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The WITNESS

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FEBRUARY 5, 1942

NEW ALTAR DEDICATED
AT EMMANUEL CHURCH,
CLEVELAND, OHIO

MY DUTY AS A PEACEMAKER

SERVICES In Leading Churches

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

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

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

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

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

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

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 Communion; 12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue at Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

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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.

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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.

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

CHRIST CHURCH
Nashville, Tennessee
The Rev. Thomas N. Caruthers, 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
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

What Kind of An America?

ALREADY men are giving their lives in the defense of America. We who survive are under a sacred obligation to see that the America of tomorrow is worthy of their sacrifice. It is a long time since we have thought in these terms. Our forefathers who purchased American freedom with their blood naturally did. So did their sons and their sons' sons, who fought and died to preserve America's unity. But to us it comes as something new, and shocks us into awareness of our duties and responsibilities as citizens of a country made sacred by sacrifice. We cannot go on in our lackadaisical way. America after the war has got to be different. The disgusting record of our municipal politics all over this country has got to come to an end! Are men dying to preserve the corruption in our great cities? What is it men are dying for when they give their lives for America? They are giving their lives gladly to defend and preserve an ideal of human freedom—freedom of speech, freedom of the press, freedom of assembly, freedom of education, freedom of religion. But freedom means more than mere absence of restraint. In fact, a freedom which exists without self-restraint is no freedom at all, but tyranny, mob-rule, chaos!

Further, there are other freedoms for which men yearn and of which America is the promise of fuller-realization: (1) there is freedom from want, which President Roosevelt in his 1941 inaugural address listed among the foundations of a healthy and strong democracy; (2) there is freedom from fear—fear of foreign aggression, fear of deprivation and elimination in the economic struggle here at home; (3) there is also the freedom to cooperate with other nations in the achievements of a world-fellowship of peace and goodwill.

There are persons who think that America means only a "wide open" place where "anybody can do what he likes." It is the loud, vulgar, cheap land where all men are equal, "the paradise of the half-educated," the land of endless opportunity for the free-booter and the gangster as well as for the honest citizen. Perhaps it has been this in the past but we think it is not going to be so in the future. Are men to lay down their lives so that corrupt politicians may loot our public treasuries with impunity, so that whole cities may be bankrupt, and clever politicians pervert justice? Are

men to lay down their lives so that gangs of hoodlums may swarm through our great cities at night, waylaying the unwary and destroying property—so that the city of Greater New York, for example, reports each year that approximately \$250,000 worth of park and public school property has been destroyed during the preceding 12 months? Are men to lay down their lives to guarantee the perpetuation of special privilege, so that persons who have never done a tap of work in their lives may spend \$5,000 for a mink coat, or fall heir to a business and thus control the lives, the work, and the income and determine the living conditions of whole families and neighborhoods of human beings?

But America stands for something more than this. These features are not characteristic of America, and to be true to itself our country must purge itself of these things which are incompatible with the ideals of human freedom and responsibility in an orderly society. America is worth living and dying for; not because of, but in spite of, these defects in our democracy. Those who survive must see to it that from now on America begins more fully to realize the ideals for which it exists. The blood of sacrifice has made this obligation a sacred one.

Stiffening Partisan Spirit

WE REPORTED January 22nd a memorial to the House of Bishops from a group of Church societies concerning the proposals for Episcopal-Presbyterian joint ordination. The memorial covers a considerable range of technical matters such as the diaconate and confirmation which we shall ask competent scholars to treat in these columns, but in passing them by we are constrained to make one comment. It is not complimentary. It is frank. The argument concerning the Presbyterian theory of orders is a bit of sophistry of which no Christian, thinking more of the truth in Christ than of partisan advantage, could be guilty. It suggests, alas, that the memorial is actually concerned less with helping to find a way to unity ("that they be one" said our Lord) than with stiffening partisan spirit. But what do the memorialists ask of the Bishops? They ask two things: that they reject the proposals (joint ordination) and that they call all Christians to ten years of prayer for unity, with a moratorium on all efforts to "force the issue." That they reject the

proposals! The fact is that the Bishops have no authority in the matter at all. The Commission on Approaches to Unity was appointed by and reports to General Convention. Neither the House of Bishops nor the Commission has any authority to "call off" negotiations. Furthermore the memorial overlooks the fact that these negotiations are being conducted under the seal of the solemn Declaration of Purpose entered into by the two Churches to achieve organic unity. Indeed they are but one small effort to get somewhere with the overtures which we of the Anglican Communion have been making for nearly sixty years. We offered to negotiate for unity on the basis of the Bible, the Creeds, the two Sacraments and the Historic Episcopate; but we seem never to have had courage enough to discover how the promise of this Quadrilateral could be made good. In 1920 the Lambeth Conference issued a magnificent "Appeal to All Christian People." When it came to implementing it we drew back. The Conference of 1930 did, it is true, approve the South India Plan but with reservations which make it very difficult to apply in America. There still remained the unbridged gap between a ministry ordained by bishops and one ordained by presbytery and congregation. These joint ordination proposals constitute one step towards bridging that gap. But they are only one step. They are not to be treated in isolation. They are interim arrangements. When, as is promised, the two Commissions publish the "Sketch" of the United Church towards which we are working, that will be clear. Interim arrangements but nevertheless one step towards making good our own offers.

And then in regard to that other matter, the ten years of prayer, we would like to ask what these brethren of ours have been doing. Annually the whole Christian world has been called to pray for unity. We pray for it whenever we celebrate the Holy Communion. So do all Christian Churches. We pray for it at the great conferences, at conventions and convocations and retreats and federation meetings. But no prayer is ever answered unless he who prays cooperates with God. Prayer will not save us from indigestion if we overeat. Prayer will not bring us nearer Church unity unless we are willing to study, confer and plan. We ought to be ashamed of ourselves if we cannot do that with sanity and good temper. How can we expect the statesmen of the world to bring unity among nations after the war if Christian people cannot at least confer sanely and sensibly about their own unity during the war or at any other time? Do we not all believe that the unity of the Church is the foundation of the unity of the nations?

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Remember Oklahoma?

IT WAS the home of Will Rogers, the genial American humorist. That's where Cimarron County is located. You remember the picture "Cimarron" and how you thrilled at the covered wagons. It's the state of Choctaws, Osages, Chickasaws. It's the second oil producing state in the union, the leader in zinc and asphalt. It's a state of vast plains and of rugged mountains. Only a little more than one per cent of its two and a quarter million people are foreign born. A great state, a typical American state.

Is it? It was in Oklahoma City that five homes were raided and ransacked, a bookstore cleaned out, eighteen persons arrested and held incommunicado, then bail set at \$100,000 (later reduced to \$20,000), convictions obtained and sentences of 10 years in prison and a fine of \$5,000 have been imposed. For what? For offering for sale literature that was easily obtainable at the larger libraries of the state and for belonging to a political party. The law under which this was done was passed in 1919 and has not been invoked since the year of its enactment. Only three people have ever been prosecuted under it, in two cases both of which were won by the defense on appeal to higher courts. The present cases are also being appealed. A committee, which includes Mr. Leonard W. Mayo, formerly an instructor at the General Theological Seminary and now Dean of the School of Applied Social Science at Western Reserve University, Miss Helen Hall, director of Henry Street Settlement, Leland Foster Woods and other nationally known figures, is writing the governor of the state to intervene and end the trials.

"I believe there are more instances of the abridgement of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations." This is James Madison speaking. It was before the Virginia convention for the adoption of the Constitution in 1788.

The committee writing the governor say they "want it clearly understood that in appealing to you, no agreement on our part with the opinions of the accused" is implied, but they express anxiety "to see that no violation is done to the principle of freedom of opinion and discussion."

Is this America? What is this war about?

* * *

Development

Development consists not in outgrowing the Faith but in increasingly realizing its full implications and applying them to the whole of life. It is not a case of outgrowing it, but growing up to it.

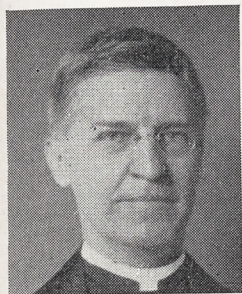
THE REV. W. H. DUNPHY,
1929 Church Congress.

THE WITNESS — February 5, 1942

My Duty As a Peacemaker

by **Theodore R. Ludlow**

*Suffragan Bishop of the
Diocese of Newark*



THE reader may protest the title as unfitting in view of the immediate and tremendous need for an intensive war effort. The need for that effort is here taken for granted. We believe, how-

ever, that our arm will be strengthened and our hearts shielded from bitterness, if we visualize what we are fighting for. The title has been deliberately made personal,—“my duty”. We live in a democracy and have the personal privilege and duty of contributing to public opinion. What is here pre-

sented is an attempt to discharge that personal responsibility in the hope and belief that it will later be corrected and complemented by the expressed convictions of other Christian citizens.

When our Lord uses the word “peace” it has both an internal and an external aspect and each one is essential to the other in producing what He calls peace. The internal aspect demands an effort to coordinate our wills with God’s will in our daily living. The external aspect requires a conscious effort to achieve a common family relationship with all of our fellow men. These two forms of effort are inseparable and together constitute peacemaking in the sense in which our Lord uses the term when He says: “Blessed are the peacemakers: for they shall be called the children of God.”

To a Christian, peace is neither an absence of war nor the existence of an untroubled personal life. Rather is it the internal by-product of an honest effort to follow God’s will personally and to achieve family relationships socially. The Christian may know God’s peace in the midst of the turmoil of war but only if he is consciously striving to be a peacemaker in the two fields of effort which our Lord included in His use of the word.

We must begin our peacemaking with an honest examination of our own inner relationships to God and to our fellow men. Whether our relationship to God is right or not is a secret inner matter known only to the individual conscience, but its quality is expressed by our attitude toward our neighbors. Since the last World War that attitude has degenerated. There has been an effort to minimize our social responsibility and to regard

personal blamelessness as a fulfillment of God’s demand for righteousness. Out of this attitude there have arisen divisiveness, isolationism, and nationalism. Now we are being forced to realize that if we do not take care of our neighbors, our neighbors will take care of us by means of cynicism, economic chaos and war. Our first step toward peacemaking, therefore, must be a sincere act of repentance in which we admit our selfishness and change our point of view so as to recognize that as Christians we have a responsibility for the welfare of our fellow workers throughout the world.

Many causes are alleged for the present breakdown of human cooperation: a vengeful treaty, absence of any real desire for peace, the desertion of world responsibility by the United States, among others. Basically, however, the world disintegrated because there existed no sense of obligation beyond myself and my kind. At the close of the last war, the participants made a bold attempt to organize the world on the basis of recognizing that power is accompanied with the responsibility of using it for the good of all those affected by it. Historically, the Versailles Treaty was a step forward in world relationships, but practically it failed because it anticipated world opinion and provided no sensible way of amending its terms when conditions changed. The existing provisions were therefore interpreted away by national selfishness. The League of Nations failed because the nations of the world had no common ethos, no binding principle commonly accepted by all. The individual nations, recognizing no common moral obligation, took every measure which would make secure their own point of view without regard to its effect upon others. Moral particularism gradually produced political and economic disintegration.

The hungry and unemployed people in every nation who were the victims of this selfish policy milled around restlessly and angrily seeking relief. Selfish nationalism was merely the outward expression of current individual selfishness springing from insecurity. Our own country was deeply infected with it. This sense of economic insecurity

ity was increased by the depersonalizing of the individual through mass industry. We provided man with political freedom but depreciated its value by divorcing it from economic freedom. Man could exercise control over his government but not over his job. We gave man a right to vote provided he could by his own efforts manage to live long enough to exercise that right. There is little hope for maintaining even political democracy where people feel there is no connection between the right to vote and the right to work. The inevitable result has been the formation of pressure groups primarily concerned with the means of livelihood for that particular group and with little reference to the good of the people as a whole.

NAZISM and Fascism are merely extensions of these pressure groups. Being particularistic groups they are doomed to ultimate defeat because they are unwilling and unable to create common values. They are, however, able to win converts and to wreak havoc because of their promise of economic security. That promise is frankly based upon aggression and deliberate preparation for seizing by force what is wanted. The time of preparation is a time of employment but it is no more a permanent solution of the problem of unemployment than engaging men to clear away a snow fall.

The only way we shall be able to overcome this particularistic tendency is to show men the desirability and the possibility of working out together a common world-wide welfare. As never before in history, man's productive capacity is sufficient to enable all mankind to live with a decent standard of living if the resources of the world are held in trusteeship by all for all. We must awaken to the fact that a policy of tariffs for control or for securing national self-sufficiency is not merely renouncing trade for one's self but depriving less fortunately located countries of the necessities of life. Resources are not so geographically distributed as to permit of any such policy.

Neither can man find economic security by fleeing to the frontiers today. They do not exist. Man's inventions have abolished them. He must work out his problem where he is. Therefore, economic, racial, migratory or other artificial barriers must be removed because the present population of the world cannot possibly maintain itself on local agriculture or local industry alone. There must be access by all to the means of livelihood, for security of employment is the first necessity of the world today. The dignity of manhood will not be restored until that manhood has given back to it a sense of worth in the scheme of living. No amount of talk about freedom will make any im-

pression upon a mind frozen with the fear of economic insecurity. The connection between unemployment and war is very real. Seven million unemployed brought Hitler to power and economic insecurity in other lands gave his fiendishly clever propaganda bureau a chance to drive in divisive wedges of suspicion.

Some people are greatly alarmed by the term "planned economy." We need to realize that it does not interfere with our freedom but organizes it so that it may be secure in the future. If people are afraid that some regulated system means regimentation and the death of freedom, what they need to realize is that freedom will certainly die if it is left face to face with economic insecurity.

In the process of providing for a world-wide planned economy, it will be necessary for us to redefine some old terms or at least to recognize that they have a different content from what they used to have. Liberty will no longer imply simply freedom from interference, but will rather indicate freedom of opportunity. Equality will no longer mean simply the right to cast a vote or to be protected by a court of law, but it will mean real abolition of all discrimination by reason of race, class, or religious belief. Fraternity will no longer mean simply recognition of the existence of fellow citizens, but the acceptance of a common responsibility for the well being of all. Let us not be deceived by the specious argument that collective responsibility means sacrificing our lives for other nations and people. We are doing that now whether we planned it so or not. Collective responsibility will mean sacrificing some of our profits and privileges for the promotion of a common welfare in which we ourselves will eventually share.

IF THE foregoing seems to be somewhat intangible and in the realm of speculation rather than that of practical institutional means for accomplishing desired results, we need to realize that our first essential is the creation of a sense of common fellowship and responsibility. If we can create that feeling we can then go on to specific institutions for discharging that responsibility. It would be unwise for us at this time to commit ourselves to institutional forms which might prove impracticable by the time the opportunity for their application arose.

Mankind will not be able to establish any kind of a practical world order until it frankly accepts the fact that God and not man is the Master of human destiny. It is the duty and privilege of the Christian Church to arouse mankind to this fact. We do not mean to imply that the Church is to act as if it were some kind of an international moral

policeman, but rather that it is to be the revealing source of the purpose of God and a demonstration of the possibility of achieving that purpose through human fellowship. It is only when we have demonstrated the possibility of brotherhood based upon a sense of common Fatherhood that we will be able to create an international ethos in which men will recognize their common responsibility.

If it be objected that the Church is unfit to accomplish this responsibility by reason of its lack of unity, its pettiness, its materialism, it may be pointed out that unhappily that has always been the lot of the Church. The weakness of the Church is not a new phenomenon. But Church history also teaches us that God can and does use the weak things of earth to accomplish His own purposes. The task now confronting it is no worse and no harder than tasks which it has faced in previous centuries. The Church's life does not depend upon victory in war. It depends upon the will of God. If we are not willing to cooperate with Him, He will find others who will.

This being the function and opportunity of the Christian Church, that duty must not be blocked, by insistence upon any lesser loyalties. In time of danger it is a great temptation to occupy our minds with the customs and formalities in the hope that much business on our part may somehow ensure our security. Christ was and is a

revolutionary. He is bent upon working His purpose out in spite of our barriers and distinctions. This is no time for sectarian niceties or ecclesiastical partisanship. A greater Church lies ahead because of the need of the world. God will build it with or without our help. Rise up and build.

This building will cost us much in the way of leadership, material goods, thought and prayer. Our present duty to the Church does not call for sacrifice of life and limb, but it does call for sacrifice of profits, of luxuries, of conventional forms and "established" ideas. A small fraction of the sacrifices now demanded if they had been assumed ten years ago might have averted unemployment, provided better housing, better food, better opportunities for wholesome life without the horrors of war. As Christians we dare not fall short of the sacrifices of our fellow citizens.

My duty as a peacemaker is to accustom my mind and my will to a continuing responsibility for the welfare of my fellow men throughout the world. I must work for the creation of such institutions and ways of life as shall bring not merely equal rights to all but equal opportunities for exercising those rights. I must sacrifice for the furthering of all enterprises that make for unity, cooperation and a sense of family relationship and responsibility among all men. Living and sacrificing for this purpose, I shall know peace even in the midst of war.

Administering Foreign Missions

by James Thayer Addison

Vice-President of the
National Council

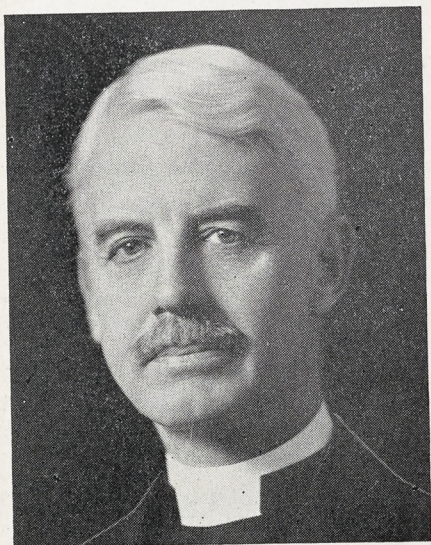
THOSE of us who are responsible for the executive work of the department of foreign missions may have difficulties, problems, and doubts; drudgery is occasionally our portion; but

the one thing we never suffer from is boredom. For the foreign field and its business offer an endless supply of variety and humanity. No two days are quite alike, and each brings its own quota of tasks and opportunities, large or

small, simple and routine or novel and stimulating.

There would be enough variety and humanity if we had to deal only with the sixteen missionary bishops whom we serve. Within that small group itself there is more diversity of talent and disposition than you would suppose. But to their number must be added all the hundreds of other missionaries abroad, male and female, young and old, from whom we hear much less often than from the bishops, but any one of whom may appear either in our correspondence or on our doorstep at any moment. Still another group is made up of all the missionaries now living in the United States, some on furlough, some reluctantly exiled

The article by Mr. Addison was written prior to America's entrance into the war. He asks that we run this footnote, "otherwise it might seem rather neglectful of an important event."



from their posts because of war conditions. These, of course, are now more numerous than ever, and depending on their domiciles and employment, are scattered all over the country. Yet even now the enumeration is not ended because the department not only faces outward to deal with the field abroad; it has also to face inward to deal with workers and givers here at home. This side of the enterprise, it is true, is chiefly in charge of the department of promotion whose vigor and originality we admire and with which we are happy to cooperate. But our department, too, has to give information to enquirers, to correspond with donors, and to assist in the profitable use of speakers.

A special group here at the home base is made up of future missionaries, for dealing with candidates and prospects for appointment to the field is a continuous and vital phase of our work. And to finish the list, though not to exhaust it, there are all those activities which come under the head of cooperation with other Christian bodies, like the Foreign Missions Conference and its numerous committees and sub-committees.

If such a partial catalogue makes clear the variety of the work, its close touch with humanity is equally evident. Even the items of daily routine which sound tiresome in a list are only the appearance on paper of some human problem or human need. Behind every administrative task or duty it is not hard to see living men and women, sometimes in happiness, sometimes in sorrow, yet nearly always active and faithful in a great cause. That cause needs a big central machine to help it run; but the test of the machine is the readiness, efficiency, and flexible sympathy with which it serves the workers at the front. At a pinch they could get along without us; but without them we should look merely ridiculous.

PERHAPS a few examples of human variety will illustrate both the function of the department and the daily life of its secretaries. In actual experience small affairs are continually interwoven with large; so we may let them intermingle here.

Here is a letter from the leader of an adult class which intends to specialize on all the foreign missions of the Church. All she wants is full information about all of them, with a complete list of missionaries. Here is a telephone from a young lady who wants to know immediately how many members of the Anglican Church are to be found in India. Fortunately for her at least one of us rather likes statistics. Here is a message from a member of the appointments committee saying he is doubtful about the candidate whose papers of commendation have just reached him. Perhaps we

had better get the committee together for discussion. Now comes a call from a woman missionary to China who wants to return. We should think less of her, perhaps, if verdicts from her bishop and from the state department were accepted as final. Next arrives a cable from Hankow telling of the death of an old and valued worker. We learn later that his wife will steadfastly carry on in his place, remote and difficult though the station may be. An air-mail letter from Puerto Rico presents the "askings" for the Budget of 1942. The Bishop of North Kwanto joins the Presiding Bishop, the executive secretary, and the treasurer for a long conference about conditions in Japan and the present duties and future destiny of the missionaries who once were there.

Today there is a meeting of the interdenominational committee on East Asia where board secretaries pool their information and discuss common problems. It is also the day when we are reminded that the Bishop of Panama still needs those two new men authorized last winter and not yet found. The expanding defense work makes the call pressing. The latest pile of mail includes a statement from our medical examiner as to the physical condition of a recently arrived missionary. We are disappointed that it is not more encouraging. But now appears a long awaited cable telling us that the Bishop of Liberia and three fellow workers have crossed that dangerous bit of Atlantic and are now safe in harbor. A stenographer then telephones a reminder that the committee on revising the pay tables and pensions is about to meet, and a memorandum shortly appears from the department of promotion asking for an editorial for the next issue of *Forth*. Could we find scholarship aid for a young Chinese girl at one of the junior colleges of New England, writes a distant correspondent. Is there any legacy available that would help complete the parish house in a leading Alaskan town, enquire the suffragan and one of his priests.

But the week has now come when the National Council assembles, and all the material for action must be in proper form. It may be no more than little departmental resolutions giving \$75 for scholarship aid to a teacher on furlough or granting some bishop permission to take a few hundred dollars out of one pigeonhole and put it in another. On the other hand the business before us may be the report of a long survey of the District of Honolulu involving past history, present conditions, and future policy on a large scale. Or perhaps it may be the formulation of new methods for finding and appointing missionaries. Or again, our interest may be centered upon hearing a story of achievements or of needs from some leader

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direct from abroad or listening to a report of the valuable new committee on cooperation with the Church of England in the mission field.

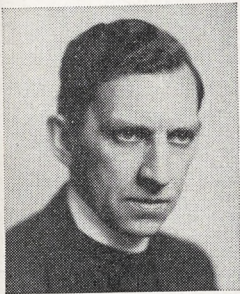
Whatever the day's work, there is always the sense of direct contact with a vital and growing organism, with the ongoing life of an expanding Church. That is why a share in the department of foreign missions is an experience that both satisfies and stimulates. And to have as friends and associates the missionaries of our Church is an inspiration and an honor.

Talking It Over

By

WILLIAM B. SPOFFORD

IT IS always nice to hear from my friend, William E. Sweet, even when he is taking me over the hurdles, (see *Backfire* this week). When the synod of the province of New York and New Jersey met last fall there was an address by the Rev. S. Arthur Devan, a member of the United States commission on army and navy chaplains. He declared that if he had to characterize the men in the armed forces with one word it would be "confusion." But, he said, the morale is high because the men are good sports. That is, they were drafted so they went, but without knowing what the war is all about. He also made another statement: "We will defeat the Nazis but that does not necessarily mean that we will defeat fascism." He did not elaborate, but I took it to mean that fascism is not limited to one country, or to one group of countries, and that conceivably we might establish fascism at home in our effort to defeat it abroad. Governor Sweet says, quite correctly, that morale must be maintained if an army is to be effective. I contend that high morale is not built on sodapop, chorus girls and an exhibit of the big-mouth of Joe E. Brown. Soldiers should be educated on what the shooting's all about. We're out to lick fascism. We're out to create a world of justice and brotherhood . . . one that can give us a durable peace. Therefore I would maintain that these young men, many of whom will give up their lives in this struggle, not only have a right to hear the issues discussed by the most competent people they can find, but also that they will not be effective soldiers if they don't. I do not know all of the "twelve or fifteen pacifist preachers" in Denver



that Governor Sweet mentions. But I do know one of them—Dean Paul Roberts—have known him intimately for thirty years. Certainly it is absurd for Governor Sweet, Colonel Duncan, or anyone else to suggest that a soldier could be anything but benefited by listening to him Sunday after Sunday. And, just to keep the record straight, I'm no pacifist.

WALTER KERR, correspondent for the New York Tribune in Russia, wrote a piece a couple of weeks ago about the commissar system used by the Red Army. These men "attend to the morale of the Russian troops by encouraging political education." These non-military officers, according to Kerr, are teachers who sit down with the soldiers in group discussions and instruct them in what fascism is; what the Soviet system is; what imperialism is; what sort of a world it is we should have once victory is won. Not only do these commissars teach the men but, to quote; "They are under fire with the troops, encouraging them individually and collectively, and preparing every man mentally with collective instruction after the battle." The writer says further, "The very thought of a commissar is anathema to most of the officers of other armies, yet the system certainly is worth serious study, if for no other reason than the fact that one of the most powerful armies in the world today has the commissar as an integral part." Most of us, too, would admit that the Chinese have done an effective job in resisting aggression. They also, instead of discouraging frank and open discussion of all political and economic questions, encourage it. And why not, if

THE SANCTUARY

Conducted by John W. Suter Jr.

FOR MISSIONARIES

LOVING FATHER, we would remember before thee all men and women who are devoting their lives to making known in far lands the good news of the Gospel; all who are trying to work the works of Christ by caring for the sick and afflicted, relieving the distressed and bringing light to them that are in darkness: all those in isolated districts, those separated from their homes and friends, those in danger of body and soul: help us to use every opportunity of being fellow workers with them and grant to us the vision of Christ's will as one throughout the world, so that we may realize that every nation has its particular contribution to make to the whole Body of Christ.

Found in "When Two or Three,"
published by St. Martin's Review,
London.

you are convinced of the soundness of your own position? The Chinese even went so far as to put Japanese prisoners in classes for instruction and then invited them to return to their own lines. The Japanese high command put a stop to that. They couldn't afford to have Japanese soldiers who knew what this war is all about. Neither can the German high command, and I'll bet four lumps of sugar that they are not allowing any of their soldiers, captured by the Russians, to return to the German ranks.

So what precisely is it, Governor Sweet, that we are unwilling to have our soldiers know as we wage a war for the four freedoms . . . freedom of speech, freedom of assembly, freedom of the press and . . . remember Governor? . . . freedom of religion.

* * *

Honest Man

An old farmer down East attended a seminar. . . "What is your conception of God?" asked the professor. "Waal," replied the honest old man, "my idea of God is a kind of big oblong blur."

BISHOP GEORGE CRAIG STEWART,
1929 Church Congress.

WHAT'S THE IDEA?

HERE'S THE WAY the young people's group of one parish built up a better attendance "Our young people's group were irregular in their attendance. We wanted to stress the idea of the whole group, and that every one counted as a member of the whole. The method invented was simple: We found that there were just 42 boys and girls on our roll. A mimeograph stencil was cut with these names in a compact column at the extreme left-hand margin. (There are almost 60 spaces on an 11 inch letter sheet.) We ran off about a hundred of these, on the parish letterhead. This supply was kept handy in the room where we met. Each meeting the roll was called from one of these mimeographed sheets, but only those absent were marked. Immediately after the meeting the secretary, or one specially appointed, made duplicate lists of the checked absentees, for as many as were absent. Then on each was written a personal note, what happened at the meeting, etc. For one specially difficult case we all signed the letter and put on sentences of our own. He came next week. Envelopes all ready with 2c stamps are at hand, and the letters are mailed on the way home from the meeting, so that the absentees get them on Monday. The cost was not great, and it certainly got the crowd coming more regularly. Once set up, it worked without any trouble. We used it for about three months. The slogan was, Let's all be present next Sunday."

KNOW YOUR CLASSICS

By
VIDA D. SCUDDER

"THE Rule of St. Benedict may fitly find a place in any collection of classics." So states a recent edition. . . . Yes, but in our collection? Does it connote experience? Anyway, it was one of the first titles mentioned by two people I asked for a list, one of them a Bishop! At least, this "little Rule" of the early sixth century, written as St. Benedict modestly says "for beginners" has furnished a framework in which spiritual experience has flourished, for the monastic life has borne mighty witness to a supernatural ideal. By the eighth century, the Benedictine Rule had virtually superseded all others. Hosts of "eremites," seeking for God, had run away from men. Of many disorderly monks, Benedict said bitterly: "Whatever they dream of or choose, that they call holy," others, still worse, he condemns as "Girovagi," plain vagrants. He changed all that, he gathered his sons into an ordered community. His Rule is no personal Confession, it is a social document. He ignored motives, operative then as now, seeking profit or power, to plan a society controlled by the Ten Commandments and the carefully analyzed Christian virtues. Subject to human frailties, the thing worked. Worked for centuries.

The first point to note is the leading place given in the Rule to worship; it is a difficult proportion. Yet we realize increasingly that unless we take more time to open our souls Godward, we shall make shipwreck. Nor were Benedict's monks to be contemplative; not ecstatic vision but quickened will was the goal of their long Offices. He had the practical common sense marking the Roman world; "idleness is the enemy of the soul" was his watchword. His monks were farmers, artisans, and later scholars; his monasteries were oases of peace in the medieval world. Democracy obtained in them: "Let not the freeborn be put before the serf-born." True, he was of his age; his Abbot was an autocrat, and it is interesting to learn that the Constitution has been changed so that his Councils of monks have now the right of veto. But his one desire was to find a Way of corporate life which should follow the law of Christ without reserve. The monastic pattern, despite enduring values, has become stereotyped as time has passed, but the Founder's flexible mind might have welcomed other heirs to his tradition. He might rejoice in a surprising book just come from England, called "Community," which describes no less than sixty groups, varied in type, moved by the same desire. And the leaders of these groups, pioneers as he was, might profit by studying his Rule.

Acland Addresses Parliament

*Author of Amendment to Malvern
Manifesto Calls for a New Order*

By W. B. Spofford Jr.

★ Declaring that the present economic system is "in diametric opposition to the teachings of Christ," Sir Richard Acland, Member of Parliament who is now serving with the British forces, called upon English leaders to repudiate it, in a speech recently made in the House of Commons. Sir Richard is a leading layman of the Church of England who went into politics motivated by a Christian idealism and who was chiefly responsible for the amendment to the Malvern Manifesto which bears his name. The speech was very briefly reported in the English press and not at all in America.

"Those who move with the great forces of the world can win wars and conclude lasting peace. Those who do not, cannot," he told his fellow-members of Parliament. "I see today not only failure to move with the great forces of the world, but a positive desire to struggle against them. What is really happening in the world today? The battle between Nazi Germany and Soviet Russia; yes. The battle between Nazi Germany and democratic Britain; yes. But there is something bigger than that. This struggle is the result of a process that has been going on for many years now, namely the complete breakdown of the existing order. The order that is breaking down is the order that has been openly and avowedly based on the assumption that we could create a prosperous and harmonious world by setting each man to pursue his own individual self-interest. That system, by a series of fortunate accidents, served us well enough for 150 years, or, if you like, for 300 years. Of course, it was at all times in diametric opposition to the teachings of Jesus Christ. He said that material wealth could not be the end and goal of human endeavor. This system said that it was. He said, 'Thou shalt love thy neighbor as thyself.' We say, 'Look after your own interests.' There was a clash of diametrical opposites, and today that system is breaking down. At this time we are working under a kind of mongrel system. It may be described either as public control of private ownership, or, I think more appropriately, as private ownership exercised over the

public control. If this system showed by the spirit of those who are directing it, and by their administration in detail, that it was being used as something we are passing through to attain something new, it might be all very well. But both the spirit of those who are mainly in control of the system and, the details of its application, show that we are all the time dragging back to the old, and that way lies failure either in prolonging war or in peace. Every effort which the government makes to create order and justice out of chaos and inequality stops just short of the point at which it would be necessary to say goodbye to the old order which is breaking down."

Sir Richard then challenged departments of the government to explain why there was an acute shortage of foodstuffs, houses, supplies to the armed forces, and himself declared that one report after another, all being "turned down flat by the heads of departments" show clearly that the problems facing the British Commonwealth "cannot be solved unless they are taken completely out of the realm of profit and loss." Himself a soldier, the speaker said: "While tens of thousands of Russians are dying in our cause, and any one of us or all of us may be called upon to face death before another session of this Parliament is opened, you will not break with the sacred principles of private property."

He said that he knew he was speaking for vast numbers in the armed forces as well as for workers in factories when he declared that they were willing to make any sacrifice to win the war. "But is it too great a shock to the members of this House to hear, quite bluntly, definitely and certainly, that, after these sacrifices have been made, this country is going to be ours and not someone else's."

He pictured England as a country divided between "We" and "They." "We" are the great masses, more or less unwanted, called out to act as heroes when we're needed, and then pushed back to where we belong, as we were last time. "They" are a little group, living a rather different life from what we live, somehow always succeeding in striking it lucky, and with a fair probability that, when the

soldier is back on the unemployment queue and the Spitfire pilot is selling vacuum cleaners, 'They' will be somehow comfortably running the country from behind the scenes."

But he stated that there was a vast difference between this war and the last one. "In the last war," he said, "we talked of a new world, but each man in his heart was deeply anxious to get back to just the same little world that he knew before. In this war there is a positive and passionate longing on the part of the overwhelming majority of the people not to go back to the miserable world which they knew in 1939. We want to move on to new ways of living, where the motive of service will transcend the motive of individual gain. Even the *Times* admits that this is true, though very few of its readers understand what are the conditions which must be fulfilled in order that they may be possible. The conditions are dead simple. We can work in a new way, both for the war and for the reconstruction afterwards. We can work in order to serve, without thinking first and foremost of our own interests, only if the

(Continued on page 17)

The Churches Too

★ What Sir Richard Acland means when he declares in Parliament that the ideas he expresses "are spreading rapidly in the churches" is graphically set forth in the Report of the Commission of the Churches, to be published serially in *THE WITNESS* during Lent. The chairman was the Archbishop of York, with official representatives of all of the Churches of England, except the Roman Church, serving on the commission. It is our hope that large numbers of parishes throughout the country will organize classes to study this report during Lent. For them the cost of *THE WITNESS* in bundles is but 5c a copy, payable during Easter Week. For those unable to join a class we offer a special introductory subscription whereby they will receive *THE WITNESS* for twenty weeks for one dollar. Since the first installment is to be in the number for February 12th it is necessary for all orders to be in our hands not later than the 9th. Wire if necessary. Act at once.

Brief News Notes of Other Churches

*Fulton Sheen Continues Campaign
Against Aid to the Soviet Union*

*Reported by
W. B. Spofford Jr.*

Catholics Oppose Aid

★ Monsignor Fulton J. Sheen, number one propagandist of the Roman Catholic Church, continues his campaign opposing aid to the Soviet Union. Speaking in Saratoga Springs on January 12th he stated that "We should condition our aid to Russia by telling Soviet authorities that 'We shall aid you if your government will give political, civil and religious liberty to your subjects'." Meanwhile Anna Louise Stong, daughter of a Congregational minister who is an authority on the Soviet Union, declares that all the rumpus being raised by Catholics on the subject of religious freedom is because they want to move into Russia and take over the vast properties of the Russian Orthodox Church. Addressing the same audience a week later, Monsignor Edward J. Maginn, vicar-general of the Roman diocese of Albany, stated that "Catholicism is the only true religion" and that this principle governed the Church's relationship with all non-Catholics.

Week Day Education

★ The report of a survey of the board of education presented at a meeting of the Interfaith committee of Greater New York held January 19, stated that 101,633 children were being excused early from public schools for religious education at their own church at the end of four months' time. Walter Howlett, secretary of the committee, said "this represented 40 per cent of the children enrolled in the third, fourth, fifth, and sixth grades." These figures, for all three faiths, represent a preponderance of Catholic children, about 12,000 Protestant children, and a much smaller number of Jewish children.

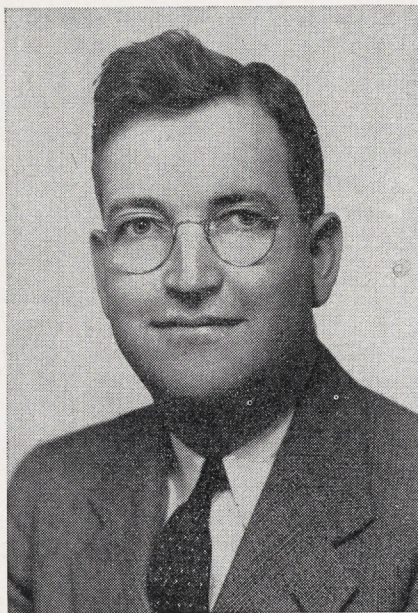
New Source of Revenge

★ The idea of a "God's Acre," land, the produce of which is sold for the use of the Church, has been reported a successful and growing project among the rural parishes of the Disciples of Christ in Iowa. For example, at Bethel Grove, \$1,000 was realized through the sale of products "consecrated to the Lord." This in-

cluded 20 acres of corn, two acres of beans, a hog, a lamb, and some poultry. In Pleasantville, 26 farmers dedicated 23 acres of corn, netting the church over \$700.

State-Wide Convocation

★ A state-wide pastors' convocation was held in Syracuse, New York, last week-end under the auspices of the



One of the most effective pieces of social service work being done is that directed by the Rev. Cameron Hall, the executive secretary of the work for the Presbyterian Church.

state council, Syracuse council of churches and the University of Syracuse. Speakers included Albert W. Palmer of Chicago Theological Seminary, Oscar Olson, pastor of the Epworth-Euclid Methodist church of Cleveland, and F. Ernest Johnson of the Federal Council.

Professor Holt Dies

★ The Rev. Arthur E. Holt, head of the department of social ethics of the Chicago University Divinity School, and a professor in the Chicago Seminary died in Chicago at his desk, January 13. He was 65 years old. Until his appointment to a professorship in 1924, he was national secretary of social education for the Congregational Churches.

Million Dollar Campaign

★ A nation-wide campaign for \$1,000,000 for immediate war work has been launched by the Presbyterian Church in the United States. In about 100 cities a seven-weeks' series of all-day rallies are being held under the auspices of the United World Emergency Fund of the Church and local communities. The million dollar total authorized by the General Council, is \$250,000 larger than the amount sought before the war was declared. It was felt that the situation was urgent, that the multiplied needs in the field of work with the soldiers and sailors and in defense areas required larger sums.

Civil Liberties Violated

★ The attacks on Jehovah's Witnesses during the past year constitutes the largest category of violations of civil liberties in the nation, according to a report of the American Civil Liberties Union. The right of the members of this sect to distribute religious literature has been upheld by the Supreme Court, but they continue to be attacked in this connection in a number of states. The Civil Liberties Union makes no mention of assistance provided by the churches or other organizations to the Witnesses in the maintenance of their civil rights.

Attack Rosenberg Plan

★ Criticism of the Rosenberg plan for a national church in Germany has been strong in New York City. Presbyterian Henry Sloane Coffin called it "a cunningly devised plan to end the Christian church, to get possession of its property, and to transform its long-cherished rites into nationalistic customs." Methodist Ralph Sockman said it seemed "almost too absurd to be taken seriously. . . . It is further proof that Hitler is verging towards reckless fanaticism." Frederick Knubel of the United Lutheran Church noted that "it still remains a question how far these theories are being supported by the people in Germany. I believe that many in Germany are holding to the Church."

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Nominations in Long Island

★ There have been many smoke-filled rooms in recent months as Long Island Churchmen met to discuss the election of a successor to Bishop Stires as diocesan, scheduled for February 10th. The result of one group's deliberations is a letter to all delegates recommending three men for the office: the Rev. Arthur B. Kinsolving II, rector of Calvary Church, Pittsburgh; the Rev. Donald B. Aldrich, rector of the Ascension, New York; the Rev. Dudley S. Stark, rector of St. Chrysostom's, Chicago. The last two are WITNESS editors. The letter merely states that "Long Island is one of the five leading dioceses of the United States, as such, it should have the ablest leadership to be found among the clergy in the entire Church. The times in which we live call for it.—Each of the three men will, in our judgment, make such a bishop." The letter is signed by five leading laymen: Stephen Cal-

of New York's Cathedral of St. John the Divine. The Suffragan Bishop of the diocese is Bishop John I. B. Larned, and it is understood that he will receive considerable support for the office of diocesan. So it all looks as though the diocese of Long Island would have quite a time when they meet on Tuesday next.

It's the Last Call

★ Please read the back page. We all know what we are fighting a war *against*: but what are we fighting a war *for*. Here's the answer to that by an official, interdenominational commission of England, and if we really mean business about Christianity we've just got to bite into this report. What say about that back page?—but hurry.

New Vestry In New York

★ About a year ago it was announced that the Church of the Incarnation, New York, would close. Financial resources were to be turned over to the chapel work on the east side. Women of the parish didn't like the idea: result, on January 26th an entirely new vestry was elected, women by a two to one vote at the parish meeting (attended by about seventy-five) won the franchise, and the Incarnation is to remain open. Robert Kelly Prentice is the new senior warden and Charles N. Kent the junior warden. The parish is at present without a rector, with the Rev. Frederick Golden Howes, formerly an assistant to the Rev. John Gass, in charge.

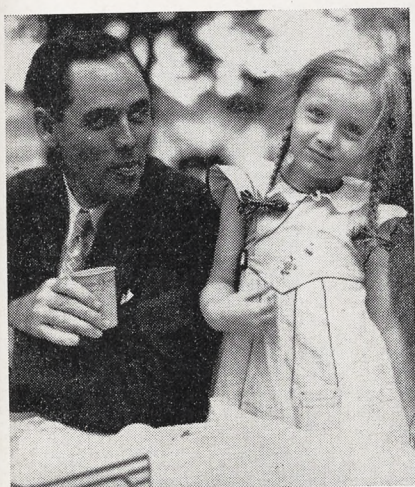
Bishop Mann On War

★ Bishop Mann of Pittsburgh told the 77th annual convention of the diocese, meeting on January 27th, that America is in the war with a clear conscience. "We will not hate our enemies," he said, "however sternly we oppose their policies. We will remember that they too are God's children. We will confess our own sins of selfishness and greed and careless indifference to the welfare of other nations in the past, and when the war is over we will strive, please God, with the help of other nations of good will, to establish a peace

which shall endure because it is based upon justice and good will alike to victors and vanquished." . . . "We will have no hymns of hate in our service of worship, we will control our speech, we will indulge in no reckless abuse of other nations in



The latest Bishop to resign is Bishop Thomas Jenkins of Nevada, who has served this missionary district since 1929. He is in his seventieth year but is still able to build churches with his own hammer and saw. The resignation will be acted upon this week since the House of Bishops is now meeting in Florida.



Rector William R. Moody of Christ Church, Baltimore, takes on a little food with shy daughter, Cordie Lee.

laghan and Edward A. Richards, both former judges; Frank ("Mustard") Gulden, William F. Leggo, president of the diocesan Brotherhood of St. Andrew, and Hunter L. Delatour. It is also reported that the Anglo-Catholic group in the diocese has sent a letter to delegates urging them to vote for Dean James P. DeWolfe

our sermons or in our talk, we will pray for our enemies as well as our friends. We will strive on our part toward the creation of a spirit and a morale in the American people which, when the war is over, will make us as a nation morally fit to take our important place in the creation of the peace. And may God be with us as He was with our fathers." Bishop Mann, in his address, asked for generous support for missions and for the work of the chaplains in the armed forces.

Louisiana Convention

★ Major changes in the diocesan organization were made at the 104th annual convention of the diocese of Louisiana, held at Christ Church Cathedral, New Orleans, January 20-22. A new constitution was passed for final reading in 1943, and a new set of Canons, designed to bring the internal organization into line with modern efficient business practice, were passed. The new Canons pro-

vide for a Bishop and Council, an elective committee of 16, 4 from each of the archdeaconries, to act as executive committee of the diocese, taking over the functions of several former committees; and the creation of a board of trustees, separate from the finance committee, to assume responsibility over the endowments and trust funds. It was also decided to change the Children's Home for Girls, an institutional orphanage, into a child welfare and home finding organization, according to recognized improvements in the science of child welfare.

Kinsolving Stays On

★ The Rev. Arthur B. Kinsolving, rector of St. Paul's, Baltimore, resigned recently, effective February 1st, after a rectorship of many years in this down-town parish. It was announced on January 29th however that inasmuch as the vestry has not yet secured a successor that Rector Kinsolving has agreed to continue in office until June 1st.

Church Pension Fund

★ The Church Pension Fund reported on January 27 that present assets now amount to approximately \$35,500,000, and that the Fund is paying pensions at the rate of \$1,375,000 annually. The Church Life Insurance Corporation, wholly-owned subsidiary, reported assets of \$6,685,000 with a surplus of \$950,000. Church Properties Fire Insurance Corporation also reported satisfactory earnings from underwriting and investments.

Furnishings Dedicated

★ Pictured on the cover is the new altar recently dedicated at Emmanuel Church, Cleveland, where the Rev. Andrew S. Gill is rector. Bishop Beverley Tucker declared at the dedication that "We can make no greater contribution to the re-establishment of the Church to its rightful place in our country than through the advancement of public worship. It meets the needs of the people, and

through public worship we achieve power to redeem the world from its chaos and confusion." The new altar and other furnishings, including dossal, sedalia, bishop's chair, communion rail, credence table, are the work of the studios of John Winterich and Associates.

Tennessee Convention

★ With the dominant theme the Church's answer to the challenge of war, the 110th convention of the Diocese of Tennessee meeting at Knoxville, January 21-22, voted whole-hearted support of the Army-Navy commission. It is hoped to raise \$10,000 in this state for their use. The convention also decided to ask the Laymen's League to get each layman to maintain a correspondence with at least one man in service.

Two Time Changes

★ The nation's change to daylight saving time of February 9, will affect two scheduled Episcopal broadcasts that will go on the air February 15. The two talks, both on the work of the Army-Navy commission, will go on the air on Eastern daylight saving time, an hour earlier than Eastern standard time. Bishop Manning of New York will speak over WABC at 10 a.m. EDST, and Bishop McKinstry of Delaware and executive of the sponsors' committee of the commission will speak over WOR, at 11:30 a.m. EDST.

Oklahoma Convention

★ The nation's unpreparedness in spiritual things "is shocking," declared Bishop Thomas Casady at the convention of Oklahoma. For the first time in the history of the diocese there is no indebtedness.

Henry VIII In Again

★ A commission headed by Rev. J. W. Airey of Houston "to take whatever action was expedient to correct the erroneous teaching that the Romanist Henry VIII founded the Church of England," was appointed by Bishop Quin after a unanimous vote

by convention of Texas, held at Waco, January 18-20. It was asserted that the Church was in England in apostolic times and that its independence from all foreign ecclesiastical allegiance was set forth in the Magna Charta long before Henry was born.

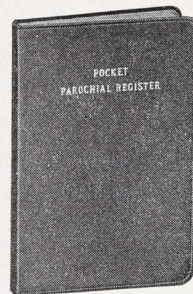
Other highlights included the refusal of the committee to choose a bishop coadjutor "until Bishop Quin expresses his need for an assistant," and adoption of a 1942 budget of \$65,938.

New Missionary in Panama

★ Rev. Raymond T. Ferris of St. John's Church, Mount Morris, New York, has accepted appointment for missionary service in the Panama Canal Zone. His work will be mainly that of a general missionary in places where new work is opened. On the Atlantic side, Bishop Beal wants work started at Margarita, where there is opportunity for immediate

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ought to use . . .*

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pastoral work, Sunday school work, work in two large Army posts, neither of which has an Episcopal Chaplain, and work with a Negro congregation in Silver City. On the Pacific side, there are two other Army posts, and a new American town, Cocoli, which needs community and religious service.

Pan-American Service

★ A Pan-American vesper service, which included a procession of the flags of 21 American republics, and was attended by government attaches from many of them, was held January 18, at St. Paul's Cathedral, Detroit, Michigan. The service was planned by the Very Rev. Kirk O'Ferrall, to "meet the need for closer unity and hemispherical friendship between the Pan-American countries and the United States." He said, "The future of our nations depends on whether we now stand together or apart. The ideals men cherish have always proved stronger than political or military pressure. . . the idea of the brotherhood of nations will yet become a reality." W. W. Whitehouse, Dean of Liberal Arts College of Wayne University also spoke, declaring that "We have a duty to demonstrate that nations can live together peacefully and intelligently. The eyes of the entire world are on us . . . looking for proof that freedom and tolerance can exist between nations . . . we must continue to strive toward unity as a holy crusade." Eight physicians from

Chile who were at the service expressed amazement that a service of this kind could be held in a church, even greater amazement that groups of common people here were really interested in the problem of friendly Pan-American relations.

Missionary Is Missing

★ Patrick Gilmore, Lt. Commander in the British navy, and for twelve years assistant treasurer of the Episcopal Church Missions in China, is reported "missing on active duty" by the admiralty in London. Gilmore had been in the British navy since before the first World War. His first assignment with the Church was as a teacher in a mission school at Kiukiang. In 1927 the school was destroyed in an anti-foreign riot, and he was transferred to the treasurer's office in Shanghai. As a reserve officer in the navy, he was called to active service two years ago. He leaves a wife and two children.

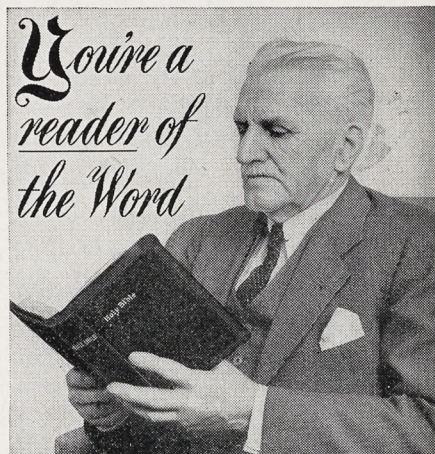
Church Gets Memorial Chapel

★ On its patronal festival, January 25, a new memorial chapel was dedicated by Bishop Oldham at St. Paul's Church, Albany, New York. The ceremony marked the 115th anniversary of the founding of the church. Taking part in the ceremony were the rector, Rev. George Taylor, his assistant, Rev. Paul Armstrong, Rev. Dr. H. C. Merrill, diocesan missionary to the deaf, and Rev. Wm. Lange, his assistant, who has Albany headquarters at St. Paul's, Rev. Mal-

colm Eckel, chaplain of Darrow school, Archdeacon Hastings, and many Albany clergy. The memorial chapel is English style, oak finished, and fitted with memorials from parishioners.

Sanity In a Madhouse

★ "In spite of all the indifferent . . . members who constitute the majority, His church still represents the one sparkling gleam of sanity in an international madhouse—the one straight path to a community minded world," declared Bishop Arthur Huston of Olympia at the diocesan convention at Seattle, January 25-26. Other highlights were addresses by two army chaplains, and the "homecoming" address of Rev. George Wieland, executive secretary for domestic missions. He stressed the necessity for reaching the 80 million unchurched people in this country,



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saying, "All out for a Christian nation is as important as all out for a military nation." At another session, it was reported that while parochial giving in the diocese "to ourselves" had remained constant, missionary giving had increased fifty per cent in five years. A unanimous resolution was adopted endorsing the provision of optional released-time religious education instruction for public school children, where such provision can be made with written consent of parents and approval of school authorities.

Report From Shanghai

★ A cable from Chengtu dated January 21 has just reached Church headquarters reporting that a student who left Shanghai December 22 reported all well there, and that the hospital was carrying on. The International Red Cross also cabled the Foreign Missions conference from Peking on January 22 that missionaries were confined to their homes, but were otherwise well treated.

Service League Meets

★ Well-known speakers contributed to the annual meeting of the Church Service League in Massachusetts, held January 22 at the Cathedral Church of St. Paul, Boston. James Thayer Addison, vice-president of the National Council, spoke on The Missionary Situation in Japan and China, and The Strategy of Missions in Time of War; Professor Adelaide Case, Professor of religious education

at Cambridge Seminary spoke on Women in Defense of the Church; and Rev. Paul T. Shultz, chairman of the Forward in Service committee of the diocese of Massachusetts, talked on Forward in Service."

To Build New Parish House

★ The corner stone for the new parish house of Christ Church, Walnut Cove, N. C. was laid by Bishop Penick, January 25. The house, with assembly rooms, Sunday school rooms and kitchen is expected to be done by fall.

Gibraltar Centenary

★ This year marks the centenary of the Diocese of Gibraltar. In 1842 George Tomlinson, made bishop in Westminster Abbey, was charged with the care of British congregations "in the islands of the Mediterranean and in the countries bordering that sea." It was also hoped that the English Bishopric would do much to interpret the English Church and continental Christianity to each other. Gibraltar's present Bishop, Harold Buxton, is asking his people that even now, with the diocese upset by war,

they would make more effort to understand the Church life of Athens, Belgrade and Constantinople. One of his present clergy, F. J. Bailey, chaplain in Florence, was put into an Italian concentration camp, finally released, and is now in Lisbon, waiting passage home.

Parish-Wide Party

★ A parish-wide party, honoring John Tiedman for fifty years of service with the church, was given by members of St. George's Church, New York City, on January 30. Tiedman started his lifetime of parish work as a messenger boy for the late Dr. Wm. Rainsford. He still holds the positions of sexton, funeral director, and superintendent of buildings which were given him over thirty years ago.

Chinese Ambassador Speaks

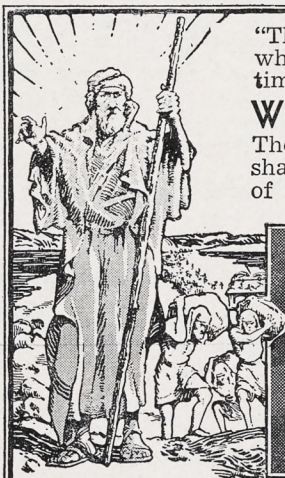
★ Hu Shih, Chinese Ambassador, had this to say about Christian missionary work in his country. "As an unreconstructed heathen, I wish to pay my respects to all the Christian missionaries who have aided China during these years of her war

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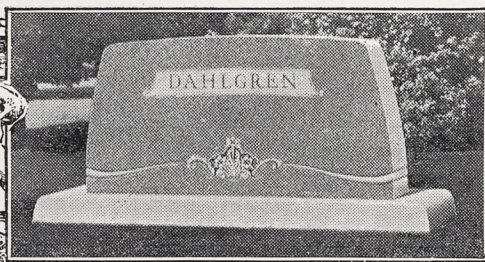
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resisting aggression. Throughout these years many of the missions have suffered casualties in personnel, hardship, and misery. But as far as I know, no missionary worker has deserted his post. Their missions have become centers of refuge for thousands, in some cases tens of thousands, of Chinese civilian sufferers, particularly women, children and the aged. It is this spirit of service, devotion to work, and sympathy for the cause of China's independence and freedom, that has won for them the admiration, respect and love of the Chinese people. I sincerely believe that it is not proselytizing, but this truly religious spirit of service that will continue to win the sympathy and support of the Chinese nation for the Christian missions in the years to come."

Forward Conference

★ A large number of clergymen from various parts of the country met in New York on January 29-30 upon the invitation of the Presiding Bishop to consider next steps in the Forward in Service Program.

Michigan Convention

★ Joint Ordination was overwhelmingly approved in principle at the convention of Michigan, meeting in Detroit January 28-29. Bishop Creighton was also authorized to appoint representatives to attend meetings of Presbyteries or other affiliated bodies of the Presbyterian Church.

Laborite at Seminaries

★ Margaret Bondfield, well-known British Laborite, was the speaker last week at several seminaries. On Tuesday she was at the Graduate School of Applied Religion, Cincinnati, and on the 28th she spoke at Seabury-Western and at the Chicago Divinity School. Her subject was The Soviet Union in the United Front against the Axis.

Acland—

(Continued from page 11)

great resources on which we work are ours. We cannot break from the way of life which puts self-interest first as long as we know that there is a group of men somewhere who will be just a bit better off every time we work a little bit harder."

His speech concluded with the declaration that the ideas he expressed were widely held not only by British workers but by a very large section of the middle-class, particularly the salaried technicians and managers of industry, "men who would carry on British industry without a moment's pause even if every shareholder died intestate and without heirs tomorrow." And finally, referring apparently to the Malvern Manifesto and to the more recent Report of the Churches on World Reconstruction and Economic Justice (*The World We Seek*) the speaker affirmed that the ideas which he expressed were "spreading rapidly among the churches."

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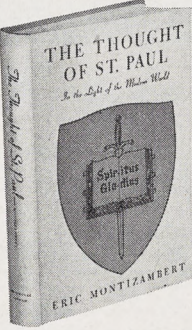
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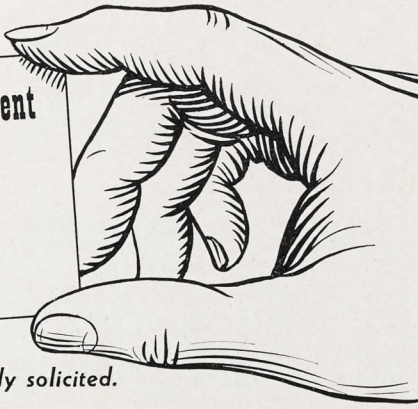
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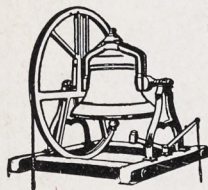
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CLERGY NOTES

GILLEY, SPENCER, has resigned as minister-
in-charge of the Church of Our Saviour,
East Milton, Mass., and is now at Christ
Church, Brooklyn, N. Y.

GRIBBIN, ROBERT EMMET, JR., was ad-
vanced to the priesthood by his father, Bish-
op Gribbin, in the Chapel of the Cross,
Chapel Hill, N. C., on January 24. He will
continue as assistant for student work at
the University of North Carolina.

HALL, RAYMOND S., rector of St. John's,
Lawrence, Mass., has been granted a year's
leave of absence in order to serve as an
army chaplain. He is at Station Comple-
ment, Fort Benning, Ga.

HALLETT, HAROLD E., rector of Christ
Church, Quincy, Mass., has resigned on
account of ill health. He will live in Cali-
fornia.

HAVERMALE, WESLEY A., rector of St.
Luke's, La Crescenta, Calif., has resigned,
effective February 14, to be rector of the
Church of the Messiah, Santa Ana, Calif.

HONAMAN, EARL M., has resigned as rector
of St. Paul's, Bloomsburg, Pa., because of
his service with the army. He is chaplain of
the 103rd quartermaster regiment, 28th
division.

HUNT, WARREN GARDNER, has resigned as
minister-in-charge of St. Peter's-on-the-
Canal, Buzzard's Bay, Mass., to take charge
of St. John's Church, Franklin, and Christ
Church, Medway, Mass.

JAMES, CHARLES P., formerly curate of St.
Paul's, Columbia, Pa., accepted a call to the
rectorship of that parish, effective January 6.

JOHNSTON, ALFRED T., formerly curate at
Grace Church, Brooklyn Heights, N. Y., is
now stationed at Chanute Field, Rantoul,
Ill., where he is assistant post chaplain.

JONES, GEORGE MELBOURNE, was recent-
ly ordained deacon by Bishop Sherrill at
St. Luke's Church, Allston, Mass. He is
curate of the parish at Martha's Vineyard.

MARCHANT, FRANK MERRIE, rector of St.
Clement's, Buffalo, N. Y., died January 12,
1942. He had spent his whole ministry in
the diocese of Western New York, and was
a member of the board of examining chap-
lains, and the department of religious edu-
cation.

MARSH, ARTHUR H., curate at St. Peter's,
Albany, N. Y., and in charge of St. Alban's
Mission, was granted leave to enter the
service as second lieutenant at Camp Croft,
S. C., on Jan. 30.

NICHOL, FORREST L., rector of St. John's,
Fall River, Mass., has resigned on account
of ill health.

OLTON, ROBERT M., has announced his re-
signation as rector of St. John's Church,
Dover, N. J., to become effective February
1. Since March 18, 1941, he has been serv-
ing as chaplain of the First Marine Regi-
ment, and is now located at Perris Island,
S. C.

PEARSON, DAVID L., is in charge of All
Saints' Church, Stoneham, Mass., and is also
officiating at St. John's, Lawrence, Mass.

PERRY, J DE WOLF, JR., was recently in-
stituted as rector of St. John's Church, New-
tonville, Mass., by his father, Bishop Perry
of Rhode Island. He has served as minister-
in-charge of St. Mary's-of-the-Harbor, Prov-
incetown, Mass.

PRITCHETT, ARTHUR E., was ordained to
the priesthood by Bishop Beverley Tucker
of Ohio, in Trinity Cathedral, Cleveland. He
is curate at Grace Church, Sandusky, Ohio.

REED, W. JOSSELYN, has resigned as rector
of St. Paul's, Columbia, Pa., because of his
service with the army. He is chaplain of
Holabird quartermaster depot, Baltimore,
Md.

ROWELL, JOHN E., formerly of Christ
Church, Sturgeon Bay, Wisconsin, accepted
a call to become rector of St. Andrew's
Church, Darien, Ga., and vicar of St. An-
drew's Church, in Jesup, Ga. He took over
these new positions January 1.

SHEPPARD, EDSON P., formerly assistant
at St. Paul's, Peoria, Ill., became rector at
Holy Trinity, Danville, Ill., on February 1.

STANLEY, KENNETH G. T., formerly rector
of Trinity Church, Tiffin, Ohio, became rec-
tor of St. Paul's Church in Steubenville,
Ohio, on January 1.

TAYLOR, OSWALD, W., rector, Grace Me-
morial Church, Portland, Ore., has resigned,
due to health, but has accepted an offer by
the vestry to become rector emeritus. He has
served Grace Church since 1909.

WHITESIDE, OSMOND S., assistant at Grace
Memorial Church, Portland, Ore., was or-
dained to the priesthood on January 4, by
Bishop Dagwell. He will continue at Grace
Church for the present, due to illness of
the rector, Rev. O. W. Taylor.

YATES, JOHN H., has resigned as minister-in-
charge of the Church of the Epiphany, Wal-
pole, Mass., due to ill health.

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BACKFIRE

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

WILLIAM E. SWEET

Moderator of the Christian-Congregational Churches

I note your editorial (WITNESS, January 8) on Colonel Duncan's proclamation concerning Denver churches as being out of bounds under certain circumstances. Denver has twelve or fifteen pacifist preachers, and they have preached pacifism to their heart's content which they have a right to do under some circumstances, but not under all circumstances. The selective draft has brought under military training from one and a half to two million men who had taken the oath as United States soldiers and were wearing the uniform. It is my contention, and I believe Colonel Duncan's, that if there is but one single man in uniform in any congregation in the city, the pastor is estopped from preaching pacifism. I think Colonel Duncan had a right to declare out of bounds any church where the preacher was undermining the morale of the soldiers, and if I had been in Colonel Duncan's place and failed to get a proper response from the preachers which he fortunately did get, I would have closed every sanctuary in Denver until someone with more authority than I had, opened the doors.

REPLY: The matter in question was discussed not in an editorial but in *Talking It Over* where opinions are expressed not necessarily shared by the other editors. A reply to the former governor of Colorado will be found in that column this week.

GEORGE LORENZO GRAMBS

Rector at Bayonne, New Jersey

That homespun rector of Richmond, Fred Wardecke, suggested that if I needed tires I should apply to the Church Pension Fund, which helps the clergy to re-tire. When I passed this on to Mr. Bradford B. Locke of the Fund he wrote, "Although I am not in favor of puns, I feel that your note presents a definite challenge, and I am therefore replying by saying that the Church Pension Fund helps only those clergymen to retire who auto."

REPLY: Ouch!! Such stuff would tire anybody.

JOSEPH FORT NEWTON

Rector of Philadelphia

Hearty thanks for *A Malvern for the Church*, by Bishop Walter Mitchell. It is a Diamond-Dick-Dead-shot article, and it hits the spot. It is timely, and terribly devastating. Its text might have been, "Physician heal thyself;" take the medicine you recommend to others. The Malvern Conference—like many another such confab—told all the world and the rest of mankind how to run its affairs. The Archbishop was understood to say—of course he did not exactly say it, but some folk hear badly—that the profit motive ought to be extracted from human industry. At once there was a big fuss. The Archbishop was called a Red, and told that he ought to fly a Red flag from Yorkminster. Finally one wit got it off

exactly when he quietly remarked: "Evidently the Church of England is no longer the Sunday edition of the Tory Party." Anyway, a good time was had by all.

Now Bishop Mitchell turns the Malvern Torch on the Church itself. The "nerve" of the man—he seems to think that the Church ought to set its own house in

order, before it undertakes to make the world over. He is as bad as Sidney Dark, some of whose remarks about the finances of the Church of England would make the hair of a bald-headed man stand on end. "Divided, other-worldly, impotent," are the words Dark uses to describe the Church. He thinks it ought to exhibit Christian principles in its affairs and Christian spirit in its fellowship—is that asking too much, before attempting to Christianize the world? Anyway, I just wanted to thank you, Bishop Mitchell, and thank God for some plain, pointed talk. Amos the Prophet would also return thanks.

REPLY: We are glad of the opportunity to pass on to readers the comment of the distinguished rector of Philadelphia.

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