brown University; Lt. C. Leslie Glenn; Rev. Arthur Kinsolving, Princeton; Prof. Fritz Kowlin, Bowdoin; Prof. Paul Lehman, Wellesley; Rev. A. Grant Noble, Williams; and Miss Helen Turnbull, field secretary for college work in the province.

Call for Chaplains

New York, N. Y.:—The navy has issued a call for 400 chaplains of all faiths, it is reported in the *Army-Navy Journal*. Theological students may be appointed probationary ensigns during the completion of their religious training, and then be called to active duty as lieutenants. Chaplains must be less than 44 years old, college graduates with at least three years' additional ecclesiastical training in an accredited theological institution, fully ordained, and be United States citizens. They must be endorsed by proper church authorities.

Parish Hall Put to Work

Pt. Pleasant, W. Va.:—Christ Church, (membership, 1941-190) opened its parish hall as a recreation center for young people of defense families who were swarming into the river town. The first month, 615 had taken part in the program. The Rev. F. T. Cady, rector, explained it this way: "We feel that a church to fill its obligations to the community must recognize the need for clean,

healthy recreation as well as spiritual administration. Our initial effort has been received so enthusiastically that before long we will be justified in further extension."

Church Service on Train

Washington, D. C.:—A versatile chaplain writes in the Chaplain's News Letter of holding a religious service in the lounge car of a train while enroute. "About 20 soldiers, 15 sailors, and a number of officers were on the train, besides many civilians. One soldier and one sailor, with permission of the conductor, went through the train and announced the service, which was held in the lounge car. The car was crowded to capacity, and many persons asked for personal interviews after the service."

Graduate School Ends Session

Cincinnati, O.:—Presenting certificates for work completed in the twentieth summer session of the Graduate School of Applied Religion last month, Bishop Hobson declared that the war was changing the world in two important ways. "First, a billion or more people in

the Orient have broken out of their silence and will never again take a back place. Second, the war is forcing changes in our own land which will hereafter lay greater stress on social interdependence." Nineteen students, including Miss Louisa Russell, WITNESS Editor, took the nine weeks' practical training course, serving in social agencies and institutions in the city. The next session begins September 29.

War Work in Schools

New York, N. Y.:—New methods of war work are being undertaken by two of the Church Institute Schools, it has been announced. St. Augustine's College, Raleigh, North Carolina, is setting up an enlisted reserve corps, as authorized by the war department, for the year 1942-43. Under this plan a certain number of qualified students can volunteer for the reserve and will be allowed to finish their education, thus forming a reserve of officer candidate material. Okolona Industrial School at Okolona, Mississippi, has established a war salvage department in connection with its trades division. Here metal products such as cooking

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This book, recently published and widely distributed in England, is so important that we have rushed production for American circulation. It contains ten articles commenting on the five peace points set forth by the Roman Pontiff, together with the five economic standards affirmed by the Oxford World Conference of 1937, with an Introduction by William Temple, Archbishop of Canterbury, and a Preface by Herbert Williams, Bishop of Carlisle. Here is a book for all Christians to read and study in preparation for the time when Peace will again rule the world.

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utensils and electrical appliances are repaired and reclaimed, saving vital war materials. The students also help citizens to keep their property in repair, in homes where the men tinkers have been called into the service.

Rome Auxiliary Contributes

New York, N. Y.:—Women of the Auxiliary of St. Paul's, Rome, Italy, have managed to send a contribution to the United Thank Offering despite wartime conditions. The sum of \$25 was received by the treasurer of National Council, with the explanation that although all parish work has stopped, the gift is from "a few friends and some of the faithful women still in Rome, most of them Americans married to Italian men, who wish to do what they can." While no meetings can be held, Auxiliary members still in Rome have undertaken to visit and help as far as possible, old and sick Americans stranded in the city.

Arrives in England

New York, N. Y.:—Chaplain Edwin Royal Carter, Jr. has arrived safely in England and is taking up his duties as assistant to the senior chaplain of the services of supply in England, according to word received here. He will act as liaison officer between the American SOS and the Church of England. Before becoming a chaplain, Captain Carter was rector of St. Luke's, Richmond, Virginia.

From the Philippines

New York, N. Y.:—The Japanese invaders of the Philippines are already beginning to curb religion, according to reports issued from the Jesuit Philippine Bureau. The bureau announced that it had received word from a source which could not be revealed that a Spanish-language broadcast from Manila had stated that religious instruction in Philippine schools had been abolished. Other information reaching the bureau said that the Japanese planned to abolish all private schools, increase public schools, and

"reorganize" colleges. The plan also calls for confiscation of property, which may be paid for in Japanese paper money. It is reported that "as long as there is no interference with the Japanization of the Islands, religious workers will be unmolested." At an earlier meeting, it is reported that the Japanese outlined religions to be recognized in the Islands. These include: Shinto (the state religion), Buddhism, Hinduism, Confucianism, Mohammedanism, and Catholicism. The Jesuit bureau had no comment on the authenticity of the reports.

Forward With British Missions

New York, N. Y.:—Subscriptions for British Missions have not been slowed down by the holiday season, according to reports from the Presiding Bishop's headquarters. Bishop Davis of Western New York has written that their quota of \$3,000 has been filled. Bishop Sterrett of Bethlehem has expressed "every confidence that we will secure a substantial addition to the approximate \$2,000 so far contributed," and from South Carolina comes word that work for the fund is continuing through the summer.

Youth Sunday Plans

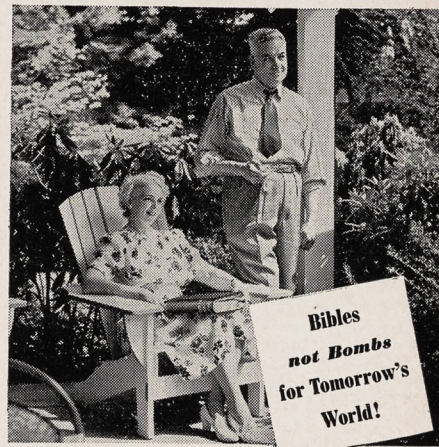
New York, N. Y.:—Thousands of the Church's young people are making plans for Youth Sunday, September 27, which will be the fore-runner of Christian Education Week. Sponsored by the United Christian Youth Movement, the day will mark a high point in the young people's forward program. Funds collected at the youth offering that day will

go towards equipping the Good Shepherd Hospital for Negroes in North Carolina, for a new mission school in India, for a chapel in Brazil, scholarships in work camps, agricultural projects, and vacation schools, and to defray travel costs to the first national youth convention in Cleveland in 1943.

New Archdeaconry Set Up

Albuquerque, N. M.:—A new archdeaconry, with the Rev. W. H. Martin, formerly of the Marine Hospital at Fort Staunton, New Mexico, filling the position of dean, has been set up by Bishop Stoney. The territory, covering some 30,000 square miles in the region of the Big Bend of the Rio Grande, and aside from El Paso, consisting of huge ranches and much grassland, has been a struggling mission for 53 years. "The going has been hard," said the Bishop. "Salaries have been small,

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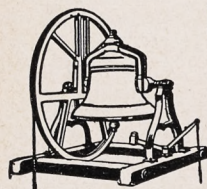
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distances great, and results few. In its half century of existence, this mission has had 22 clergymen with intervals between them. It is hopefully believed that a new day is dawning for the archdeaconry of the Big Bend, however." Archdeacon Martin will have three missions and six preaching stations.

Joint Ordination

Oxford, Miss.:—Methodist and Episcopal ministers participated in the ordination of the Rev. L. K. Foster to the Cumberland Presbyterian ministry at the summer meeting of New Hope presbytery, held at Pleasant Ridge church. The Episcopalian was the Rev. Charles Hamilton, rector of St. John's, Aberdeen, Mississippi.

Church His Main Interest

Kansas City, Kan.:—The late William T. Maunder, whose main interest and concern was St. Paul's Church, where he was senior warden for more than 20 years, left \$5,000 for the building fund, it was disclosed recently. Mr. Maunder had been treasurer of the building fund for the new church, which has a present investment of \$154,000, debt free, in a rectory and tower for the new building.

Church Work at Sea

Capetown, Africa:—When a recent convoy of British troops arrived at Capetown, the chaplains had 600 men ready to present to Archbishop John Darbyshire, who confirmed them in St. George's Cathedral. On the desert, meanwhile, 400 men had been prepared in North Africa, and they were confirmed by Bishop Paget of Southern Rhodesia, who had come to the area.

Called From Sky

Kamarand, Africa:—Bishop Llewellyn Gwynne of Egypt was flying with the RAF from Cairo to Aden, when his plane brought him down on a patch of desert which turned out to be the island of Kamarand, a place in his diocese which he did not know existed. Three Englishmen welcomed him, and the administrator, Major Thompson, who had asked the plane to descend, said that he and his island were in the Bishop's diocese, and that he wanted a cemetery consecrated. RAF men, Indians, Arabs, and Parsees were in the group that followed the procession to the cemetery.

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BACKFIRE

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

MR. SINCLAIR GEORGE
Layman of Baltimore, Md.

I shall appreciate it if you will inform me where I may secure a copy of the findings of the Delaware Conference, often mentioned in your columns?

ANSWER: From the Federal Council of Churches, 297 Fourth Avenue, New York City. (10c). A very interesting report of the conference, in pamphlet form, is issued by The Christian Century, 407 S. Dearborn St., Chicago. (15c). The Malvern Manifesto is available (5c) from the Church League for Industrial Democracy, 155 Washington Street, New York; and the same organization has in pamphlet form the report of the Archbishops Commission under the title *The World We Seek*. The same organization is about to issue a 68 page, heavy bound, manual for study groups, based upon the findings of these three conferences. It is the work of Miss Elizabeth F. Baldwin, formerly the head of the Baldwin School. The price is announced as 20c for single copies; \$2 for a dozen copies.

THE REV. CARL REED TAYLOR
Venice, California

I was greatly interested in Bill Spoford's account of Conrad Noel. I am wondering if any of the editors ever read *The Workingman's Christ* by Dr. Craif M. Thoms, which is a strong and satisfying book. May I add to this my great satisfaction and profit in reading THE WITNESS, which always seems to me most effective.

MRS. RAYMOND DIX
San Francisco, California

I think you may be glad to know of the comment of a teacher at a large eastern church school about THE WITNESS. He has been visiting here this summer and the comment was made at a dinner party at which church papers came up for discussion. I cannot quote him exactly, but he said that your paper has a most distinguished editorial board, a most attractive format and "has become in the past year the best paper in the church."

MR. C. MARSHALL TAYLOR
Layman of Montclair, New Jersey

May I express appreciation of the article re Quakers' Work in France? However, much credit should be given the contributors, including many Episcopalians, who make this work possible. The cause is so worthwhile and the need so pressing that anyone who does help can well be classed a modern Samaritan.

THE REV. HOWARD WILKINSON
Rector, St. Thomas', Washington, D. C.

In regard to Prominent Churchmen (WITNESS, July 23): Admiral Stark is not Chief of Naval Operations now. Admiral Leahy, a communicant of St. Thomas' and a vestryman, was until President Roosevelt sent him abroad. General Frank Hines of the Veterans' Bureau, is also a vestryman at St. Thomas'. Mrs. D. Buchanan Merryman, aunt of the Duchess of Windsor, is a faithful parishioner and regular attendant at the church. Theodore W.

Noyes, for many years editor of the Evening Star, is a vestryman; Admiral Beardall, superintendent at Annapolis, is a communicant, and the former chief justice of the U. S. district court, the Hon. Alfred A. Wheat, is our senior warden.

ROBERT C. BATCHELDER
Rector of St. James, Lancaster, Pa.

I agree heartily with Cyril Richardson about the time for communion services. Connected with the parish I serve is a mission where services can be held only in the afternoon. The people desire communion so we have had the celebration in the afternoon, which has meant a great deal to the people.

THE REV. J. MOULTON THOMAS
Williamsport, Penna.

I have been asked this question: "How can the American and English associate with the Russians with their unchristian practices and ideals? Aren't they strange bedfellows?" To what articles and books can you refer me?

ANSWER: Hewlett Johnson, the dean of Canterbury, gives an effective answer to this question in his book, *Soviet Power*. The American Council on Soviet Relations, 112 East 19th Street, New York, has issued a number of excellent pamphlets, the more recent being: The Soviet People at War (10c); Nazi Germany vs. Soviet Russia: The Trade Unions of Our Soviet Ally. One of the most authoritative books on Russia is *The Soviets* by Albert Rhys Williams, a former Congregational minister who has spent a large part of the past twenty-five years in that country.

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