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The WITNESS

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DECEMBER 25, 1941

SILENT NIGHT, HOLY
NIGHT, GRACE CHURCH,
MILLBROOK, NEW YORK

THREE CHRISTMAS WISHES

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
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.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Satur-
days.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Com-
munion 11:45 A.M.

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

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Weekday: Holy Communion at 10:30
A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

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.
9:30 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
8 P.M.—Choral Evensong.
H. C. Wed. 8 A.M.; Thur. 12 noon.

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

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. and
4 P.M.
Daily Services 8:30 A.M. Holy Com-
munion; 12:10 P.M. Noonday Service (ex-
cept Saturday).
Thursdays: 11 A.M. Holy Communion.

TRINITY CHURCH
Broadway and Wall Street
New York
Rev. Frederic S. Fleming, D.D., Rector
Sundays: 8, 9, 11 A.M.; 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3
P.M. Holy Days additional, 11 A.M.

ST. PAUL'S CATHEDRAL
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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NO. 37

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
Sunday Services: 8 and 11 A.M.; 4:30
P.M.
Weekdays: Services as announced.
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 Paysant, 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.—Married Couples Group (bi-
monthly).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

Honor Roll, 1941

WE PRESENT at the close of each year the names of a few Episcopalians for an Honor Roll. The list for 1941:

CHARLES F. BARTH, layman of Flint, Michigan, an outstanding moral and spiritual power in a great industrial community.

ADELAIDE T. CASE of the Episcopal Theological School, the first woman to be a full time professor of an Episcopal Seminary.

ROLLIN J. FAIRBANKS, rector at Grosse Ile, chosen by the Governor of Michigan to mediate industrial disputes.

MRS. THOMAS FLEMING JR. of the diocese of Los Angeles for her courageous Christian action on social issues.

ALFRED A. GILMAN, standing for Christ and His Church in occupied Hankow.

ALEXANDER GUERRY, vice-chancellor of the University of the South who recognizes the social responsibility of the university he serves.

WILLIAM HARGRAVES, rector at Cocoa, Florida, who, in a day of restlessness, stuck to his job of building a small mission into a strong parish.

FLEMING JAMES, Sewanee, Tennessee, for his broad social sympathies and Christian devotion.

ROBERT KEMP, layman who organized and administered relief in an area of China during Japanese occupation.

CLIFFORD MOREHOUSE, champion of joint ordination.

F. L. HAWKS POTT, educator of the leaders of China for nearly fifty years as the president of St. John's University, Shanghai.

WILLIAM E. SPRENGER, for courage and competence in the re-organization of the New York Protestant Episcopal City Mission Society.

MRS. EDWIN ALLEN STEBBINS, twice Presiding officer of the triennial meeting of the Woman's Auxiliary, for her part in preparing services of Ecumenical Worship.

ALLEN WARDWELL, New York layman, for statesmanlike job performed for the government in Russia.

England Gives the Lead

EVEN MORE SIGNIFICANT than the Malvern Manifesto, issued last January by a group of the Church of England, is the Economic Charter presented in our news section this week. Malvern was unofficial and represented only a minority group of the Church of England. This new statement on Social Justice and Economic Reconstruction is the work of a large commission, with delegates officially representing all of the Protestant Churches in England. Furthermore the new statement deals with pressing industrial, economic and international problems no less fearlessly than did Malvern—if anything more so. First setting forth foundation principles, the statement presents a charter dealing with the rights and responsibilities of individuals, of industry and of world organization, looking toward a Britain and a world of justice, security and freedom. The document prescribes certain immediate objectives as steps toward reconstruction, then deals practically and realistically with the home and family, education, rural life, employment, trade and finance, concluding with types of action open to those who wish to set forward the proposals made. "To collapse in war," the statement concludes, "would be hardly less disastrous to our nation than to relapse after victory into the apathy of fatigue and to slip back into the dismal errors of the past. . . . The Church believes in a righteous and loving God who rules and over-rules the events of history, whose purpose of good and power to bring good out of evil have been once for all made plain in the life, death and victory of Jesus Christ. To bring this faith to bear upon the stupendous tasks ahead will mean bringing to them a clear-sighted compunction for existing evils, the will to make any personal sacrifices of wealth and power demanded by a just social order, a steadfast rejection of all bitter or fearful resistance to change, and an unshakable hope for the future. This temper of mind and spirit, continually renewed at the springs of faith, is the most important, although the least palpable, contributions which Christians can make to the work of reconstruction. Without it there is no security against the bedevilment and disillusion which dog men's efforts to save themselves apart from God." American Christians no less than British need to face up to the implications of their faith for the world today; an effort, we believe, long overdue. It is therefore the plan of THE

WITNESS to present this new Charter section by section during the weeks of Lent, with the hope that there may be organized in parishes throughout the country groups to give it hard and serious study.

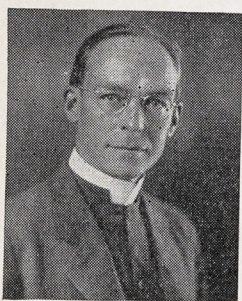
Vida Dutton Scudder

VIDA DUTTON SCUDDER of Wellesley is one of the great souls of our time . . . a valiant woman of faith who entered her ninth decade of life last week not in retrospection but with a steadfast will to carry on the fight for God's world, to which she dedicated herself years ago. She is not only loved but venerated by hundreds of Church men and women who know her, and by other thousands who have caught something of her spirit through her writings. On her eightieth birthday she wrote of "this grim business when the great crash comes to our nation, with all that I have cared for and worked for flouted by the world. But man's failure is God's opportunity. And there IS a Malvern." But it is not along with the big

things of life that she concerns herself, and therein perhaps is her strength. Kittens for instance. "I want to tell you about Mr. Cram's kitten," she writes, "I did so like the picture of it on his knee in the recent WITNESS. It is a little stray; they took it in and petted it and it grew lively and pestered them getting under their feet, so they named it *Dammit* . . . such a nice name for a naughty kitten. When my friend to whom I owe these details was calling, Mr. Cram took her out to his lovely private chapel to see a new statue of the Virgin. It was in a niche, I think, and the head came up close to the gallery; the kitten clambered with them into that gallery, stuck her paw through the railing, and patted Our Lady's cheek. I am sure she gave little *Dammit* another name." Concern both for a crashing world and a stray kitten on her eightieth birthday is so typical of Vida Scudder that we of THE WITNESS salute her, not alone for her great accomplishments, but even more for having those rare Christian qualities which make both possible.

Three Christmas Wishes

NO TWO Christmases can ever have quite the same significance. Our good wishes for one another are altered by the changing years. One's prayers for the world are affected by the world's vicissitudes. "Merry Christmas" meant one thing to the transformed Scrooge in Dickens's "Christmas Carol": it means something less gastronomic or eleemosynary, and more broadly social to a London air raid warden of today.



What then should be our Christmas wishes today?

First, for our families and closest friends, I believe that the very best thing that we can ask for them at the present time is that they may learn to have complete faith in the power of goodness, however humble and defenceless. The world of 1941 A.D. is quite like that of 4 B.C. in fearing the Herods and the entrenched forces of vested selfishness as if they alone counted in a clash, and were given the power of the last word. No matter how kind a man is to his family and close associates, he generally feels obliged to defend his position in society by the exercise of shrewdness and clannishness and

by Wolcott Cutler
Rector of St. John's Church
Charlestown, Massachusetts

force, lest he lose out in the battle of life. Thus the employer suspects the worst of his organized employees, the union leader watches with suspicion every gesture of the industrialist, the political official surrounds himself with a protective band of grateful clients, and the patriot rings the changes upon the sins of every enemy nation, lest some dread calamity overwhelm them. How rarely do any of us put our reliance on doing what is right and waiting upon God! How exceptional is it in everyday life for a man to believe that genuine loving-kindness wins more friends, and friends and the grace of God win more victories than all the money or force in the world. Yet the most enduring influence upon mankind has always been exerted by the great idealists with the gentlest and most undefended programs. This was true of the Babe of Bethlehem; it was true of the late Jane Addams; it is true of Mahatma Gandhi in the British Empire; and it will be true in the long

run of every country school teacher who refuses for good reasons to bow to the will of her local tycoons. For that is the way God has of running His universe. When we do what is right, with nothing but love in our hearts, letting God take care of the outcome, we may suffer temporary reverses, but the ultimate power is on our side. So my Christmas wish for all my intimate friends would be, that God and not men or things be their constant reliance and guide.

SECONDLY, what shall we wish this year for all our fellow-countrymen? Better wages? Steadier employment? Increased dividends? A safe return from soldiering? Or all of these things (within reasonable limits), and something more? It is the something more that interests me most. What do I most deeply want for my fellow citizens? The briefest description I can give of it is: the ability to understand and forgive and assist all who differ from them. The Babe in the manger attracts people of every nation, of all classes, and of many religious and social opinions. So should the gentler and broader human impulses always come to old and young, to rich and poor, to white and black, to radical and conservative. Good thoughts come from God. That means that they are as natural to one race of men as to another. Opinions, habits, and group interests divide us, until the voice of God is not heard within.

Recently we have been reading that in Germany Hitler's government is today being much disturbed by the refusal of the common people to ostracize or be unkind to their Jewish neighbors. Even severe penalties are failing to make normally kindly citizens into ideological brutes. Would that we had more such kindly citizens at all times in every community in America. Theirs is indeed the true spirit of Christ and of Christmas.

Finally, what is to be our Christmas prayer for the whole wide world? Remembering that "Glory to God in the highest, and on earth peace . . ." cannot be limited to Judean shepherds, or to professing Christians, or even to members of the white race, what shall we most desire for citizens of other nations? God's love, we know, is for all men everywhere, because nothing less could be God's love.

Four years ago, our Church was confronted by an undeclared but particularly relentless major war between two of the chief countries to which we send our missionaries, Japan and China. Most of us felt strongly that Japan was an unprovoked aggressor and regretted American sales of munitions or scrap iron; but as a Church, instead of taking sides or joining up with either group of belligerents, we had the wit to make a much more Christ-like gesture, by calling on the members of all of our Episcopal church schools to contribute

their birthday offerings for the next three years, to helping equally the poorest children of both unfortunate nations. Last year at our General Convention in Kansas City, Missouri, the sum of \$23,200 was presented for this salutary and judicious Christian purpose. A few Sundays ago, we had the pleasure of reading aloud to our church school Bishop Reifsnider's letter of appreciation for what his portion of the gift had meant to some of the neediest children in the big cities of Japan. Surely the war in China was not of their causing. By no stretch of the imagination can we suppose that God would have preferred to see Japanese children added to the vast numbers of Chinese children who must suffer from it. And even now when the militaristic crowd in Japan have swept their unfortunate land and our own country into a cataclysmic struggle, we may still give thanks that we did what good we could while there was time.

WHAT then should be our Christmas prayers for the world in 1941? First, let us pray that men may be moved to stop blaming Hitler or Mussolini or some particular Japanese militarist for the present suicidal international holocaust. Even Lloyd George Clemenceau, plus the first Henry Cabot Lodge, cannot be said to bear more than a symbolic blame for perpetuating the international animosities and rivalries that are today bearing fruit in another world war. Let us not blame our enemies only, nor certain individuals only, but let us honestly admit that lust for a favorable trade balance, the passion for ever higher wages and dividends, in short, the ordinary human impulses directed in each nation to patriotic but anti-social goals like monopolies, high tariffs, expanding colonial possessions, and a gold or silver standard for their own country only—these have long been and still are the things for which wars are fought.

Let us, having ceased from blaming individuals in enemy or other nations for all of the world's present ills, pray for the good sense, the courage, and the Christian character to take the following very simple step forward, a proposal that was recently introduced into our Congress at the request of a distinguished body of lay and clerical leaders in the Federal Council of Churches: Let Congress as an evidence that our warfare is on behalf of a more just and peaceable world adopt a resolution promising not to take legislative action on international movements of goods, people or money without first obtaining a report as to the effect of such action upon other nations. The machinery for securing such reports would be entirely in the hands of our own Congress. Only our own intelligence and conscience would be involved. But for once in our history we would be recognizing as a

nation that the normal interests of other nations must be considered by our legislative chambers and by public opinion if we are not again and again to force the over-crowded have-not nations of the world to sink ever lower and lower in the economic scale or fight for their markets and raw materials.

The immemorial message of Christmas to men of good will is that God is still in His heaven and

wills peace for all His world. Must not our three best Christmas wishes, therefore, be the following: For our friends, implicit trust in God's power to aid the right; for our fellow citizens, tolerance of every difference of race, religion, or conscience, in God's service; for the whole suffering world, penitence for our common corporate selfishness and lack of vision of God's loving will for all mankind.

Pulling Together

IT IS BOTH the strength and weakness of democracy that it is "of the people, by the people, and for the people." A democratic nation is very much what the people make it. This does not al-



ways mean that a nation made up of a majority of Christians will be Christian. Sometimes a powerful and militant minority that is not Christian will assume control and give the nation an un-Christian cast. This is due to the law of participation. In a democracy people have the privilege of participating in

their government, by holding office and by electing those who hold office. A democracy is truly of the people and by the people and for the people only so long as all the people participate; when they cease participating, democracy is weakened and people lose their interest in it and their enthusiasm for it.

This same law of participation works in the Church. However strongly we may cling to the idea of the Church as the divine society, the fact remains that it is also very much a human society. So far as our own communion is concerned, it is a very democratic society. History reminds us that this society takes its character very largely from the people who belong to it. When people active in the Church have been corrupt and indifferent, the Church has been corrupt and indifferent. When people active in the Church have been zealous for God and the things of God, the Church has been zealous for God and the things of God.

It is the glory of the Forward in Service program that it recognizes this principle of participation. The program, thought by many to be vague and indefinite, sets objectives before the Church and leaves it to the individual initiative, resourcefulness and imagination of the bishops, clergy and lay people to achieve these objectives within their

by Lane W. Barton

*Rector of Grace Church
Orange, New Jersey*

own parishes and dioceses. To have been more definite would have been to deprive our constituency of the opportunity to work out these matters in the light of their own talents and ability. It would have narrowed and confined the area of participation.

NO OBJECTIVE offers greater scope for initiative than that given the Church for 1941-42, "Worship and Prayer." An integral part of this objective is applying the power generated in worship to the community through a revised and revitalized parish program. The urgency of the matter of worship is apparent to any one who compares the total membership of his parish with the number who are present at worship on Sunday morning. Any army which showed as many "absent without leave," would be a sorry excuse for an army. We may be sure the legions of Hitler

THE SANCTUARY

Conducted by John W. Suter Jr.

FOR INNOCENT VICTIMS

ALMIGHTY God, for the sake of whose holy child Jesus the children of Bethlehem suffered cruel death; Have mercy, we beseech thee, upon all those who innocently endure grief or pain, suffering wrongfully; and in all their affliction incline thine ear to hear them, and send the angel of thy presence to console and save them; through him who did no sin, but bore our sins in his own body on the tree, thy Son, our Saviour Jesus Christ.

—A Book of Collects.

are not as careless, and we may be sure the legions of God will not avail against the powers of darkness without a change of heart. A change of heart certainly involves the realization that those who are not in church on Sunday are definitely "absent without leave." In the words of the Prayer Book, "My bounden duty is . . . to worship God every Sunday in His Church."

There are two ways in which this matter can be tackled. One is educational, by cultivating within the mind of our people the mighty conviction that the churchman has a moral obligation to be in church. There are many reasons why people do not bother to attend. One reason certainly is that we have let ourselves become careless about it. In this the clergy are largely responsible. We are so eager to get together a confirmation class that we have been willing to take people on their own terms. I confess to my shame that in my early ministry I presented people for confirmation who quite frankly said they had no intention of coming to church!

This process of education begins properly in our confirmation classes. How can we expect in six or eight hours of preparation, which is as much as is provided candidates for confirmation in most of our parishes, to give people an appreciation of the importance and meaning of worship, to say nothing of the many other things a churchman and disciple ought to know? There is something to be said in behalf of reviving the catechumenate of the primitive Church so that among other things, the candidate can cultivate the habit of church attendance prior to confirmation.

Another way in which this matter needs to be tackled is through the enrichment of worship. People ought to want to come to church not only because it is a duty, but because it is a delight! It should be so attractive and compelling that they cannot stay away! After all, it is in worship that we stand in the presence of the Lord of all Creation. That ought to take our breath away! Yet from the way we drone the services and from the way we sing the hymns no one would ever suspect that God was within a million light years of us! We have a perfectly glorious Prayer Book, but its services are seldom rendered gloriously. In too many parishes it is the same service, read in the same way, in the same tone of voice, without change in emphasis or form, Sunday after Sunday after Sunday. Where are our imaginations? And why is not a consecrated imagination just as precious a gift to God as the hymns we sing or the money we give? Why can't we develop in our own country something comparable to the Grey Book of the Church of England?

If worship is dull and unimaginative, then it is true also that our parish activities need a breath

of the fresh air of the Spirit. Organizations started back in the Victorian period are still functioning with no changes in membership or objective except those imposed by the angel of death. The revising and revitalizing of our parish programs so that men and women and young people of this new age can find it possible to serve God and their community through their parish in exciting and useful ways, can be undertaken from two angles.

We need, first, to create in the minds of our people the idea that church membership involves definite obligations, not only to worship, but to "work, and pray, and give," that is, to be active in study, and fellowship, and Christian service. Too many of our people are like the woman who once asked to be baptized. When the parson told her something of the responsibilities of baptized people, she stated positively that she wouldn't come to church, she wouldn't give, and she wasn't going to do any work for the church. When asked why she wanted to be baptized, she replied, "I don't want to die unbaptized."

The trouble, however, is not simply that people feel no obligation to work as Christian disciples; it is that the kind of work done by the average church society is too dull and futile to interest them. We can not all be Wilfred Grenfells and Albert Schweitzers, but Christian service, study and fellowship can be exceedingly exciting and useful.

THIS is where our Parish conferences and the setting up of a Parish Council come in. The booklet, "The Parish in Action," is helpful along these lines. And this is where the law of participation can be applied. If we want our people to be active in executing the work, there is no easier way than by getting them to plan it. Then it will be in accordance with their interests and talents and capacities. One does not think of the layman as being competent to have much to say in planning our worship, yet the layman can tell us a lot about worship which will help to relate worship to what is happening in the lives of people today. Once worship keys into the every-day experience of men, it immediately becomes vital and real.

For too long this Episcopal Church of ours has been working at cross purposes. Tug-of-war is a grand sport, but a poor means of locomotion. It is hardly the method one would use to get a fire engine to the fire. The Forward in Service Program gives us all an opportunity to pull together toward a common objective. It gives us an opportunity to utilize and express our own individual powers and resources. The thought of all the people in this Church of ours, bishops, clergy and lay people, uniting in one symphony of effort to solve the problem of worship and prayer and vital

Christian service, is a thought worth pondering. It will solve the problem of church attendance, and Christian service, for participating people are interested and active people. But it will do more than that. It will make our Church an effective instrument in the hands of God for the building of the Kingdom in the new day.

America at War

By

FREDERICK C. GRANT

IT SEEMS unthinkable that the United States and Japan can be at war; but it is so. We have been, we always supposed, Japan's best friend in the world. The hardest blow is the underhanded trickery of the attack. While the Japanese envoys were at Washington talking peace, Japanese warships were moving into position, and even while the discussion continued bombs were falling on Pearl Harbor. We have heard of Japanese "face." Is there no such thing as Japanese honor?



It is clear why Japan turned against us. The United States stands in the way of Japan's program of territorial expansion at the expense of her neighbors and of the rest of the world. If the technique of the attack was copied from the Nazi-Fascist model, the motive is clearly the aggressive pan-Japanism of the group now in control at Tokyo. It may end in national suicide, but those leaders may quite conceivably be gambling to win all or lose all in one throw. It is even conceivable that they prefer defeat at the hands of America and Britain, and the other powers allied against them, rather than acknowledge themselves beaten by the Chinese, whom they despise. It is not going to be an easy task to defeat the Japanese. They are desperate men, staking everything upon our failure to exert our full force, or to exert it soon enough; and they count upon their swiftness of attack to paralyze us.

It is sometimes said that Japan moved from medieval feudalism to modern industrialism in one generation. The truth is that Japan has tried to retain feudalism and add to it the advantages (to the ruling classes) of industrialism. The only alternatives confronting Japan would seem to be: (1) successful war, and the political and economic domination of the whole of East Asia; or (2) defeat and total financial collapse, and definitive withdrawal once and for all from the mainland

of Asia; or (3) a social revolution, with Japan at last free from the incubus of feudalism, and its admission into the fellowship of the democracies.

Our nation, now attacked, must strike back, and strike hard. Japan, intoxicated with the cup of Nazi fury, must be brought back to its senses, compelled to admit the rights of other peoples, and cured of its lust to conquer and dominate its neighbors. But it is infinitely tragic—men have to die, Japanese and Americans alike, to check the frenzy of madmen who care nothing for human life, but only for the realization of their dream of power.

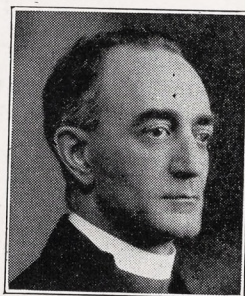
We shall continue to pray for the people of Japan, especially for the members of the Christian church. We are thankful for their response to the missionary efforts by the western churches. We are glad the Episcopal Church's St. Luke's Hospital exists in Tokyo, even though it may be used as a military hospital—perhaps some Americans may be cared for there, as well as Japanese, if there are wounded among our men captured in battle. But we hope and pray that the war may be over speedily, and that Japan, renouncing the false leaders who have led her to this tragic hour, may once more be our friend, and we hers.

Christmas Island

By

BISHOP WILSON

DID you ever know there are two little spots of land called by the name of Christmas Island? Both are under British control. One is in the Pacific ocean about a thousand miles south of Hawaii. The other is in the Indian ocean about two hundred miles south of the western end of Java. Perhaps some of our readers can tell us how they happened to be named. Quite likely it was because they were discovered on Christmas day.



The irony of it is that both of these islands bearing the name of the birthday of the Prince of Peace are now fortified for war. The more important of the two is properly a part of the Dutch East Indies which consist of a string of islands running from the Malay peninsula of Asia down to Australia. It is thought that they are the remains of what used to be solid land between those two continents long ago.

In the sixteenth century, following the discovery of the western hemisphere, European sailors boldly

prowled the seven seas in search of new lands and new sources of wealth. Dutch ships reached the East Indies and several companies were formed to exploit concessions secured from native chiefs. In 1602 these companies were united in the Dutch East India Company. Three years later began the long war between Spain and the Netherlands which spread over some sixty years. At that time Portugal was united with Spain and there were important Portuguese settlements in the Indies. The Dutch seized them and added them to the holdings of the Company.

It was a highly profitable business. Experienced merchants handled the affairs of the Company under charter from the Dutch government. They not only paid handsome dividends to their share holders but also made large payments annually to the government. In the course of time the control of the Company fell into the hands of a few wealthy families who drained it unmercifully, allowing the native workers to be mistreated shamefully. In 1780 Holland had trouble with England and the English took away these islands for a time. In 1815, when Europe was settling its affairs at the end of the Napoleonic wars most of the islands were returned to Holland but the British kept a little in Borneo and New Guinea. At that time the Dutch East India Company was abolished and the government of the Netherlands took the islands under direct control. Apparently little or no attention was paid to the tiny spot called Christmas Island until 1888 when it was annexed by Great Britain for the purpose of developing beds of phosphate.

Now the renewed conflict of rival empires brings these Dutch East Indies back into the maelstrom of war. Being an important source of tin, rubber and oil they figure significantly in the needs of nations who are destroying such supplies with the utmost abandon on various battlefields. Once again the sixty million natives will have little to say about it. They will suffer in order that the star of somebody's empire may be kept swinging in a blood-red sky. Christmas Island which ought to shelter peacefully under the Star of Bethlehem is likely to be in a nervous state on this anniversary of our Savior's birth.

Hymns We Love

NO HYMN unites us more with the saints of the past than St. Patrick's hymn. The first part of the hymn is a mystic medieval poem. It carries the message of the faith in the loveliness of the old eternal rocks of Eire. The second part is a lovely prayer for Christ dwelling in us, often used

as a devotional card or motto. It ends with a triumphant ascription. To hear this hymn sung by hundreds of priests and thousands of laymen, as at the last Catholic Congress at Chicago, is an unforgettable experience. It is a hymn to follow you through life.

*Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.*

—CHARLES GRANVILLE HAMILTON.

The Babe of Bethlehem

By

BISHOP JOHNSON

THE Church which is the body of Christ was born in a stable, planned in a carpenter shop, preached by the wayside, organized in an upper room. There was no pomp or ceremony in the birth of Him who was to be a King of Kings and Lord of Lords, and yet there was a quiet dignity in the prelude to the drama. Some simple shepherds heard a choir of angels singing, "Glory to God, and on earth peace, good-will to men." There were Magi from the east bearing symbolic gifts. There was a radiant star casting its light upon the cradle. Surely God is an artist as well as a mechanic, a dramatist as well as a mathematician.



The event has been the inspiration of art and music and poetry; of worship and fellowship and benevolence. It has found its response in the merriment of children, the joy of parents, the carols of innumerable choirs. Because of its simplicity it has been within the comprehension of young and old in all nations. The test of time is the witness to truth. That which satisfies a human need in all places and at all times needs no logic to demonstrate its value, no argument to prove its worth. If the spirit of Christmas could be the atmosphere in which men lived throughout the year, the Christian gospel would demonstrate itself.

Many Christians are filled with discontent. It is a divine discontent when we are discontented with ourselves; a worldly discontent when we are discontented with others; a diabolical discontent when

we are discontented with God. I agree with my friends who are saying that the world is very sick, but that does not mean that it will be cured by any other prescription than that which the Great Physician gave. He assured us that in the world we should have much tribulation, but He also bade us be of good cheer for He had overcome the world. No! not yet but in His own good time.

So in spite of the world's tribulations let us adore the Babe of Bethlehem in full confidence that He will bring peace and good-will into God's creation.

The Casual Approach

CY MORTON brought seven men into St. Luke's, last year, and five of them became regular attendants. That was a record and we all wanted to know how he did it. "Trial and error," explained Cy. "At first, I used to say to my prospect, 'Mr. James, we would be pleased to see you a regular attendant at St. Luke's. The Rev. Mr. Jackson is a brilliant preacher and I am sure that you would receive a benefit from our Services.' That brought out a lot of alibis and got me into some religious arguments, but it didn't increase the congregation, so I switched my line. After that, it was, 'Say, Hank, we are going to have a swell feed at the Men's Club, tomorrow night. Come on up. You know most of the bunch at St. Luke's.' After my 'Hanks' got used to the premises by coming to the Men's Club, it wasn't so much of a step for them to drop into some of the regular services. After that, it was up to the Rector. Whether you are trying to put over automobiles, vacuum cleaners or religion, it is the 'casual approach' that gets them."

—THE CHURCHMOUSE.

WHAT'S THE IDEA?

A PARISH FAMILY NIGHT is held each Thursday during the five weeks preceding Lent at St. John's, Fort Worth, Texas, where the Rev. Sherwood S. Clayton is rector. Supper, then a period of hymn singing, with the hymns explained and those to be sung the following Sunday stressed. The group then splits up, School teachers, parents discussion group, men's smoker and discussion group and an educational movie for the children. The "cost supper" plan is followed in paying for the meal with the costs divided by the number attending and the announcement made, "The price tonight is so-and-so cents. Please pay the cashier." At St. John's in previous years the costs have ranged between 17 and 26 cents for a two course meal.

YOUR PRAYER BOOK

By
JOHN W. SUTER JR.

THE beginning of any service has an importance of its own. It arrests attention and focuses thought. "The Lord is in his holy temple . . . Dear-ly beloved, we are gathered together here in the sight of God . . . Peace be to this house . . . I am the resurrection and the life . . ." In a Sunday morning non-eucharistic service designed to occupy an hour and a quarter, which is to include a sermon and the offertory, and in which music and a choir have a part, the working-out of the best possible sequence for the first four items presents an interesting study. I refer to the items which precede the confession-of-sins section, or which precede the Lord's Prayer if the confession-of-sins section is omitted. In other words: organ music, hymn, entrance of choir, opening sentences. These four events can be arranged in any one of several possible sequences, no one of which is "sacrosanct" or "regular"—unless those two adjectives are used to describe some local age-long habit, which is not exactly a proper use of them. The following are a few of the possibilities: 1. Organ music. 2 & 3. The singing of a hymn while the choir enters in procession. 4. Opening sentences. (If the organ music is regarded, as it should be, as part of the public worship plan, this sequence places the opening sentences rather late, especially when it is remembered that their function is to set the tone of the whole service) . . . 1. Entrance of choir in silence. 2. Organ music. 3. Opening sentences. 4. Hymn. (This emphasizes the ministry of music through organ-playing, and also makes more prominent the opening sentences) . . . 1. Organ music (minister enters alone and takes his place.) 2. Opening sentences. 3 & 4. Hymn sung while choir enters church in procession. . . . These are only three of the half-dozen possibilities, but they will serve to illustrate the point that the ordering of the first few items in such a service challenges the liturgical skill of the composer-conductor of the service and furnishes food for thought; nor does this mean breaking, or even bending, a rubric. It cannot be too often said that the procession of a Prayer Book is not supposed to paralyze, but on the contrary to excite, the liturgical ability of the minister-in-charge. No one sequence can always be the best. In any given parish, there should probably be two, either of which can be used acceptably to the worshippers because both are well known, the choice on any given Sunday depending upon considerations having to do with the particular type of service that has been arranged for that day.

An Economic Charter For Today

*English Commission of the Churches
Issues Statement on the New World*

By Ursula Niebuhr

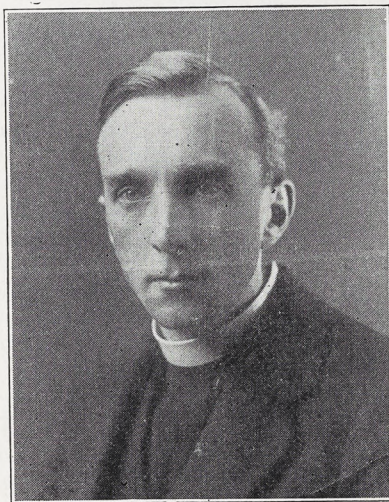
★ A statement issued under the title of *Social Justice and Economic Reconstruction*, has been issued by the Commission of the Churches for International Friendship and Social Responsibility, consisting of delegates officially appointed by all the Protestant Churches in Britain, both Anglican and Free. It is presented in England in a pamphlet published by the Student Movement Press, an advance copy of the manuscript of which has now reached the United States. The Commission, meeting under the chairmanship of the Archbishop of York, approved the final draft at a meeting at Oxford, after many months of thought and consideration. Delegates of the Church of England included the Bishops of London, Chichester and Sheffield; Canon Charles Raven and the Rev. V. Auguste Demant, as well as a number of laymen. The other Churches were represented by equally high ranking men and women.

Taking their start from the opportunity of the moment, the authors point out that the war, with the acceptance of common dangers and needs, has brought home the necessity for "big social changes," "changes as inevitably and rightly due." Thus "it is now widely recognized that the free play of economic forces does not secure a wise distribution of either capital or labor" but this opportunity for change which exists at the moment must be followed and "pursued with the rigor and energy that springs from strong and clear conviction."

The grounds for Christian concern, or even more definitely, for Christian obligation, for the economic well-being of society rests upon the Christian doctrine of man, from the recognition that "man should be regarded both by himself and his fellows, as the social and spiritual being God has made him." But this fundamental belief has to be "re-affirmed at the present day particularly to counter the encroachments of the mere machinery of his social life," for "man has been wrongly subordinated to the requirements of the state in some countries and of the economic machine in others." Thus man's social nature is

"affronted by the assumption on which much economic activity is at present organized."

Taking up the problem of social and legal control, the statement de-



V. Auguste Demant was one of the leading Anglicans on the Commission of the Churches for International Friendship and Social Responsibility.

clares, "Social responsibility should be effectively coupled with economic power." Even more definitely and specifically, the "establishment of economic democracy" is called for as needed "to fulfill the promise of the political democracy of which we boast."

The fact of injustice, economic and social, is regarded not only as a contradiction of but also a threat to the existence of religion itself. "Nothing could have done greater damage to the religious life of man than the denial of the claims of the principles of social justice in the economic sphere. To be indifferent to the actions which extreme poverty or insecurity or toil or monotony impose upon the life of man by stunting his mind or limiting his opportunity to fulfill his natural responsibilities to home and family, is to mutilate the conception of social justice, and so to deny the authority of God over the consciences of men." Thus man's need "for a high ideal of economic life" is a "religious" one. "If he may not choose God as

the Lord of his economic life, he is already well on the way to choose mammon." Such are the principles which this Commission of the Churches set forth as the basis for their *Economic Charter* for today, emphasizing "what seemed to be the rights and responsibilities that most need to be asserted because they are at present so widely dishonored."

The first five clauses of the section dealing with the more specific issues involved, relate to the individual and his rights within the organization of industry. Every man should have security for himself, for his family, for his job, and for a due standard of wage and living, and also the right to "an effective share in the determination of the policy in his industry." "These rights should be regarded" by society "as no less binding than honesty and solvency."

Social good rather than financial profit should be the incentive and motive for industry. In the next five clauses relating to industrial organization and coordination, specific suggestions and proposals are set forth for the establishment of representative boards, for the purpose of mediation as well as for checks and safeguards against "vicious forms of competition." The relation of industrial power to financial power is discussed with the suggestion that financial policy be co-ordinated with the planning of industry as a whole. But the industrial, commercial and financial policies of each nation, in order to fulfill their purposes, involve the economic welfare of the other nations. Therefore, "it is incumbent on every nation to direct its industrial, commercial and financial policies along lines that will not threaten the well-being of other nations but will rather assist them to overcome their economic difficulties," and under this general statement the Commission suggests the establishment of an international authority for the control of trade and finance.

In the next section, entitled *The New Britain We Seek*, certain immediate objectives are prescribed as "steps toward a far-reaching national reconstruction." As preamble to this

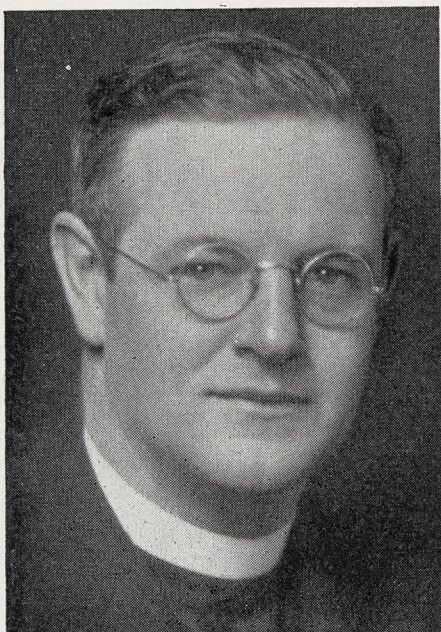
(Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

★ A number of distinguished Church leaders are on the program for the meeting to be held in New York, January 5-6, and sponsored jointly by the Church League for Industrial Democracy and the Methodist Federation for Social Service. It is to open with a dinner the evening of the 5th when Bishop Francis McConnell of the Methodist Church will speak on "How to Use the Bible in War time," and addresses will be given by the Rev. Clayton Powell Jr., Negro pastor who has just been elected a member of New York's city council, and Rabbi Ben Zion Bokser, both of whom will speak on racial discrimination.

On the morning of the 6th at 9:30 there will be a memorial service for the late Bishop Paddock, with the



The National Council's Vice-President, Charles Sheerin, has resigned to accept the Rectorship of the Epiphany, Washington, D. C., effective February first. He succeeds the Rev. ZeBarney Phillips, now the Dean of Washington Cathedral.

Presiding Bishop taking the service and Bishop Gilbert of New York giving the address. This service will be held in the chapel of the Church Missions House. Following the service meetings will be held at the Russell Sage Foundation, nearby, with Presbyterian Cameron P. Hall speaking

on "Living Standards On Our Democracy," and Mr. Howard G. Matson speaking on the present state of civil liberties.

The speaker at the luncheon on the 6th will be Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation and a vice-president of the CLID, who is to speak on "Trade Unions in American Democracy." In the afternoon there will be the annual meeting of the Church League for Industrial Democracy, with the conference closing with a dinner at which the speakers will be Dean Joseph F. Fletcher of the Graduate School, Cincinnati, speaking on Malvern and the new report from England (see page 11) and the Rev. Harry F. Ward, professor emeritus of Union Seminary, who is to speak on "The Economic Bases for a Durable Peace." Announcement is made from the national office of the CLID, 155 Washington Street, New York, that the cost of the dinners and the luncheon are to be kept as low as possible—65c for the luncheon and 75c for the dinner. The request is also made that those planning to attend make reservations promptly.

Bishop Has Anniversary

★ At Christ Church Cathedral, Hartford, Conn., on December 16, a celebration was held of the tenth anniversary of the consecration of Bishop Frederick G. Budlong. Bishop Walter H. Gray, Suffragan Bishop, acted as chairman at a luncheon introducing speakers, among them Raymond E. Baldwin, former governor of Connecticut.

Elected to Pension Fund

★ Bishop Noble C. Powell of Maryland was elected a trustee of the Church Pension Fund at a meeting of the board last week to succeed the late Bishop William Lawrence of Massachusetts. Bishop Cameron J. Davis, president of the board, in a preliminary report to the trustees said that the fund will have paid out more than \$21,000,000 in pensions to Episcopal clergymen, their widows and minor orphans by March 1, when the fund will be 25 years old. About 2,500 beneficiaries re-

ceive \$1,370,000 a year, he said. Assets of the fund are expected to amount to \$35,500,000 at the end of this year, with a present market value in excess of that figure, Bishop Davis reported. The fund also operates the Church Life Insurance Cor-



Methodist Bishop Francis McConnell is to tell how to use the Bible in War Time at a conference in New York, January 5-6.

poration which has \$27,000,000 of insurance in force; the Church Properties Fire Insurance Corporation which has insured \$97,000,000 worth of Episcopal church property, and the Church Hymnal Corporation, which publishes the hymnals and Prayer Books.

Cable From China

★ A cable from George W. Laycock received December 16 says "All Shanghai district staff okay. Also Wuhu, Anking, Hankow. Everything quiet."

Death of Bishop Bartlett

★ Bishop Bartlett of Idaho was killed in an automobile accident in American Falls, Idaho, December 15, when his car overturned on a curve. He was 59 years old, and had served for many years in the domestic missions and field departments of the National Council. Following his ordination as a minister in 1908, he served as a rector in Grant's Pass, Oregon, where he made a circuit of a thousand miles to see all his parishioners. He was later the vicar of Christ Chapel, Brooklyn, rector of St. John's Church, Hoboken, N. J., and rector of St. Mark's Church, Aberdeen, St. Louis, Mo. He was consecrated a bishop in 1931 and

served for four years as missionary bishop of North Dakota before starting his work with the National Council.

College Workers' Conference

★ The College Workers' conference of the province of the Pacific will be held December 30 through January 1 in Seattle, Wash. Among the leaders will be Bishop Stevens of Los Angeles, Bishop Dagwell of Oregon, and Bishop Huston of Olympia.

Royden and van Dusen

★ Speaking at Christ Church, Methodist, New York, under the auspices of the American section of the World Council of Churches, Miss Maude Royden, former preacher of the City Temple, London, stressed the earnest hope of the British that this country would take active part in helping to build a sound and enduring world order after the war. The same hope was described on the same day by the Rev. Henry Pitt van Dusen, professor of systematic theology at Union Theological Seminary, in addressing the New York Liberal Evangelicals at St. Bartholomew's parish house. During three weeks spent in England and Scotland this fall, Mr. van Dusen found that hope widely expressed. The British attitude, he said, is this: "The world is undergirded by a moral law no less inexorable than the natural law. It is especially true now that the affairs of the nations must accord with the moral law—or else! The relationships of the nations must be based on justice, fair dealing, cooperation, characteristics of the Old Testament God of righteousness. The New Testament addition of love as characteristic of Him completed the conception, but His righteousness is primary.

"Nobody asked me when America would come into the war," van Dusen continued. "But in speaking of post-war reconstruction people asked again and again, 'What use is it for us to plan until we know what the United States will do?' And Anthony Eden said to me, 'Without U. S. cooperation, the whole thing is hopeless'."

Pray for the Japanese

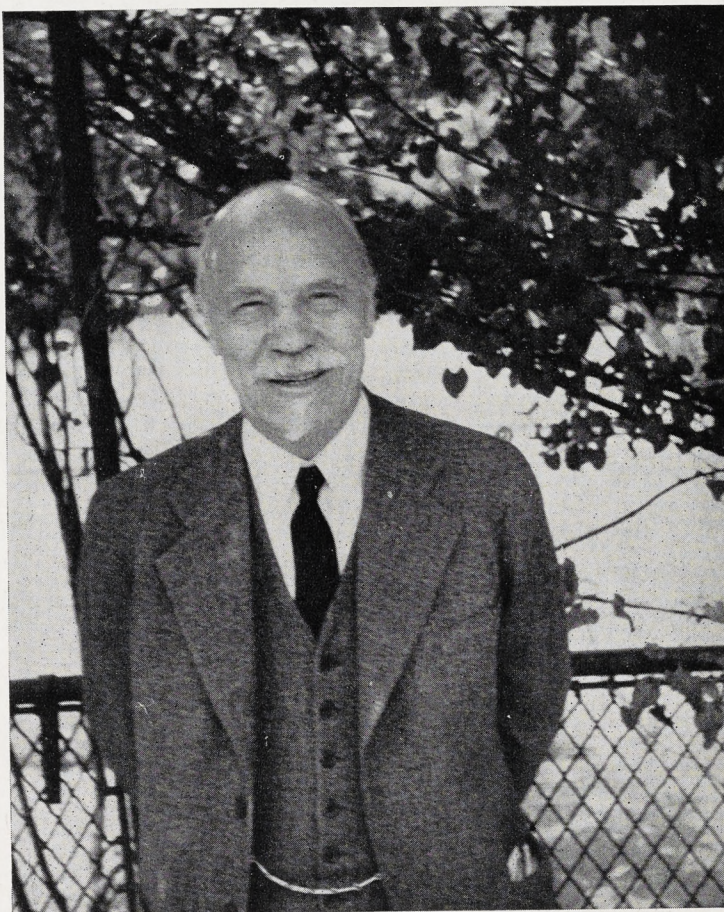
★ A prayer for the Japanese, even "though in the sight of the world they be our enemies," has been written by Rev. James Thayer Addison, head of the Church's work in foreign mission fields, and approved by Presiding Bishop Tucker for use in all Episcopal churches. The prayer

reads, "Almighty God, by whose Spirit we are all baptized into one body, where all are members one of another; grant that in these days of war the bonds which unite us to our fellow Christians in Japan may not be broken. Though in the sight of the world they be our enemies, let not distress nor tribulation separate us from the love of Christ in which friend and foe have equal share, and through which we look beyond the darkness of the hour to a brighter

Manila, and Mrs. Leo G. McAfee and her son are in the Mountain Province. The rest of the 43 members of the Philippine mission staff are at their regular stations. St. Luke's Hospital, Manila, is reported organized for emergency.

Bishop Addresses Laymen

★ Bishop Robert E. L. Strider of West Virginia used the radio to reach all of the people of his diocese, especially the men who were gathered



Distinguished among American Churchmen is Mr. Samuel Thorne, who is president of the Church Army; a trustee of the Church Pension Fund; president of the Church Publishing Association, the membership corporation responsible for the publishing of THE WITNESS. Warden of All Saints', Harrison, New York, he has represented his diocese at several General Conventions.

day. Grant this, O Father, for the sake of Jesus Christ our Saviour."

A Cable from Manila

★ A cable message from Bishop Robert Wilner in Manila on December 12 brought word that all members of the mission staff were safe after the first Japanese attack. Bishop and Mrs. Norman Binsted are temporarily marooned in Mindanao, Deaconess Kate Sibley Shaw and Miss Marian Davis are now in

for breakfast in various churches and missions. Bishop Strider spoke on "What can men do to help the Church go forward in service?" He stressed loyalty, greater use of ability for the Church, and a Christian attitude in a time of war.

Calling the Doctor

★ Northern-most Episcopal mission in Alaska is Point Hope, in charge of Archdeacon Frederic Goodman, an active missionary at seventy. Sup-

plies come into Point Hope by a coast guard cutter once a year, plus an occasional trading whaler. Cut off by the winter snows from the outside world, the Archdeacon recently had a heart attack, so they broadcast short wave for medical aid. The message brought a doctor and a plane which took him 2,250 miles to a Fairbanks hospital. Now the Archdeacon is back with his people at Point Hope, until a younger man comes to take his place.

America's Prayer Minute

★ "America's Prayer Minute" is announced by the department of evangelism of the Federal Council of Churches. The suggestion is made that all Christian people join in a minute of silent prayer at 6 p.m. daily, starting on New Year's day, and that such concerted intercession shall be especially for the problems rising from the war crisis. Presiding Bishop Tucker says, "I hope our own Church people will join with their brethren in this daily observance." The Federal Council is urging that local radio stations cooperate in the plan, that church bells be rung daily at 6 p.m., and that all agencies work for nation-wide adoption of the plan.

Mr. Mather Is Honored

★ William G. Mather, Episcopal layman and philanthropist, was given a testimonial dinner last week by the church club of Cleveland, Ohio, which he organized 50 years ago.

Christmas at St. John's

★ On Christmas Eve afternoon a program of Christmas music and services was held at the Cathedral of St. John the Divine in New York City. This is always a picturesque, yet simple service when, after sung Evensong, the Bishop, Dean and other cathedral clergy, preceded by crucifer, torches and acolytes bearing banners go in procession singing "The Snow Lay on the Ground" to the manger or Creche, where a station is made, prayer offered, and then the procession wends its way through the long aisles back to the altar. A midnight festival service also took place at the Cathedral on Christmas Eve at 11:30.

Sherrill on Chaplains

★ "Events of the past few days bring forcibly to our attention the grave responsibility of the Church in providing for the ministry to and pastoral care of our fellow Churchmen in the armed forces," Bishop

We'll Skip It

★ We don't suppose anyone reads mastheads, but if you care to turn to page two you will find this statement; "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." So the editors will take a deep breath next week, catch up on a few things they want to do and be back with you with the issue of January 8, 1942. And may the coming year bring us all somewhat nearer to the realization of our dreams.

Henry K. Sherrill head of the army and navy commission, said in a message to bishops and clergy. Bishop Sherrill stated that at least 100 more Chaplains are needed who should be under forty years of age. Filling these positions raises questions concerning the release of chaplains from their own parishes during this service and the payment of their pension premiums. Bishop Sherrill's present plans call for speaking engagements with church groups starting at the Cathedral of St. John the Divine in New York City on January 4 and visiting Baltimore, Newark,

Albany, Syracuse, Rochester, Buffalo, Cleveland, Detroit, Knoxville, St. Louis, and the southwest and Pacific Coast.

A Church Decoration Service

★ St. George's Church in New York celebrated on December 18 their unique annual Christmas Church decoration service. All members of the church participate in weaving greens and garlands for the chancel and balconies while listening to carols by the church choir. A great star was slowly raised to the proscenium, as the decorating was completed.

C.I.O. Executive Appointed

★ The Detroit Council of Churches public affairs department recently appointed James Wishart, director of research for the United Automobile Workers of the C.I.O. as one of its official members. Mr. Wishart is the son of Charles F. Wishart, president of Wooster College, Wooster, Ohio, a prominent Presbyterian minister.

Compulsory Arbitration

★ Dean Chester B. Emerson of Trinity Cathedral, Cleveland, Ohio, at a luncheon gathering of religious and industrial leaders last week advocated compulsory arbitration for

For Christmas

A beautiful Christmas Card will be sent at once to all those for whom you subscribe, announcing the yearly subscription as a Christmas gift from you. Simply send your list, with a check or money order at the special price of \$2.50 each. Also please indicate how you wish to have the cards signed (i.e.: "To Mary from John"). We are also anxious to have THE WITNESS in public libraries and other reading rooms; we have a list of missionaries who want the paper but cannot afford it; chaplains want Bundles for distribution among the men in camps. So if you can think 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

labor by a United States labor court which would have compulsory jurisdiction if disputes were not settled in five days. In time of war or national emergency violations of the court's order would be considered treason; in time of peace, as contempt of court.

Church Cooperation

★ New plans for greater cooperation among the Protestant Churches in America were made at a conference in Atlantic City, N. J., December 9-11 attended by representatives of the Federal Council of Churches of Christ in America, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the Council of Church Boards of Education, the Missionary Education Movement of the United States and Canada, the United Stewardship Council, and the National Council of Church Women. The conference grew out of a 1939 study of the possibility of effecting closer relations among these groups. The report stated that the group had "reached the clear conviction that the desperate need of the modern world calls for a new effort to order the churches' forces in the most effective way; for the reinforcing of each by the strength of all; for united plans for the strongest possible impact of the agencies of the churches on the totality of Christian problems and concerns; and for such close relationships as will make these objectives possible." To carry out this purpose, the conference voted to create an organization to coordinate and integrate the various councils. A special committee will carry out these plans within the next year.

Rochester Has Celebration

★ The diocese of Rochester celebrated the 10th anniversary on Sunday, December 14, with special services in all of the 66 churches and missions of the diocese. Bishop Bartel H. Reinheimer is the present bishop of Rochester. Zion Church of Avon was the first church organized, founded in 1792. The first incorporated parish was Trinity Church, Geneva, which was not only the birthplace of the diocese but of the original diocese of Western New York. The first recorded Episcopal religious service within the diocese was conducted by a physician, Dr. William Adams of Geneva, in 1790. He read the burial service of the Church of England for Captain Caleb Walker, a Revolutionary

soldier and the first white man to die in the new settlement of Canandaigua, then known as "The Gateway to the Great Western Wilderness."

Great Service in Washington

★ Washington Cathedral, Washington D. C. was filled with people of both Protestant and Jewish faiths on December 14, for a service on the theme, "A United People Stands before God in a Time of Peril." Rev. Oscar F. Blackwelder, president of the Washington Federation of Churches and pastor of the Reformed Lutheran Church spoke on moral determination to meet today's crisis, saying that there are certain lines beyond which men and nations cannot go, when they must seek divine aid. Bishop G. A. West of Rangoon spoke of unity, neighborliness, and freedom in this country which are the Church's opportunity today. Rabbi Norman Gerstenfeld, leader

of the Washington Hebrew Congregation, said we must win the kind of war which will help us to build a just peace. Bishop Freeman concluded the service.

A Belated Thank-You

★ Thanks for a gift sent thirty years ago came to the Woman's Auxiliary of St. George's Church, Kansas City, Mo., last week when Rev. Emanuel A. LeMoine, rector of St. Colomba's Church, Tenley-town, Washington, D. C. returned to thank them in person for a Christmas box sent to him and his bride when he was a young missionary in Utah. The box contained books and money enough for a new suit which he needed badly.

C. O. Out of Prison

★ Henry Welty Kuhns, of Redlands, California, who recently received a prison sentence after being denied exemption to the draft as a C. O., was paroled last week by Attorney

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General Biddle for two years' work under civilian direction. Kuhns is the C. O. whose case caused the controversy in which Methodist Bishop James C. Gaker and others of a Methodist committee on conscientious objectors were investigated by the department of justice for declaring that "there has been a mis-carriage of justice somewhere along the line." (See WITNESS Nov. 27.)

Army Boys in Philippines

★ Responsibility for the recreational and moral care of the thousands of U. S. young men in the Philippines has been placed upon the shoulders of one American Church and one Army and Navy Y.M.C.A. No U.S.O. funds have been available, except for small amounts through the Army and Navy "Y." These relatively small organizations have been hard put to counteract the appeal of the numerous houses of gambling and prostitution. Walter Brooks Foley, minister of the Union Church of Manila, reported that the boys have been coming to the Union Church in large numbers.

A Step in Unity

★ "You don't have to be an Episcopalian, nor are you obligated to become one," says a general invitation issued by Rev. C. A. Parmiter of St. Peter's Church, North Lake, Wis. asking people of the community to join in a series of non-sectarian worship services and suggesting that their children enroll in "A religious

education service by mail." Mr. Parmiter says, "There are no strings or catches. We are sincerely trying to overcome the problem of advancing the Christian religion, especially in our rural areas, and in making a practical step toward Church unity."

Episcopal Pacifist Fellowship

★ Bishop Lawrence of Western Massachusetts has written all members of the Episcopal Pacifist Fellowship, informing them that all literature of the organization has been, and will continue to be, submitted to the Attorney General, who has also been assured that "we have no intention of interfering or obstructing the war effort."

Bequests To Churches

★ Dean Milo H. Gates of the Cathedral of St. John the Divine, New York, who died in 1939, made several bequests to churches, according to an accounting of his estate filed last week in saggogates' court. After making a number of personal bequests the balance of an estate amounting to about \$40,000 is to be divided between Amherst College; St. Stephen's Church, Cohasset, Mass.;

the Chapel of the Intercession, New York; the Cathedral of St. John the Divine; the Home for old men and aged couples and St. Luke's Home for aged women.

Meeting on Labor Legislation

★ The 35th annual meeting of the American Association for Labor Legislation is to be held in New York, December 27-31. On the program are two Episcopalian women who are authorities in this field; Miss Mary van Kleeck, director of Industrial Studies of the Russell Sage Foundation and Secretary of Labor, Frances Perkins.

Students Urged To Rally

★ Students about to attend the national assembly of the Student Christian Movement are being urged "as Christians to give full support to our government's policy of aid to Great Britain, the Soviet Union and China" in a letter which went out last week over a number of signatures. Among those signing were the Rev. Henry P. van Dusen, professor at Union Seminary; the Rev. John C. Bennett, professor at the Pacific School of Religion; Professor Houser Miller of

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Shaw University; Jack McMichael, president of the American Youth Congress. The defeat of Hitlerism, the statement maintains, is necessary if we are to have a world free of racial discrimination; one in which nations will be independent and free, and where all men will enjoy the fruits of democratic liberty.

Excludes Religious Workers

★ Not all reports in the outside press have made it clear that the recent ban on foreign missionaries entering Brazil was due to the discovery that German "missionaries," ostensibly Lutheran and Catholic, were, in fact, Fifth Column agents carrying on subversive activities. The exclusion applies only to new workers. Those who have been working in the country for some time but who are away on leave at the moment may return. High government officials insist that this ban does not indicate any anti-foreign move but is merely a determination to keep out Fifth Column agents. The German group whose discovery brought the ban about had come to Brazil only recently. However, they apparently forgot that many people in Brazil speak and understand German very well. As a result their plans soon came to the

attention of the police and they were ousted. There is no doubt that the sympathies of the Brazilian people as a whole are solidly behind the democracies. Thunderous applause has greeted the newsreel showing the meeting of Roosevelt and Churchill in the Atlantic.

An Economic Charter—

(Continued from page 11)

section certain definite standards of justice are set forth along with as definite criticisms and judgments of present conditions and the existing evils of economic injustice. "The irresponsibility of economic power" and "the power exercised by the industrial and financial elements are the clearest instances of this evil." Thus in *The Britain We Seek*, the "nation will no longer allow the major decisions in finance and in industry which determine the country's wage standard, work standard and unemployment totals, to be taken as now by a handful of people who are not bound by the answer for the social consequences of their decisions."

In order to work towards the ends set forth in this *Economic Charter*, it is suggested that government and

people pay particular regard to the problems of home and family, education, agriculture and rural life, unemployment and international trade and finance. Certain concrete proposals are put forward, such as for a labor research department, and for a department of the treasury designated to consider and assist the needs of each industry, while for the purpose of facilitation of commerce between the nations, there should be established international trade development boards.

The Churches must be aroused, and their potential forces enlisted, whatever be the political parties of individual Christians. In view of the co-operation of all political parties in the national government in the present emergency, it is all the easier for those in Churches to press together for concerted action, even though it be through the medium of the several political parties. For what is needed for this prospective task of reconstruction is "a clear-sighted compunction for existing evils, the will to make any personal sacrifices of wealth or power demanded by a just social order, a steadfast rejection of all bitter or fearful resistance to change, and an unshakeable hope for the future."

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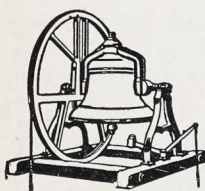
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CLERGY NOTES

BALLINGER, EDWIN L. was ordained by Bishop Gardner on December 22 at Trinity Cathedral, Trenton, N. J.

BOWDEN, GEORGE, who has been connected with the Warren County Associated Mission since 1936, became rector of Christ Church, Wortendyke, N. J. on December 1.

CHESTER, GEORGE M. was ordained deacon by Bishop Mann on November 29th at St. Stephen's Church, Sewickley, Pa.

FLINT, HOMER A., became priest-in-charge of St. Margaret's Mission, Wilmerding, Pa., in addition to his regular duties as executive secretary of the diocese of Pittsburgh.

FOSTER, THOMAS, became priest-in-charge of St. Thomas' Church, Canonsburg, Pa. in addition to his regular duties as locum tenens at Trinity Church, Washington, Pa.

HADLEY, HARRY L., rector of St. Stephen's Church, Newark, since 1925, has resigned to become rector of St. James Church at Bradley Beach, N. J.

HATCH, WILLIAM H. P., has been elected to succeed Rev. Francis E. Webster as vicar of the parish of Christ Church, known as The Old North Church, in Boston, Mass.

HAWKINS, HERBERT, rector of St. Paul's Church, White River Junction, will also be rector of St. Paul's Church, Windsor, Vt., January 1.

HIBBERT, R. W., diocesan missionary in St. Stephen's parish, Beckley, W. Va., became priest-in-charge of the Church of the Ascension, Hinton, W. Va., on December 15.

HUBBARD, RUSSELL S., rector of St. Martin's Church, Providence, R. I., will be rector of The Church of Our Saviour, Bar Harbor, Maine, January 12.

HUBBS, ROBERT C., vicar of St. Ambrose's Mission, Philadelphia, since 1931, became rector of St. Andrew's Church, Newark, on December 1.

HULL, PHILIP W., rector of St. John's Church, Worthington Ohio, will become rector of St. Paul's Church, Greenville, Ohio, on January 1st.

HUTCHINS, FRANK H., former rector of the Redeemer Chapel, Lincoln Park, Yonkers, N. Y., is in charge of the Clarendon-Childress-Quanah-Shamrock-Vernon group of missions in North Texas.

KANAGA, MILTON S., former rector of St. Alban's, Highland Park, Mich., is now rector of Trinity Church, Coshocton, Ohio.

KILBOURN, ROBERT C., was ordained by Bishop Wing at the Seamen's Church Institute, Tampa, Fla. He has been appointed priest-in-charge of St. Mary's Church, Dade City, and St. Peter's Church, Plant City, Fla.

KIRKPATRICK, JOHN J., rector of Christ Church, Bloomfield, and Glen Ridge, N. J., has resigned his rectorship to go into business.

LARSEN, KNUD, minister-in-charge of Trinity Church, Irvington, N. J., was ordained Deacon on December 15 by Bishop Ludlow at Trinity Cathedral, Newark, N. J.

LEACH, WILLIAM C., minister-in-charge of St. John's Church, Dover, N. J., was ordained priest on December 15 by Bishop Ludlow at Trinity Cathedral, Newark, N. J.

MADSON, GEORGE R., priest-in-charge of St. Peter's Church, Paris, Ky., and Holy Trinity Mission, Georgetown, Ky., has accepted an appointment as vicar of Holy Nativity Church, Dothan, Ala., to begin about February 1.

MARSH, MORDECAI L., was ordained to the priesthood by Bishop Ingle of Colorado on St. Andrew's Day, December 1, at the Church of the Transfiguration, Evergreen, Colo.

MARTIN, PAUL, Vicar of St. Paul's Church, North Arlington, became rector of St. Thomas' Church, Newark, N. J., on December 1.

MORTON, HUGH, former priest-in-charge of missions in Northwestern Vermont, is now rector of Christ Church, Palmyra, N. J.

MOSBY, CHARLES, who has been serving with the Warren County Associated Mission, was ordained priest by Bishop Ludlow at Trinity Cathedral, Newark, N. J. on December 15.

MUSSELMAN, G. PAUL, of New York, has become rector of St. Alban's Church, Highland Park, Mich.

NEWMAN, BERNARD C., became priest-in-charge of St. George's Mission, Waynesburg, Pa. on December 1, in addition to his regular duties as rector of St. Peter's Church, Uniontown, Pa.

REED, PEMBROKE, W., rector of Trinity Church, New Philadelphia, and St. Barnabas Mission, Dennison, Ohio, has accepted a call to be rector of St. Andrew's Mission, Barberton, Ohio, starting December 15.

RUTTER, GEORGE M., formerly vicar of Holy Trinity Church, Hollidayburg, and St. Peter's Altoona, Pa., has become rector of Christ Church, Meadville, Pa.

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BOOK REVIEWS

WHAT WE CAN BELIEVE. By Randolph Crump Miller. Scribner. \$2.00.

This is an extremely able book and deserves to be widely circulated and read. Professor Miller, of the Church Divinity School of the Pacific, knows how to write for laymen. He not only speaks their language but he knows their problems. Better still he knows the answers to their questions, and how to state those answers, from the point of view of Christian faith and doctrine, so that they will be understood. Moreover, he has a thorough background of philosophy and his answers to the great questions of our time are not mere apologetic sedatives, meant to quiet the questioner, but presuppose a Christian worldview, into which he leads his readers.

Too many writers on Christian doctrine have not read anything else since they began their specialized studies, and so have failed to keep abreast of modern Biblical research. Sometimes they even fail to take it seriously, and seem to imply that Biblical criticism is only a peculiar avocation of specialists; the rank and file of preachers, teachers, and people in the pews can just as well ignore it and take the Bible "as is." Not so Professor Miller. He takes Biblical criticism seriously and he knows what it is all about, and he does not hesitate to start out with the new understanding of the Bible. Hence he has a firmer base of operations and stands in no danger of having to abandon his whole front once that base proves indefensible.

The chapter headings are mainly in the form of questions: What kind of faith do we need? Is the Bible out of date? How does God work? Who is God? Who was Jesus? Why believe in the church? What is man? Does prayer work? etc. There is an interesting appendix on the question, How do we test our beliefs? And there is a good list of "Books to Read"—and an index. All in all I should like to have a dozen copies of this book to keep in steady circulation.

—F. C. GRANT.

HELLO GOODBYE. By Angus Hibbard. McClurg. \$2.50.

This book might be called a biography of telephonic communication in America. It is not an account of the development of the telephone it-

self so much as the story of how the telephone was organized into systems which enabled man to talk with his fellow man from house to house, from city to city, and finally from one country to another. The author, whose life was spent entirely in this field and whose span of years covers pretty much the period from the discovery of the telephone to the pres-

ent, records some exceedingly interesting accounts and anecdotes in connection with this period. He has done well in keeping at a minimum the technical terms so that the amateur can follow the story without confusion. One feels that the actual development of telephonic communication was far more exciting and romantic than Mr. Hibbard has portrayed it; nevertheless, we are grateful for his contribution. Mr. Hibbard is one of the leading laymen of Chicago.

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