

The WITNESS

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DECEMBER 18, 1941

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AT A COOPERATIVE
SCHOOL IN CHINA

A CHRISTMAS MESSAGE FOR 1941

SERVICES In Leading Churches

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Amsterdam Avenue and 112th St.
New York City
Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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Sundays: 8 and 11 A.M. and 8 P.M.
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9:30 and 11 A.M.—Church School.
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H. C. Wed. 8 A.M.; Thur. 12 noon.

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Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 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., Treasurer; FREDERIC D. H. GILBERT, Secretary. Directors, the officers and DONALD B. ALDRICH, C. LESLIE GLENN, FREDERICK C. GRANT, ELSIE HUTTON, THEODORE R. LUDLOW, ROBERT McC. MARSH, EDWARD L. PARSONS, KATHARINE C. PIERCE, LOUIS W. PITT, HOWARD C. ROBBINS, HENRY K. SHERRILL.

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The subscription price is \$3.00 a year; in Bundles 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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DECEMBER 18, 1941
VOL. XXV NO. 36

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.

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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.

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

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Sunday Services: 8 and 11 A.M.; 4:30 P.M.
Weekdays: Services as announced.
The Church is open daily for prayer.

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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.

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Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

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The Rev. Thomas N. Carruthers, D.D., Rector
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
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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.—Married Couples Group (bi-monthly).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

America In War

SECRETARY HULL expressed the sense of outrage felt by millions when he said: "Japan in its recent professions of a desire for peace has been infamously false and fraudulent . . . Japan has made a treacherous and utterly unprovoked attack on the United States." This clears the air. We now know where we stand, and why. But just because we feel so indignant and tricked, like an individual on whose head a swiftly-dealt blow still smarts, we encounter a danger that is very hard to resist: the danger of supposing that because our enemy is wrong, our moral and religious problems are solved. The sober truth is that the wrongness of our adversary raises as many problems as it settles. When your opponent is wrong, how do you act — if you are a loyal disciple of Christ? Granting that Axis behaviour and Axis philosophy are evil — what then? Fight, yes. But more than that, if we are to be true to Christianity. We don't like the way Germany and Japan conduct either their diplomacy or their fighting. We are horrified. Well then: how shall we conduct *ours*? Differently, of course. Here the conscience of the Christian must come alive and stay everlastingly on the job. How shall we think? How talk? How pray? Differently, because we are Christians. We must hate the sin and not the sinner; and this includes our own sins and our own sinners, especially ourselves. We must so conduct ourselves that it will be better for the whole if we win than if our adversaries do. Evil, be it remembered, is the very thing that we are told we must resist with good. Therefore, the conviction that our foes are using evil does not put an end to our moral and religious problem, but confronts us with that problem. True, we must roll up our sleeves; but not roll them up right over our heads so that we can neither see nor think. Blindness is not helpful, even when we are angry and our blood boils. What we need is a cool head and a clear vision, and the determination to act

and think and pray as disciples of Christ. As the Archbishop of York has said, the only prayers a Christian can pray in time of war are prayers which can be said with equal sincerity by Christians on both sides of the conflict. We are shocked, resentful, excited, because our adversary has acted with barbarous treachery. All right. But precisely these feelings (shock, resentment, excitement) are the cracks in our moral armor through which the devil, the very same devil that uses the Japanese and Germans, insinuates his deadly poison and tries to turn us Christians into self-righteous enemy-

haters. Should the devil succeed in this, the true victory would be his, even if our country defeated the Axis powers. A mighty battle is afoot: the conflict between good and evil inside ourselves: between power-lust and stewardship, between hatred and an enduring sense of brotherhood, between hysteria and sanity. If Christian discipleship wins on that field of battle, then our victory in armed conflict may in the long run bless the world; but if Christian discipleship loses there, the choice between an Axis triumph and an Ameri-

can will be fifty-fifty, and our indignation not worth a fig.

Christmas Greetings

WE MUST from now onward learn to live and act in the knowledge that we are all responsible to and for one another, because we have one common eternal destiny and because we are dependent on the one Father, who made Brothers of us all.

Pierre van Paassen

Pierre Van Paassen

Christmas, 1941

IN THE Marine Studios in Florida a clock stands, the dial of which is divided into hours of geological time. On it is recorded the evolution of life by periods—marine, amphibian, reptilian, mammalian, human. It is an impressive reminder that we must make room in our thinking for discontinuity as well as for continuity. Each distinct period in the evolution of life began with a new departure. This is the majestic truth which Christmas represents. In the birth of Jesus there was both continuity and discontinuity. He was the Jesus of history, born of a young Jewish mother,

born in the city of David, born in fulfilment and vindication of Israel's age-old Messianic hope. In the second century this troubled the heretic Marcion who did not like the Jews. In the twentieth century it is our ground of confidence for believing that the gospel is based on history, not on a solar myth. But in Jesus we have not only the continuity of history, but also the discontinuity of divine intervention. We know Him as the Lord of history. His coming marks the watershed of history, so that all time before is time antecedent, all time after it is measured in "years of grace," or "the years of our Lord." He who was born as at this time for us brings eternity into conjunction with history. In Him the unalterable goodwill of God became incarnate and dwelt among us, full of grace and truth. In that faith lies the hope of peace, and the power to make new beginnings.

Santa Claus and God

IMAGINE for a minute that your son, aged five, comes running to you because a friend of his has told him that Santa Claus does not exist. What

will you say? How will you soften the blow? Or better still, how will you turn tragedy into religious education? Perhaps you could say something like this: "It isn't true that there is no Santa Claus, Sam. Santa Claus isn't a man, of course, he is the spirit of giving, of making other people happy, of sharing, which comes into the hearts of people at Christmas time. It is this spirit which gets into the hearts of Mothers and Fathers making them want to fill their children's stockings. The story goes that Santa Claus rides by night in a sleigh from house to house, but it is really the Christmas spirit travelling all over the world. Little children couldn't understand this, unless they thought it was a man doing these things. But you are so big now, that you can understand. And here is another thing to think about, Sam. When you were very little, you probably thought of God as a man who sits up in heaven keeping things going down here. Like Santa Claus, God is the spirit of goodness and Kindness, only He can be with you all the year around. God doesn't always give people presents, but He loves everybody, and whenever you love anybody, you can know that it is the spirit of God inside of you which is doing this."

Church and the Crisis

I AM at a loss to see how it is possible to consider realistically the responsibilities and opportunities of our Church today save in terms of the world crisis in which we are now involved. I should like

to say a few words about the nature of this crisis and then to emphasize the imperative need for closer cooperation between the clergy and laity of our Church during the years that lie immediately ahead.



The crisis with which we are confronted has several major aspects or dimensions.

The military aspect is the one of which we are most acutely aware because, in a sense, the necessity for military rearmament is most pressing. But clearly this war, like previous wars, has been occasioned by economic forces and political movements. Economic and political injustices and disturbances have made men fight and, when peace comes, innumerable economic and political problems will have to be solved. Still more basic are the cultural issues at stake. The Democracies have

by Theodore Meyer Greene

*Professor of Philosophy
Princeton University*

fought and are still fighting for a set of values radically opposed to those endorsed by their opponents. They are fighting for freedom—freedom of intellectual inquiry, of artistic creation and enjoyment, of social activity and of religious worship. They are fighting for this freedom because they believe that defeat will jeopardize or destroy it and all that it entails. But the crisis is not merely military, economic and political, and cultural. It is essentially spiritual. Nazi Germany has developed and embraced a full-blown religion, a new paganism which must find itself increasingly in conflict with Christian belief, worship and conduct. The issues which most vitally concern us all are spiritual and religious issues.

The war which is now being fought is not one in which all the right is on one side and all the wrong on the other. The Democracies and their allies are not angelic; the enemy is not satanic.

Economic disturbance, social injustice and cultural unrest and disintegration are world-wide phenomena; paganism flourishes and Christianity languishes in both warring camps. Many of us believe that the Democracies have enough right on their side to merit our whole-hearted support, and that this war must be fought and won if the world is to have a chance to attempt once again to lay the foundations for a more enduring and righteous peace. But common honesty compels us to recognize our many weaknesses—social, cultural and spiritual—as well as the righteousness of our cause.

The Church's major responsibility, today as always, is spiritual. We, as Christians, must believe that the Christian Church is the only institution which can provide the spiritual leadership and vitality which the world so sorely needs. But the Church also has a grave secular responsibility, because Christianity is not merely an other-worldly religion, but a religion committed to the task of making itself felt in every walk of life. The Church has a cultural responsibility; witness the enormous contribution of Christianity to our Western culture. It has a social responsibility; human dignity and human value cannot ultimately be defended or promoted save on a Christian basis. It has a political responsibility, since democracy is that form of government which most adequately expresses in political terms the Christian principle of human dignity and freedom. It even has a military responsibility, for it alone can make our cause a truly righteous cause. In short, the Church is clearly under obligation to translate Christian belief and Christian dedication, so far as possible, into cultural, social, political and military terms. This this-worldly concern is one which the Christian Church cannot neglect without abandoning its essentially Incarnational character.

HOW effectively will the Christian Church, and our Church in particular, measure up to its responsibilities in the present crisis? Most non-churchmen are today giving a very pessimistic answer to this question. They believe that the Christian Church has lost its vitality and that salvation must come, if it comes at all, either from purely secular endeavor or under the impetus of a new religion. Even more disconcerting is the pessimism of many clergy and laity within the Church. Here too one encounters more doubt than assurance. Many laymen and clergymen are so impressed by the secularization of our Church, by the worldliness of some of our clergy and the lack of spirituality of some of our laity, that they despair of the Church being able to make any effective contribution to the present crisis.



This pessimism may be justified by the eventual outcome, but it is clear that our only course is to do everything in our power to revitalize our Church in order that it may contribute in these troubled times what it *alone* can contribute.

Our weaknesses are manifold. We lack, most of all, that essential piety which is the essence of all religious dedication. We lack theological vigor and fail lamentably to understand, use and develop our magnificent theological heritage. We lack social zeal and social wisdom; we do not love our neighbors as ourselves and we are often blind and stupid in translating such love as we do have for them into effective Christian conduct.

How can these weaknesses be remedied? Only—and this is the point I would particularly emphasize—through far more effective coöperation between clergy and laity.

The need for such coöperation is apparent on every hand. If our Church is to achieve greater spiritual vitality and more genuine piety, the clergy must lead the way but the laity must respond and coöperate far more effectively than they are doing at the present time. Our theologians need the assistance of the philosophers among the laity, since theology is today, as it always has been, essentially intertwined with philosophy. The philosopher stands in even greater need of theology.

The necessity for coöperation is at least as pressing in the realm of social action. If the Church is really to contribute to the lessening of social injustice and human misery, Christian love must be combined with all the relevant knowledge at our disposal—psychological, medical, economic, political. The clergy cannot possibly be expected to possess all the knowledge requisite to such enterprises. It is imperative that they draw richly on whatever wisdom and information may be available to them among their laity. In a word, very many of the problems which the Church should face and attempt to solve are problems which can be solved, if at all, only through the effective coöperation of clerical and secular specialists.

THE SANCTUARY

Conducted by John W. Suter Jr.

LIGHT IN A DARK WORLD

ETERNAL God, who has been the hope and joy of many generations, and who in all ages hast given men the power to seek thee and in seeking to find thee, grant me, I pray thee, a clearer vision of thy truth, a greater faith in thy power, and a more confident assurance of thy love.

When the way seems dark before me, give me grace to walk trustingly:

When much is obscure to me, let me be all the more faithful to the little that I can clearly see:

When the distant scene is clouded, let me rejoice that at least the next step is plain:

When what thou art is most hidden from my eyes, let me still hold fast to what thou dost command:

When insight falters, let obedience stand firm:

What I lack in faith let me repay in love:

O infinite God, the brightness of whose face is often shrouded from my mortal gaze, I thank thee that thou didst send thy Son Jesus Christ to be a light in a dark world. O Christ, thou Light of Light, I thank thee that in thy most holy life thou didst pierce the eternal mystery as with a great shaft of heavenly light, so that in seeing thee, we see him whom no man hath seen at any time.

And if still I cannot find thee, O God, then let me search my heart and know whether it is not rather I who am blind than thou who art obscure, and I who am fleeing from thee, rather than thou before me; and let me confess these my sins before thee and seek thy pardon in Jesus Christ my Lord.

Amen.

—JOHN BAILLIE

A Diary of Private Prayers

The lack of such coöperation in most of our parishes today is notorious. There are in these parishes many very able laymen who could and should contribute their knowledge and their skill to the solution of these common problems. It is very rare that they are called upon to do so. It is the rule rather than the exception for the clergy to ask them to perform only minor services such as taking up the collection, and to neglect entirely their specialized skills and aptitudes.

Consider, by way of illustration, a concrete case. Let us suppose that there exists in a given parish a slum in which human beings are compelled to live in an inhuman way. Such a slum is a major challenge to the entire parish and cries aloud for effective and coöperative action. What is required to bring about the desired change? Condemnations from the pulpit will not suffice; to get rid of a slum is an extraordinarily difficult task, requiring not only Christian zeal and moral fervor, but considerable political, economic, architectural, medical and other types of knowledge and competence. How can the Church undertake this task save through the effective coöperation of the clergy and certain laymen, namely, those who have a specific contribution to make to the solution of this complex problem. Given such coöperation, there is no limit to what might be accomplished; without it, exhortations are likely to remain mere exhortations, lamentations mere lamentations and nothing more.

OR CONSIDER the lack of coöperation of another type within our own Church at the present time. There exist in our Communion at least six distinct types of organization which are explicitly concerned with the intellectual and theological interpretation of Christianity, that is, which are attempting to help us, clergy and laity alike, to be more reflective and informed Christians. I refer to the College of Preachers in Washington, the numerous theological seminaries in our Church, the various Episcopal colleges, the newly organized Guild of Churchmen-Scholars, the Church Congress, and the many journals and other publications, national, regional and local. So far as I am aware, there is far too little effective coöperation between these various groups. I find it hard to believe that closer contact between them would not result in more effective work all along the line. And such coöperation would inevitably involve both clergy and laity.

Some of us laymen complain from time to time about the ineffectiveness of our clergy, and I am sure that clergymen deplore, at least as often, the indifference of the laymen in the Church. Would not a closer contact between clergy and laity lead

to a strengthening—spiritual, intellectual and social—of both groups, and would not the Church as a whole gain immeasurably from coöperative fellowship of this type?

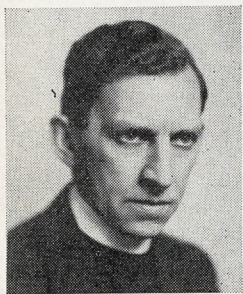
It has not been my purpose to offer a wholesale condemnation or to strike a wholly pessimistic note. It would be stupid and unfair to ignore the genuine spiritual strength of many clergymen and laymen or to minimize in the slightest the splendid work which is being done by many individuals throughout the country. Nor would I minimize the great difficulties involved in any coöperative effort. It is precisely the abler clergy and the abler laymen who are already overwhelmed with responsibilities. Nor, finally, would I underestimate the enormous complexity of the problem which the Church has to face. This call for closer coöperation is in no sense the announcement of a panacea. No easy victories can be achieved overnight; effective coöperation can come about only slowly and as the result of great patience and continued effort. All I would urge is that such effort and such coöperation are absolutely essential if the Church today is not to fail in large measure to make a major contribution to our society. Somehow or other we *must* revitalize our Church, and history has shown that crises such as the present provide a golden opportunity for such revitalization. It is my firm belief that the Church can do much to discharge its responsibility if all of us, clergy and laymen alike, will coöperatively put our shoulders to the wheel.

Talking It Over

By

W. B. SPOFFORD

SEVERAL have inquired whether it is still possible to forward donations to the Rev. Kimber Den in China for the "warphans." The answer is yes, as far as can be determined at the moment.



There are various ways, with the fairly expensive method of cabling cash the one that will be used if necessary. The need is greater than ever, partly due to the change in money exchange, and it is our hope that you, in spite of the many demands today, will respond as generously as possible. There is also the work of the vitally important Chinese Industrial Cooperatives that we ought to aid. Our correspondent, Jack Foster, who was sent to China this

fall by our National Council, is working exclusively with the Coops. So in sending your Christmas donation please make the check payable to "Treasurer, CLID" and indicate whether you wish the donation to go to the "warphans" or the coops. Address: CLID, 155 Washington Street, New York City.

HOW LONG ago was it that the Nazis moved into Czechoslovakia? In those days of Munich I was invited to make a little speech at a mass meeting in Madison Square Garden and I dug it out of the barrel last night to check on what I had said. Here are my concluding words: "The only realistic peace position today is for the people who want peace to stand by China, Spain, Czechoslovakia, and whatever nations are next on the list of fascist aggressors. We must demand of our governments foreign policies that will distinguish between the aggressors and their victims; we must demand of our governments concerted action to quarantine Hitler, Mussolini and the war lords of Japan. It is only thus that the democratic peoples of the world can achieve that peace which they so fervently desire. It is only thus that we can avoid being added to the list of victims." A lot of people denounced me as a "Red" for making that speech. Okey. So I'll make another. Maxim Litvinov, in presenting his credentials at the White House last week, said: "The successful outcome of this struggle in the shortest possible time will to a great extent depend on the co-ordination of the activities of its more energetic and powerful participants; on the timely and rational use of their resources, and last but not least on the maintenance among themselves of the utmost mutual understanding and confidence, which will be necessary not merely during the struggle itself, but also during the subsequent period." Mr. Roosevelt, in his reply, repeated the words of Mr. Litvinov and concluded by saying; "I can assure you that your efforts to create conditions in the relations between the United States and the Soviet Union most favorable for bringing about a successful outcome of this struggle will be met by similar efforts on the part of the America government."

THE WITNESS, this week, uses an expression that might well become a slogan throughout the world. It is in the story from China by Jack Foster; "The ABC-Soviet Union Democratic Front." The ABC stands for America, Britain and China. Efforts were made years ago, under the leadership of this same Maxim Litvinov, to establish such a front, not to wage war but to prevent it. Had this effort succeeded it would have been a wider front, with France, Poland, Czechoslo-

vakia, and other nations in it. It was smashed by Fifth Columnists—the Fifth Columnists of the right, who feared the extension of democracy more than they feared fascism. These rightist Fifth Columnists are still the force to be feared, and nowhere more than in America . . . that multitude of people who fear the extension of democracy more than they fear fascism. There is today “The ABC-Soviet Union Democratic Front,” based upon the policy Mr. Litvinov laid down in the White House on December 9th, to which the President of the United States subscribed. To win through a victory and a just and durable peace requires that this Front shall not be broken.

Christmas in Camp

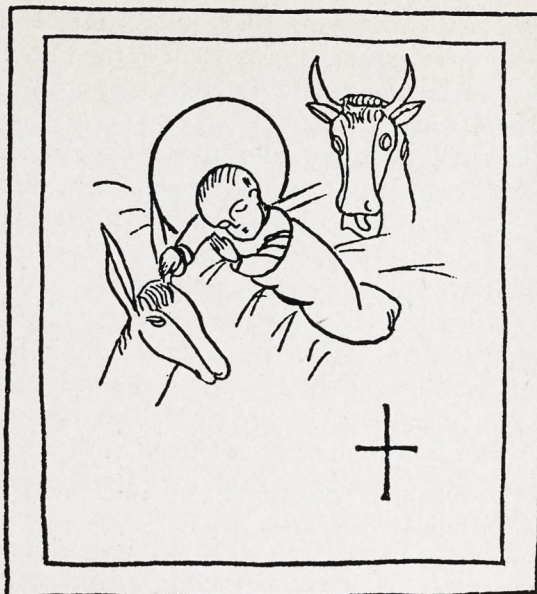
By
GARDINER M. DAY
*Rector of Christ Church,
Cambridge*

EVERY CHRISTIAN ought to try to imagine himself in the situation of a draftee. These men, suddenly drafted, were yanked out of their homes and their jobs and dumped into an army camp, in many cases scarcely prepared to care for them. No doubt you have had the experience of being lonely, or even homesick, in the midst of a large crowd. This is what many of these men are now experiencing. Suddenly separated from family and friends as well as vocation, in not a few cases they have been all but forgotten by everyone except their family, and some have no members of their immediate family living.



The army and navy commission is carrying on by means of all too slender resources a magnificent effort to uphold the hands of our chaplains. Nevertheless they have to minister to so many thousands of men of every class and creed that it is impossible for them to do more than scratch the surface in trying to attend to their spiritual needs, not to mention other types of closely related needs. We are all called upon to help, and every parish can begin now to minister to the needs of its own members who are in service by keeping in touch with them. A parish can let its men in service know that far from having forgotten them, it is keenly interested in what they are doing and proud to claim them as members.

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In a small parish the rector and vestry should have no trouble in keeping in touch with the men in service because the total number will be small. In a large parish it will probably be necessary to appoint a small committee charged with the particular responsibility of finding out who the men in service are and of keeping in touch with them. This committee will undoubtedly find that some

THE INCOMPARABLE CHRIST—

“Though He was rich, yet for your sakes He became poor.”—2 Corinthians 8:9.

IN INFANCY He startled a King; in boyhood He puzzled the doctors; in manhood He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet all the libraries of the country could not hold the books that could be written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song-writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. Great men have come and gone, yet He lives on. Death could not destroy Him, the grave could not hold Him. He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed, but He never. The ever Perfect One, He is the Chief among ten thousand. He is altogether lovely.

—By courtesy of *The Indian Christian*.
Author unknown.

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of the men are being well taken care of by their family and friends. On the other hand they will find some men whose family and friends are in a position to do little for them; and they will find still others who have no close relatives living and whose more distant relatives have assumed no responsibility whatever. It is these latter men particularly to whom the church committee should give its special attention. A boy in this latter group recently wrote home, "I find that our ship is in waters in which we face terrifically cold weather. Please send me a warm sweater, and if it is possible, send more than one because many of the men need warmer sweaters and they haven't got them on the ship."

We are approaching Christmas. What kind of Christmas will these boys have, in camp or on ship? For many of them it will undoubtedly be the loneliest Christmas of their lives. This sense of loneliness, however, may be alleviated far more than we realize by a gift from friends at home. The parish may not be able to afford expensive gifts, but a box of chocolates, a carton of cigarettes, or many another gift will be valued by no means simply for its material worth, but far more because the man receiving it knows that the gift represents the love and affection and thoughtfulness of friends in his home parish. A Christmas service in the army camp might ordinarily seem strange and cold but because of this token from home the service will be warm and friendly as the love of human friends makes real the Love of God Incarnate in the Babe of Bethlehem.

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KNOW YOUR BIBLE

By

FLEMING JAMES

EXODUS

OVER the next four books of the Bible towers, in unique grandeur, the solitary figure of Moses, the founder of Israel's religion and of its national life. Exodus begins (Ch. 1) with a desperate situation of the Hebrew people. Alarmed by their rapidly increasing numbers a new and unfriendly Pharaoh attempts to break their spirit by forced labor. In that dark hour (Ch. 2) arises Moses. Though exempt, as the adopted son of Pharaoh's daughter, from his people's hard lot, he none the less takes their part. Being compelled to flee Egypt, he settles in the southeastern desert.

There, at the foot of Sinai, the sacred mountain (Ch. 3), God reveals Himself to him as the LORD—the God who sees His people's need and has *come down to deliver them* from Egypt and bring them into the good land of Canaan. That intervention of Deity involves Moses' call: "Come, and I will send thee unto Pharaoh." After trying vainly to evade the responsibility (Ch. 4), Moses returns to Egypt armed with the divine commission and miraculous powers. Backed by a united Israel, Moses and Aaron (Ch. 5) present to the Pharaoh God's demand to release His people. The Pharaoh peremptorily refuses, and the struggle is on (Chs. 7-13) between God and the mightiest earthly power. Successive calamities gradually undermine the resistance of the haughty king, until the final killing of the first-born causes him to collapse. So Moses leads the Israelites out in triumph. Suddenly (Chs. 13-14) the Pharaoh changes his mind and sends a fast-moving chariot force to recapture them. By an act of God these are drowned in the Red Sea and the rescued Israelites push on towards Sinai (Chs. 16-18).

When they arrive (Ch. 19) God offers to make them by a covenant a "kingdom of priests". In what follows, as before, Moses acts as mediator between God and Israel. In Chs. 20-23 God enunciates the Ten Commandments and the noble laws of the "Book of the Covenant." In Ch. 24 the covenant is concluded. Skip now to Chs. 32-34, which continue the earlier material. They tell how the people, in the absence of Moses on the mount, make a golden calf as a symbol of the LORD, and worship Him with licentious rites. Moses, descending the mount, visits the guilty with swift punishment, yet beautifully intercedes for the people as a whole. The account is confused, but it is plain that he obtains their pardon. Then he is granted the partial vision of God and the great revelation of God's character (34: 6-7) which dominates all subsequent Israelitish thinking.

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ABC - Soviet Union Democratic Front

*Witness Correspondent Tells of
Vast Japanese Troop Movements*

By John Foster

★ *Kunming, China: Special to THE WITNESS by Clipper, November 26:* Since my last letter, many Central Government troops have for the first time moved into Yunnan. The number is probably somewhere in the neighborhood of half a million and includes at least one mechanized division. There are many rumors as to why the troops have come in at this time. All agree that the reason has something to do with the concentration of Japanese troops across the Yunnan border in French Indo-China, whether for an attack on Yunnan or on Thailand is not known. The man on the street is inclined to be critical too, because of the prolonged Japanese-American conversations in Japan, and many are of the opinion that America is afraid to fight Japan. Not many are so thoughtful as one friend, who said that in his opinion Roosevelt was using this method to persuade the American public that it was necessary to oppose Japanese expansionist policies, so that they would be educated to the necessity of fighting when an emergency arose.

Some cynics believe that the Chungking government took advantage of the Japanese troop concentrations as an excuse to send in their own troops to this province where they had hitherto not been allowed entrance. Other people say these troops will go to the defense of Singapore if the British agree; others that they will attack the Japanese from the rear in Indo-China should the Japanese invade Thailand. However that may be, Ho Ying-ching, the minister of war, has paid us at least one visit recently to inspect Yunnan defenses, and the general in command of the provincial troops has gone to the front to be ready in case of need.

There have been a number of interesting developments here reflecting the changes in the international situation. Last week a Soviet Russian picture about a big Russian-German air battle was showing in Kunming's biggest picture house, which usually advertises exclusively American films. There was such a jam around the ticket office that it was almost impossible to buy a ticket, and the

audience shouted and clapped during the more exciting moments, particularly when the Russians were scoring successes. At the same time, an exhibition of Soviet posters and photographs was being held in the



provincial headquarters of the Kuomintang under the auspices of the local branch of the Sino-Soviet Cultural Association and Asia Films (China). It was remarkable to see the hammer and sickle and the red star in this place, but equally remarkable, perhaps, are the two copies of the Dean of Canterbury's *The Socialist Sixth of the World* (published in America under the title of "Soviet Power") in the propaganda library of the British Consulate here. Needless to say this is the only book by a clergyman to be found on the shelves.

The change that has come over the city can perhaps best be illustrated by the case of a certain German-returned professor here. Two years ago he gave a public address advocating that China make peace with Japan. At the time of the fall of France he made a public speech saying that England would be conquered in a week by Hitler, and a month or two ago in an open lecture said that

Moscow would fall in a week. Now he no longer is asked to speak and his editorials for the newspapers are returned without being published. There is much less vocal Axis sympathy in China as the German military machine has been slowed down in Russia and more interest expressed in the USSR as Britain and the USA have been helping Russia more. The ABC-Soviet Union democratic front is being strengthened, if experience in China is any evidence. (ABC stands for America, Britain, China. —Ed.)

Last week four American fighter planes appeared for a day or two in Kunming and then winged their way back to Burma, but some of the ground crew and radio operators are here, apparently permanently. These aviators are being handsomely treated by the Chinese government. In addition to US \$500 salary a month, they are to receive US \$10 a day for food per person, free housing, interpreters and a station wagon or sedan for every two volunteers. This makes a missionary salary of US \$75 appear ridiculously low, and it might be expected that salaried Chinese who are experiencing so many economic difficulties might be a little green with envy. For instance, our cooperative staff pays the equivalent of US \$3.00 a month for their food, and the standard at the universities here is about the same. But the Chinese only say that people who are daily risking their lives deserve higher pay and more comforts, and that when Chinese go to America they are treated very hospitably and made to feel more comfortable than when at home. As an American missionary, I am very much gratified to see my countrymen received so kindly. Mutual understanding between the two countries has increased immeasurably since the days of the Boxer Rebellion and even the 1927 Nationalist Revolution. I hope that relations may never be marred again by pride on the one hand and overbearance on the other.

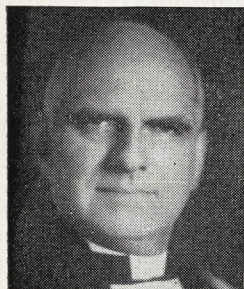
A few weeks ago a Chinese official showed me a very discourteous letter which he had received from a western diplomatic representative. The
(Continued on page 17)

Orthodox Churches Seek Our Aid

Interviews a Leading Layman
The Bishop of Los Angeles

By W. Bertrand Stevens

★ Few people in the United States are better prepared to speak on the Orthodox Churches of the East than Dr. Adamantios Polyzoides. A native



BISHOP STEVENS

of Greece, he came to the United States in 1908, following his training in law at the National University at Athens. He became the Editor of *Atlantis*, a Greek daily, and later of *The New Tribune*. In 1934 he came to Los Angeles where he teaches at the University of Southern California, edits *The World Affairs Interpreter* and writes unusual columns for the press under the signature "Polyzoides." He is undoubtedly one of the leading Orthodox laymen of the country. Because I knew him to be so well informed and because he happens to be the sort of friend one can impose upon, I ventured to seek his opinion on the present situation in the Orthodox Churches. I am not sure that I asked the right questions, but they seem important to me. Here is our colloquy:

Q. "What, Dr. Polyzoides, is the present status of the Orthodox Churches in German occupied countries; especially in Greece?"

A. "There has been no interference with the Church in Greece although Archbishop Chrysanthus of Athens and All Greece (his official title) was forced to flee the country on account of his anti-Nazi utterances, whereupon the German-Italian authorities had Archbishop Damaskenus of Corinth appointed as head of the Church. Archbishop Damaskenus had been a claimant to the throne since 1938; he went to America twice, and is a most distinguished prelate in the Greek Church."

Q. "Will the Axis powers attempt to modify or control the Orthodox churches?"

A. "There has been a tendency on the part of Italy to interfere in the affairs of the Greek Church in the

Italian occupied Dodecanese-Rhodes and the other islands — the obvious effort being in the direction of promotion of the interests of the Roman Catholic Church. In Greece at present Italy insists upon a strict cooperation with the Greek Bishops who have to be personae gratae to the Italians."

Q. "Is there persecution for religion in Greece?"

A. "No, Bishop, not that we know of. There has never been as a matter of fact."

Q. "As a commentator on world affairs do you think that the Soviet Government has changed its attitude towards religion or will it do so?"

A. "The Russian Orthodox Church on June 25, 1941, issued a proclamation asking all Russians to help the Government in the struggle against Germany. The Russian Constitution of 1936 guaranteed freedom of worship. But actually the Church is still prevented from organizing herself in the proper manner."

Q. "Do you feel that the Orthodox Churches have a future in the United States?"

A. "If it persists in being a Church of the old generation of immigrants as is the case so far, no. But if it moves in the direction of a slight modernity, definitely yes."

The modernity which Polyzoides feels is necessary to Orthodoxy in the United States is, through his influence and that of other leaders, creeping into the worship and life of many orthodox congregations. With the Orthodox Churches fighting for their existence in so many parts of the world, it is important for the Orthodox in this country to find a pattern of activity and worship that will commend itself to the younger generation. That is why Polyzoides is grateful for the friendship of American Episcopalians. He believes that because we understand them we may help the Orthodox to secure their future in American life without sacrificing their birthright.



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of no relative or friend you wish to have receive the magazine during 1942, won't you please send a subscription to one or more of these. Merely say "Send to a library;" "Send to a missionary;" "Send to a chaplain" and we will do the rest.

THE WITNESS

6140 Cottage Grove Avenue

CHICAGO

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

Urge a Christian Attitude

★ A call for Church people "to maintain a Christian composure and charity in their dealings with the Japanese among us" was issued December 9th jointly by the heads of the Home Missions Council, the Foreign Missions Conference and the Federal Council of Churches. Toward Japanese in America, many of whom "are loyal, patriotic American citizens," the statement called for a "discipline which, while carefully observing the precautions necessary to national safety, has no place for vindictiveness."

F.O.R. Re-Affirms Position

★ The Fellowship of Reconciliation, pacifist organization, issued a statement on December 10th declaring that "the fact that our own beloved country has now again been drawn openly and fully into war, does not alter our own opposition to all war or our refusal, in so far as we are free to determine our course, to take any part in war measures." The statement, however, "recognizes the gravity and complexity of the problems confronting our country and the sincere depth of conviction of many who feel that war preparations and war under present circumstances are inevitable and necessary." The statement also dissociates the Fellowship "from the position of any who seek to sabotage or obstruct the war measures of our government."

Stanley in Tennessee

★ The Rev. Clifford L. Stanley of Cape Girardeau devoted the first week of December to lecturing on the Malvern Manifesto in the diocese of Tennessee, upon invitation of the department of social service. He addressed many clergy and laity, including those of other churches.

Cancellations from Detroit

★ We reported in the December 4th issue that "Billy Rogell, who used to play shortstop when the Tigers was a ball team" made a talk at a church supper. It brought several letters from Detroit. Typical: "There are many loyal Tiger fans who are constant readers of THE WITNESS. If

page twelve

you continue to make such slanderous remarks about the finest ball team in the world I will personally see to it that their subscriptions are cancelled." Okey—for years it has been comments on war and baseball that have gotten us into the most trouble.

Gilbert to Presbyterians

★ The Rev. ("Forty Years a Country Preacher") George Gilbert of Connecticut just completed a series of lectures at the Union Theological Seminary of Richmond, Virginia, a Presbyterian institution.

On the Air

★ The midnight Christmas Eve service from St. John's Cathedral, Denver, Colo., will be broadcast over KOA, Denver, from 10:30 to 12:00 Mountain standard time, over a coast to coast network and to Hawaii. Paul Roberts is Dean.

Movie of Cathedral

★ The first movie to show the building of a cathedral has just been released by Washington Cathedral, with over 200 parishes already having requested the film. It is in color and sound—with the choir under the direction of Organist Paul Callaway and a brief address by Bishop Freeman.

Food For China

★ With the price of rice rising rapidly, the China Emergency Fund is being used principally for food, according to Lewis B. Franklin, treasurer of the National Council. Christian refugees in various parts of China are being given food allowances.

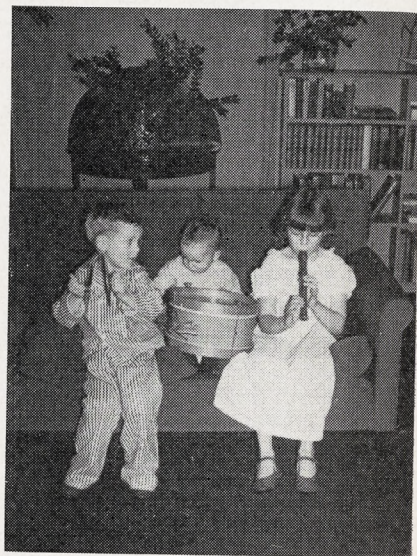
Church Property In Hawaii

★ A cable just received from Bishop Littell of Honolulu says: "No injuries to Church workers or property reported in Hawaii." Bishop Tucker has sent cables to bishops in the Far East asking if they are in need of help. He is concerned principally over the situation of American nationals in occupied China. Reports through news agencies indicate that in the Philippines Church workers are probably safe, as the bombings

seem to have been scattered and directed principally at naval and military centers. Of the international situation, Bishop Tucker said: "In the present emergency, every citizen and every member of the Church ought to stand squarely, enthusiastically, and unitedly behind the President in carrying out the policy of the United States."

Bishop Paddock Memorial

★ A Memorial Service for the late Bishop Robert L. Paddock will be held in the chapel of the Church



Striking up the Band
on Christmas Morning

Missions House, New York, on January 6 at 9:30. The service will be taken by the Presiding Bishop and the address will be by Bishop Charles K. Gilbert. It will be held in connection with the annual meeting of the Church League for Industrial Democracy in which Bishop Paddock was an officer. The theme of the annual meeting is "Preserving and Extending Our Democracy," with Mary van Kleeck, Dean Joseph Fletcher, Bishop Francis McConnell, the Rev. Harry F. Ward, the Rev. Clayton Powell, among the speakers.

Bishop Stires Resigns

★ The resignation of Bishop Ernest Milmore Stires of Long Island has been received by Presiding Bishop Tucker. The resignation will be presented to the meeting of the House of Bishops at Jacksonville, Florida, next February.

Bells For Churches

★ A bell that formerly swung atop a Pennsylvania Railroad locomotive, and another which sounded signals

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on a navy boat, will soon be calling Puerto Ricans to church services. Bishop Colmore's request for two bells is being met through the efforts of Mr. C. Jared Ingersoll, member of the National Council. The bishop says that locomotive and ships' bells are fine for mission churches. "They serve splendidly, and the sound carries far enough to reach the majority of the congregation."

Clinchy in Chicago

★ Britons are not turning to the Church in this hour of need, was the report of Everett Clinchy, Father Donovan and Rabbi Lazaron who recently visited England together. The three spoke to some 350 people in Chicago last week saying that, although the English are finding a unity in the face of suffering, danger, and death which they never knew before, and with it are finding new spiritual dimensions to life, they are not turning to the churches. These men come back to this country convinced that the Church in America is in danger of being in the hands of those interested in separation of classes and maintaining privilege for a few, rather than understanding and sharing in the new unity which is emerging. (See WITNESS, December 11).

Peace in Oklahoma

★ The Oklahoma council of churches has requested all the churches of the state to observe a "peace angelus" each evening at six o'clock until Christmas, by ringing bells and playing organs and chimes to call people to two minutes of prayer for a just peace.

Cash For Federal Council

★ The executive committee of the Federal Council of Churches reports a hopeful financial outlook for this year, according to Francis M. Harmon, treasurer. Figures presented comparing the first ten months of 1941 with 1940 indicate a total increase of \$51,110 received for that period. A budget of \$320,000 subject to revision in January was adopted for 1942. This is \$5,000 above the revised 1941 figure.

New Church in Haiti

★ In Port au Prince, Haiti, Bishop Harry Roberts Carson will consecrate the new Church of St. Matthias at Grande Coline on the patronal festival, February 24, 1942. This is the church made possible by the West Indies committee of the diocese of New York. Bishop Burton, suffragan

bishop of Haiti, recently visited the new church and officiated at the first communion. "I think it is the best looking church in Haiti," he says. "It was filled with over 300 people and 149 people made their communions. The new benches of unvarnished pine, the clergy stalls, the bishop's chair, and the lectern are all so simple and honest in design. The altar was lovely with scarlet flowers."

Peace in Minnesota

★ Bradford S. Abernethy, newly appointed secretary of the Federal Council's committee to study the bases of a just and durable peace, addressed the November meeting of the St. Paul, Minn., minister's association. Representatives of the YMCA, YWCA, Foreign Policy Association, B'Nai B'rith, the Council of Jewish Women, and the St. Paul Peace Council are cooperating with the ministers' association on plans for a conference on peace to take place soon.

Church in the Crisis

★ "How can the Church function as the Church in the present crisis?" was the question considered at a meeting in Chicago this week by three ministers, Rev. Albert Buckner Coe, of the First Congregational Church of Oak Park, Rev. Rolland W. Schloerb, of the Hyde Park Baptist Church, and Rev. Charles L. Venable. Although they disagreed on minor points, they brought forth a clear statement of principles: 1) they agreed that the Church should be the Church, in the sense that it is not a political society, a pressure group, or an organized opposition to the state, but an organization apart from the state whose function is to teach and bear testimony to the Scriptures. 2) That the Church should be Christian by not preaching or taking any position which will rebound to its shame in years to come, and by practicing reconciliation. 3) That the Church should be constructive by recognizing different opinions among its members, by calling attention to the limitations of force, and by laying the attitudes necessary for a just and durable peace.

Canvass in Virginia

★ Reports from the Every Member Canvass in Virginia which have come in to the Presiding Bishop's office indicate: The Mayo Memorial in Richmond, Va., has a slight increase in the amount pledged, though returns are fragmentary; a rural parish in

Southern Virginia aimed at pledges of \$2,200 and received \$2,500; a parish in Norfolk reports the budget over-subscribed by \$1,000.

Forward in Duluth

★ The Chippewa Indians of Northern Missions and other rural residents near Duluth will receive special attention through letters, leaflets, prayer books, and a monthly paper as part of the Duluth Forward in Service program.

Aid to Puerto Rico

★ The 1942 Birthday Thank Offering will be used for medical work and agricultural education in Puerto Rico, the National Council department of Education announces. Bishop Colmore of Puerto Rico states that because of lack of modern medical care many of the native people depend upon uncertain and unscientific remedies and on incantations to cure sickness, but that they will gladly turn to better medical help if the Church provides it. "They need also," Bishop Colmore says, "to know how to make the best use of their land. They are undernourished even though the soil of Puerto Rico is rich. One of the most persistent enemies is soil erosion. Unless they learn scientific methods of farming, the island will soon be unable to feed its dense population." The Church owns a farm of 250 acres which can provide the site for this twofold work. The Bishop will need about \$8,000 for a new building to house an enlarged clinic and to provide equipment for the farm school, and the Birthday Thank Offering next year will be used for that purpose. The Offering of 1938 to 1940 amounted to \$23,000 of which half was for the Yamaguchi Settlement in Tokyo and half for the care of youthful war sufferers in China. The Offering of 1941 will be used to advance the work among children of Mexican ancestry living in Phoenix, Arizona.

Rector on New Job

★ Rev. Frederick L. Gratiot, rector of the Church of Our Saviour, Chicago, has been appointed religious editor of the new Chicago morning newspaper, The Chicago Sun which began publication on December 4.

Window in Montana

★ At St. Peter's Pro-cathedral in Helena, Montana, a new stained glass window was recently dedicated. Bishop Henry H. Daniels, former dean, presided at the ceremony and Dean

Charles A. Wilson gave the sermon on the theme of the window, which is centered around the figure of St. Paul carrying the gospel to the world. In the medallion below are the trials and dangers that faced the pioneers, and surrounding the figure are symbols of danger by land and sea. Through the field are small symbols depicting many kinds and conditions of people—black, brown, yellow, red, and white—to whom the message of the Lord and Saviour of mankind was carried. All the windows in the church have Montana history and symbols woven in with Biblical scenes and characters.

Detroit Church Consecrated

★ St. Andrew's Memorial Church, Detroit, erected 40 years ago as a memorial to Bishop Samuel S. Harris, second bishop of the diocese of Michigan, has been consecrated by Bishop Frank W. Creighton, sixth Bishop. Assisting Bishop Creighton at the service was Rev. Gordon Matthews, during whose rectorship the indebtedness on the church and parish house was liquidated, making it possible to consecrate the buildings. St. Andrew's was established in 1885 and made a parish four years later. For several years the services were held in a small brick building known to the parish members as the Little Red Church.

New Jersey Makes Survey

★ The Board of Missions of New Jersey has just begun an evaluation of the work under its jurisdiction by sending rating sheets of mission work in the diocese to each mission and parish, to determine the growth of communicant strength over a period of years as compared with the average rate in the diocese. Each possible activity is listed with 100% as the highest possible rating. Highest rating so far is 81 from the missions at Fords, N. J., a parochial chapel of St. Peter's, Perth Amboy, N. J.

Chicago Rector Dies

★ Rev. John Herbert Edwards, senior priest of the diocese of Chicago and rector emeritus of the Church of the Holy Spirit, Lake Forest, Ill., died at his home in Highland Park on December 1. He had been a priest of the Chicago diocese for 59 years, beginning his ministry at DeKalb, Ill., in 1882.

Support For C.O.'s

★ The Los Angeles Clericus was addressed at their last monthly meeting, held at St. Marlos, Pasadena, Cal., by Mr. Raymond Booth, execu-

tive secretary for the American Friends Service committee on the west coast, on the Friends' Camps for conscientious objectors. Consensus of the meeting was that Episcopal clergy should feel an obligation to help in the financial support of Episcopalian C.O.'s in these camps rather than having the Friends do it all.

Success in Chicago

★ Chicago's drive to cover the diocesan debt has reached the three-quarters mark in the \$400,000 appeal campaign, with \$330,000 subscribed. \$150,000 came from parishes and missions, and \$180,000 came from donors on special gift list.

Just and Righteous Peace

★ The news of war with Japan brought a call to prayer from Bishop William T. Manning of New York that "Right and truth may have victory over wrong and evil, that this

world conflict may speedily be ended and that a just and righteous peace may be established for all mankind." Prayers specially related to the world crises will be presented at the cathedral at daily services.

Church Fails Hospitals

★ Rev. Seward Hiltner, executive secretary of the commission on religion and health of the Federal Council of Churches this week criticizes Protestant hospitals for their lack of adequate ministers. "From the point of view of time spent by the pastor, not more than one-fifth of the hospitals as yet have completely adequate religious ministry," Mr. Hiltner says, quoting a report just released by the American Protestant hospital association. "Although about half the Protestant hospitals have made some provision for pastoral ministry to their patients, this implies that nearly half have

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made no formal provision at all. All hospitals report that ministers from the local community call on patients. But this ministry is insufficient. It fails to reach many patients who need a pastor but do not have one. A Christian atmosphere is needed in hospitals, but this can be brought about only when it includes an effective ministry of pastoral service. The association suggests that only a few Protestant hospitals have as yet attained its standards completely."

Shrine in North Carolina

★ Marking the first step in what is planned as the eventual restoration of the oldest town in North Carolina, the restoration of St. Thomas' Church, Bath, N. C., the oldest church edifice still standing in the state, was commemorated this month with a special pilgrimage and service which brought visitors from all parts of the state. Bishop Darst declared that the church should be not only the cathedral church of the diocese, but also an historic shrine attracting people of all faiths and creeds from every corner of the state.

Christians in South Dakota

★ In the Missionary District of South Dakota, Bishop W. Blair Roberts finds that the Indian congregations fill churches to capacity in spite of distance and cold weather. At Grace Church, Lake Creek, Pine Ridge Reservation, the Bishop's confirmation service in late November was attended by Indian families who had driven from 20 to 35 miles on a bitterly cold morning. At St. Katherine's Church, Martin, the bishop found the church crowded for the confirmation of 32 Indians presented by the Indian priest Rev. Vine Deloria. Rev. Levi M. Rouillard of the church at South of Interior, near the badlands, presented a confirmation class of five children from a family of 17 children whom he had recently baptized.

Religious Freedom

★ Encroachments upon the freedom of the churches in this country have already begun, John Haynes Holmes, minister of the Community Church, told his congregation last week at Town Hall in New York. He urged ministers and laymen to be on the alert to defend religious liberty. "A few weeks ago, it was reported that the administration was about to organize a bureau of religious propaganda, headed by a distinguished clergyman, to guide and counsel the churches," he said. "This had hard-

ly been denied when the civilian defense bureau sent to the ministers of the country a fully prepared sermon, with the suggestion that it be preached, of all things in the world, on 'Freedom Sunday.' Only recently a United States Army officer declared 'out of bounds' for the soldiers under his command all churches whose ministers did not support the government's foreign policies. And last week a Federal district attorney in California placed under official investigation, which was later suspended, a distinguished Methodist bishop who pledged the support of his church to vindicate the legal rights of a conscientious objector.

No one of these events is particularly serious in itself. They suddenly become serious when it is noted that they all occurred together within the space of a few weeks, that they came from the same source, the government, and they combine to reveal a state of mind which involves serious implications of regimentation and control. What is today a request by the government to preach a prepared sermon, may easily become tomorrow a command."

No Political C. O's.

★ Asserting that religious training and belief must be the basis for classifying registrants as conscientious objectors, Brigadier General

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Ames T. Brown, New York state director of selective service, declared last week that political concepts which oppose military service can not be the basis for classification in the conscientious objector category. Therefore, any pacifists whose beliefs are not based on religion will be drafted into army camps, he said. Reports indicate that about 1,450 New York registrants have been classified as conscientious objectors and assigned to work camps throughout the United States.

A Writer of Hymns

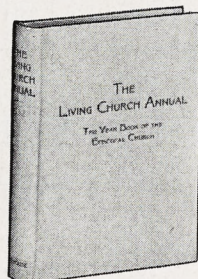
★ January 8 will be celebrated as the 150th anniversary of the birth of Lowell Mason, composer and teacher of many of our most familiar hymns. The hymn society of America asks every church to set aside a service at which only Mason hymns will be sung, and the music educators' national convention is planning Mason anniversary programs in every school in the country. Mason's music is in the hymnals of almost every Protestant Church. "Nearer My God to Thee," "My Faith Looks Up to Thee," "From Greenland's Icy Mountains," "Blest Be the Tie That Binds," "O, Could I Speak the Matchless Worth," "Father, 'Whate'er of Earthly Bliss," "Jesus, Where'er Thy People Meet," and "Watchman, Tell Us of the Night," are all set to his music. And besides writing the tunes, Mason taught America how to sing them. He held singing conventions and institutes in all the eastern and central states. Sometimes as many as 500 teachers gathered at one convention and took home with them his books, music, and teaching methods. Through them, Mason's influence reached such a tremendous number of school children that he was called "Singing Master to all America." During his life he edited and compiled more than 30 volumes of songs, hymns, school songs, anthems, and glee club

numbers. In *The Rise of American Civilization* Charles and Mary Beard write of Mason, "As a compiler of church music, a partner in an organ factory, an originator of conventions for the training of music instructors in the public schools, Mason impressed himself indelibly on the democracy of his time." Born in Medford, Mass., in 1792, Mason worked in his father's straw hat factory during his teens and led the village band and church choir. In 1822 appeared his first compilation of psalm tunes, containing a few compositions of his own and many extracts from Beethoven, Haydn, and Mozart. The book

brought him so much attention that he was put in charge of three church choirs in Boston, one of them at Lyman Beecher's church. While in Boston he became president and conductor of the famous Boston Handel and Haydn Society, and he helped to found the Boston Academy of Music, where 1,500 students enrolled the first year. At the age of 80, Mason died in Orange, New Jersey, in 1872.

Fascism at Home

★ The policies of the Axis nations are present in incipient form in the United States, Rev. Henry Sloane Coffin, president of Union Theologi-



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Last year many of our customers were unable to secure copies of the 1941 edition of *The Living Church Annual*. Why? The price was reduced to \$1.75 (making the book more accessible to the clergy and laity), thereby, giving a wider scope to its sale and use. This was responsible for the entire edition being sold out within thirty days of publication date.

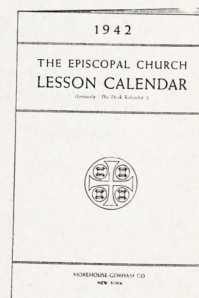
It is important, therefore, that your order for the 1942 edition reach us as soon as possible. The price still remains \$1.75, with postage additional. *Please Note*—Due to its contents, the low book rate of 1½ cents per pound does not apply to *The Living Church Annual*.

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REV. JOSEPH G. MOORE

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cal Seminary, said in a sermon last Sunday at Riverside Church, New York. Coffin enumerated "our sins" as cruel racial discriminations, the feeling of national superiority, and "the failure to achieve fellowship in the sharing of the nation's heritage, which plagues us with strikes." Remarking that, having "decisively affected" the outcome of the World War, "we washed our hands" of developing justice and peace, and above all "we are guilty of national irresponsibility." It is not America's place to punish wicked nations or individuals, Mr. Coffin continued, but that does not keep Americans from assisting God in the execution of His justice. Nor is it for the United States "to press our institutions upon other peoples, for whom they are likely not intended," he added. Rather, the nation's duty in this crisis is "to witness that the federal principal has preserved our unity and a large measure of local freedom," he said.

Religion in India

★ Rev. Vere Abbey, Christian Endeavor worker in India since 1929, told a youth mass meeting that filled the Park Street Congregational Church in Boston that "in some places I have visited in India we could baptize 100,000 people tomorrow morning if we had the teachers for them. But how are you going to make a church out of people like that, with their poverty, ignorance, degradation, and hunger?" he asked. He had described the caste system of the Hindu religion under which there are 60,000,000 "untouchables" who never have enough to eat, who are without hope, and before whom it is a sin to read or repeat a verse of the sacred writings, because, they are told, they have no souls. "To have a church you must have somebody whom you can make deacons, clerks, teachers, Sunday school superin-

tendents. You can't do it with these men and women. You have to do it with boys and girls. You send Christian Endeavor workers to them, and when these boys and girls become men and women, then you have trained teachers. Christian Endeavor is the only organization you have in your church that can do this work, to lift folk out of the depths of despair that they may know Jesus."

Cooperation in California

★ A confirmation service held outdoors on a Coachella Valley, Cal., ranch was the beginning of the organization of a new congregation now called "St. John's in the Valley" with St. John the Baptist as patron. The Japanese Church of Friends of Jesus offered their well-equipped church to the new congregation for Sunday services. The congregation hears the complete Episcopal service over the radio from Riverside every Sunday morning, broadcast by Dean H. C. Smith, rural dean of much southern California desert territory.

A Clinic in Orange

★ The ministers and physicians of West Orange, N. J. met last week to form a clinic to promote the moral, spiritual and physical health of their community. Parsons and doctors will cooperate in helping any individual who brings personal problems to either one. According to Rev. John A. MacSporran, the minister would be taught by the physician to recognize symptoms of mental maladjustment, and the minister would also

have something of value to contribute to the physician's understanding of the situations which lead to mental disturbance and their frequent basis in spiritual sterility. The working organization of the program will be set up at a series of seminars in January. Cooperating with Dr. MacSporran, who is president emeritus of the Hillside Presbyterian Church of Orange and extension secretary of the committee on religion and health of the Federal Council of Churches, are Dr. James Plant, director of the juvenile court of Newark, Dr. Theodore Ford of West Orange, Dr. B. B. Ransom of East Orange, and the ministers of the vicinity.

Sixth in Membership

★ The Episcopal Church ranks sixth in Church membership of the 52 major religious bodies in the United States, with a membership of 1,996,434, according to a statement by the Federal Council of Churches. Higher ranking churches are Roman Catholic, Methodist, Southern Baptist, Jewish, and National Baptist.

ABC-Soviet—

(Continued from page 10)

Chinese official's remark is perhaps pertinent here. "The western countries," he said, "ignored our pleas for help for more than three years. Now they are helping us a little though we have been fighting their battle in Asia too since the beginning. They needn't think now that they can order us around because they are granting us a few war supplies."

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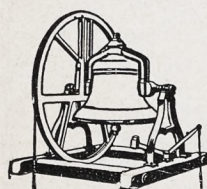
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BACKFIRE

THE REV. E. WALTER CHATER
 Rector at Winsted, Connecticut

You ask if synods have value. In the same issue is a plea by Bishop Hall of Hong Kong for a Central Staff College, based on practices in the Roman Catholic Church among its younger clergy. I would suggest the use of the provincial set-up to promote regional staff colleges, with the bishops sending each of their younger clergy to a three-day conference annually. Every clergyman ought to have at least one field as a specialty; every convocation ought to have at least one specialist in each field. Annual attendance at a specialized conference should be rewarded by mention in the year book, since rewards seem to be necessary. The synod would have plenty to do to regulate its work as a teaching institute.

REPLY: The suggestion has merit and is herewith passed on to the proper authorities for their consideration. But why only the younger clergy? Being, for the most part, no longer in that classification we hate to be left out solely for that reason. And what about the laity? Certainly some of the most effective specialists in various fields of Church work are lay people. The inevitable tendency to concentrate leadership in the clergy has to be guarded against.

* * * *

THE REV. PAUL T. SHULTZ, JR.
 Rector at West Roxbury, Massachusetts

I wish each number might carry an article of considerable length since it seems to me you are not giving writers sufficient space to develop their themes. I'd like something each week that I could sink my teeth into.

REPLY: Short editorials, followed by articles of a thousand to fifteen hundred words we believe are more acceptable to the majority of readers. However it is not a fixed policy and we do plan occasional articles of greater length. It would help to hear from others on this.

* * * *

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* * * *

THE REV. LESLIE C. B. HILL
 Centralia, Washington

You gratuitously assert that Bishop Hall's American hearers will be moved to profound disagreement with a matter in which I agree with him profoundly. Please do not send THE WITNESS to me any more.

REPLY: THE WITNESS is not being sent to Mr. Hill any more.

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THE WITNESS — December 13, 1941

BOOK REVIEWS

STAFFORD CRIPPS: PROPHETIC REBEL.
By Eric Estorick, John Day, \$2.50.

The career of Sir Stafford Cripps is of special interest to readers of *THE WITNESS* for he comes from that same typically British upper middle class background which produced Sir Richard Acland, whose clear representation of the evils inherent in the present organization of society contributed such strength to the Malvern Manifesto. Sir Stafford's social thinking was also founded on Christian principles, but his political career did not commence until 1930 when at forty he was made Solicitor General under Prime Minister MacDonald after which he was elected to Parliament. His previous career in chemistry and the law had been brilliant. Sir Stafford's first break with party leaders was after the formation of the National Government by MacDonald when he vigorously opposed the policy of compromise and the betrayal of the Labour party's Socialist ideals. It was this devotion to democratic and socialist principles which was the basis of his controversies with the party hierarchy, and made him aware of the devious methods used by the capitalist and imperialist forces to retain their power. Cripps foresaw the betrayal of Ethiopia by the Conservative party, but with the other members of the Socialist League was unable to convince Labour party leaders. The attempted formation of a popular front during the Spanish war made further trouble, but it was his breach of party loyalty in attempting to unite all anti-fascist elements against Chamberlain by appeal to the rank and file, which finally secured his expulsion from the party. After the outbreak of war, since neither party nor government appeared to want his services, he was free to make a trip to the Far East, Russia and America, returning just in time to administer his stinging rebuke to Chamberlain for his appeal to personal loyalty after the Norwegian campaign. Churchill appointed him ambassador to Moscow where he was thought even by Hitler to have had an important influence on policy leading to the German attack on Russia. The Cripps career covering as it does the years of crisis, is a fine vehicle for the presentation of Mr. Estorick's views on

British policy. His documentation however, is almost too complete. The descriptions of capitalist diplomacy from the invasion of Ethiopia through Munich are an ugly warning against similar policies here. May we develop as bold spirits as this "prophetic rebel" to combat them.

—ARTHUR FAWCETT.

BOTANY BAY. By Charles Nordhoff and James Norman Hall. Atlantic-Little Brown. \$2.50.

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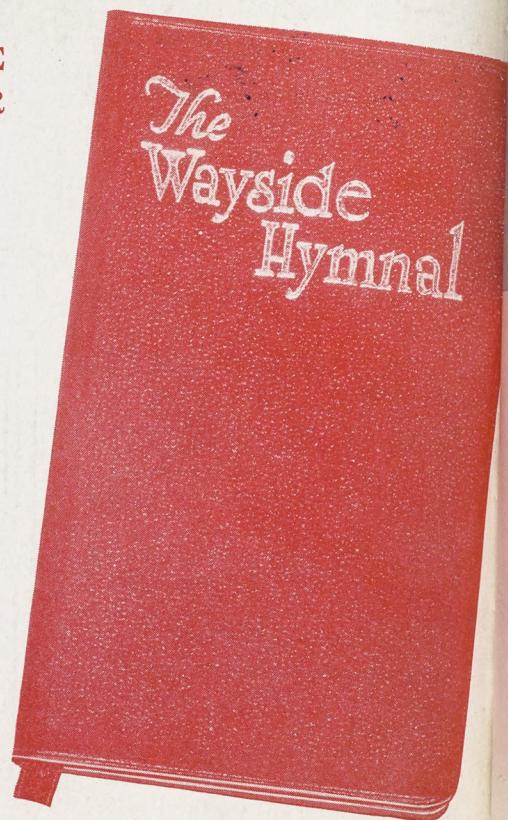
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