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The WITNESS

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SEPTEMBER 17, 1942



URNS FOR AID
TO THE CHURCH
MISSION OF HELP
(story on three)

IN A WORLD AT WAR

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days, and 10, Wednesdays) Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK

Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street

New York City

The Rev. H. W. B. Donegan, D.D., Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion Thursday 12 noon.

THE CHURCH OF THE EPIPHANY

1317 G Street, N.W.

Washington, D. C.

Rev. Charles Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 A.M.

Daily Services: 8:30 A.M. Holy Communion.

Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue at Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector

Special Summer Services, Sunday, 8 p.m.

The Rector

This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:30 P.M.

Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

CLERGY NOTES

OAKES, GEORGE B., rector of Christ Church, Canon City, Colo., has resigned to become rector of Christ Church, Douglas, and priest-in-charge at Christ Church, Glenrock, and St. George's, Lusk, Wyoming.

PRITCHETT, ARTHUR E., assistant minister of Grace Church, Sandusky, O., is now the rector of the Mission of the Advent, Lakewood, O.

PLYLE, JOHN W., was recently ordained a priest by Bishop Stevens in St. Paul's Cathedral, Los Angeles.

RAMSAY, CHARLES L., has announced his plans to retire as rector of St. Paul's, Jackson, Mich., by Sept. 1, or as soon thereafter as a successor is secured.

ROWLAND, RONALD H., has resigned as rector of Calvary Church, Front Royal, Va., to accept a position with the army-navy commission of the diocese of Maryland in connection with the army camps.

SCHILLING, FREDERICK A., formerly rector of St. Paul's, Kennebec, Wash., will become rector of St. John's, Olympia, Wash., on Sept. 15.

SHUTT, PHILIP L., formerly rector of the Good Shepherd, Quincy, Ill., became rector of Trinity, Peru, Ind., on Sept. 1.

SMITH, E. B., formerly rector of St. Luke's, Monrovia, Calif., became acting rector of St. Paul's, Bellingham, Wash., on Sept. 1.

SHELTON, CLAUDIUS P., has reported for duty at the chaplain's training school. He resigned his parish work at Christ Church, Millwood, and Emmanuel Church, Boyce, Va.

SHATTUCK, GARDINER H., formerly vicar of Grace Church, Dalton, Mass., became chaplain at Pomfret School, Pomfret, Mass., Sept. 1.

WELSCH, GEORGE T., deacon, is in charge of Christ Church, Big Stone Gap, Va.

WHITMARSH, HAROLD C., rector of St. Paul's, Wickford, R. I., will become assistant rector of St. Bartholomew's, N. Y. C., on Oct. 1.

WALTERS, SUMNER, rector of Christ Church, Alameda, Cal., has accepted a call to be rector of Trinity Church, San Francisco, effective Oct. 1.

WICKHAM, F. MARSHALL, was recently ordained a deacon in St. Paul's Cathedral, Los Angeles, by Bishop Stevens.

ZEIS, HAROLD CLEAVER, non-parochial clergyman of the diocese of Ohio, died Aug. 17, in Steubenville, O.



For Christ and His Church

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EDITORIAL BOARD: F. C. Grant, chairman; W. B. Spofford, managing editor; D. B. Aldrich, L. W. Barton, J. F. Fletcher, John Gass, C. K. Gilbert, Arthur Lichtenberger, T. R. Ludlow, L. W. Pitt, O. R. Rice, H. C. Robbins, W. B. Sperry, J. W. Suter, Jr.

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SEPTEMBER 17, 1942

VOL. XXVI

NO. 17

SERVICES

In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

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

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Summer Services

Sundays: 8 and 11 A.M.

Noon Day Services, 12:10, except Mondays and Saturdays.

Holy Communion, 11:15 A.M. Wednesdays.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

Rev. Theodore P. Ferris, Rector

8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.

Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.

Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young Peoples' Meetings.

Thursdays and Saints' Days—Holy 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.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

The WITNESS

Vol. XXVI. No. 17

September 17, 1942

For Christ and His Church

Editorial Office: 135 Liberty St., New York City.

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Church Mission of Help Aids Girls in Industry

*Great Increase in Girls in War Plants
Has Placed Increased Burden on Agency*

By Anne Milburn

Cincinnati, O.:—A practical, modern approach, mixed with plenty of human sympathy and understanding, are the recipe for the success of the youth consultation service of the Church Mission of Help, which has for more than thirty years been helping girls in trouble. "Year after year our volume of work has steadily increased," writes Mrs. Perrin G. March, of the Cincinnati branch. "Last year, it was 35% greater, and this year our predictions are for a 50% increase." During 1941 more than 6,000 girls between the ages of 16 and 25 came to the bureaus with their problems.

The CMH was started in 1911 by the Rev. James Huntington, who set up a one room office in New York City, with a part time caseworker. Now there are 18 well equipped branches in 10 states, the two most recent ones in New London and Bridgeport, having been set up last year in response to the needs of the defense boom cities. Support for the work comes mainly from parishes, plus donations from women's clubs and local Community Chests.

Founded with the purpose of giving desperate young girls a place to go when they were afraid of, or lacked, a family to turn to, the CMH furnishes friendly counsel, clothes, a home, depending upon the needs of the individual. There are teen-age girls who "don't get along with their families"; girls who had shabby clothes and shattered morale after weeks of job hunting; orphans turned loose from an institution without any worldly knowledge, who don't know how to handle money or make a decision; desperate girls faced with the prospect of unmar-

ried motherhood. There are no class lines in the steady, unhappy stream of young people. High school girls, school teachers, waitresses, debutantes, office workers, have been helped by the organization to straighten out their lives and get a fresh start.

Every girl is given a private interview with a worker trained in psychology and social case work. These workers, too, are young—the average age of those in the New York City branch is 30. Not too many questions are asked, nor is the girl prayed over, though a chaplain and local ministers are available if she wishes them. The caseworkers never betray a confidence or get in touch with parents, unless requested to do so. This rarely happens, for in the majority of cases the girl is afraid or ashamed to "have them find out." In 1940, 2,153 girls committed suicide because they were frightened or frantic over problems most of which, according to one worker, might never have happened if the girl had felt able to go to her family for help and advice. Sixty-five per cent of the girls coming to the CMH are from homes broken by death or divorce.

Wartime tension has resulted in a widespread increase in the number of unmarried mothers, and much of the work is devoted toward helping these frightened, disillusioned girls. More than 1600 cases were handled by the bureaus last year, with the most cases in the city branches, with girls who had left home to hide their pregnancy. Many of them had learned of the organization through a landlady or welfare agency. The caseworkers help the girl in every way possible, offer to try to contact par-

ents or the man responsible, encourage her to take up a hobby, find her a place to stay, encourage her to come in and talk whenever she desires.

After the baby is born, the girl makes her choice as to keeping it,



Archdeacon W. Roy Mason is to be consecrated Suffragan Bishop of Virginia on September 22 at Charlottesville. The consecrator is to be Bishop Tucker; the co-consecrators Bishop Goodwin and Bishop Jett. Bishop Powell of Maryland is to preach.

or surrendering it for adoption. The CMH helps her to find a job, a place to live, and if she keeps the child, a day nursery for the baby. Sometimes they help break the news to her family. Many of these girls later make happy marriages. Others are readjusted in jobs.

CHAPLAINS GRADUATE FROM OTHER YEARS

Cambridge, Mass.:—There were twelve Episcopalian clergymen among the 151 army chaplains to be graduated on September 5 from the chaplain school at Harvard University. They were Reverend Beasley of Bayonne, N. J.; Henry J. C. Bowden of Atlanta, Ga.; Lewis C. Beissig of

Fort Hancock, N. J.; Charles W. Carnan of Newport News, Va.; Mortimer Chester of Pocatello, Idaho; Sydney H. Croft of Marion, Indiana; Thomas W. B. Magnan of Esopus, N. Y.; J. L. Malone of Wrightsville Sound, N. C.; George R. Metcalf of Irvington, N. Y.; Charles W. Newman, Ridgway, Pa.; Kenneth M. Sowers of Greenport, N. Y., and Leslie K. Young of Wellsburg, W. Va.

Colonel William D. Cleary, Roman Catholic priest who is in charge of the school, stated that a class is being trained in fingerprinting so that there will be fewer unknown soldiers' graves on the battlefields of this war. "If army chaplains of the last war had had training the army is now giving chaplains," he declared, "many soldiers who were buried as unknowns on the battlefield would have been identified by means of fingerprints and other methods."

The chaplain school is geared to graduate 5,000 chaplains by the end of this year. It calls for the training of 450 men each month.

MISSIONARIES TREATED BADLY IN KOREA

New York, N. Y.:—E. W. Koons, Presbyterian missionary home from Korea, has a long tale of maltreatment and torture received at the hands of Japanese who took him into their care following Pearl Harbor. It seems that earlier reports of good treatment of missionaries were not true. Representatives of missionaries and journalists were last winter taken to a Tokyo hotel, lavishly entertained, and then forced by beatings and 'water-cure,' to write home that they were well cared for.

CONVOCATION POSTPONED BECAUSE OF WAR

Chicago, Ill.:—Postponement of the Christian World Mission Convocation in Cleveland, Dec. 6-10, has been announced by Emory Ross, executive director of the general committee planning the affair. The decision to postpone, based upon votes of representatives of the nine cooperating agencies was caused by war conditions which, among other difficulties, made it impossible to have adequate representation of overseas Christian personalities. The agencies are considering holding their meetings in Cleveland during the time scheduled for the convocation, with joint sessions, to confer on

wartime and post war strategy of the World Christian mission. These sessions will not be considered as a substitute for the convocation, which will be put off until conditions make world-wide representation possible. The Episcopal Church was cooperating with the committee through the national department of missions.

ST. ANDREW BROTHERHOOD ELECTS OFFICERS

Louisville, Ky.:—Mr. Douglas C. Turnbull, Jr., of Baltimore was elected president of the Brotherhood

was to be used as an Episcopal Church and by any other denomination when Episcopalians did not need it. Services have been held there continually for the past 100 years. Known as Bruce Chapel it is now a part of Christ Church, Pt. Pleasant, with the Rev. F. T. Cady, rector at Pt. Pleasant in charge for the last 14 years. During this time there has been growth at Bruce Chapel, and only two years ago a parish house was built which is used not only for church purposes but for community affairs as well. There was an all day celebration last Sunday, the



Attention—Attention please; Ladies and Gentlemen—Presenting the famous Charlie McCarthy and his side-kick, Edgar Bergen. You would hardly suppose that two dignified New York rectors could play the parts so well. That of Charlie is played by the Rev. John W. Suter, Jr., rector of the Epiphany and Custodian of the Prayer Book, WITNESS editor and actor extraordinary. The part of Edgar Bergen is played by the Rev. Elmore McKee, rector of St. George's. They were taking part in an entertainment given this summer at a church conference.

of St. Andrew at the convention held last week. Vice-presidents elected were Mr. Courtney Barber of Chicago, Major Merton A. Albee of Los Angeles, Mr. Lawrence Houghteling of Washington and the assistant secretary of the treasury of the United States, and Mr. William F. Leggo of Long Island.

PARISH HAS ANNIVERSARY IN WEST VIRGINIA

Beckley, W. Va.:—Back when West Virginia was still a part of Virginia, Mr. George Moore and Mr. John Stevens gave a part of their farms on Crab Creek for the erection of a church. The diocese appropriated money for a chapel which

13th, to mark the 100th anniversary, with Bishop Strider the preacher at the main service.

OPEN AIR SERVICES POPULAR IN SCOTLAND

Scotland:—Word comes from Scotland that war conditions are leading toward more and more community activity. Many church congregations now hold services out-of-doors in public parks and gardens. Preachers have congregations of 1,000 to 3,000 as a result of this new type of service, and one minister of a small church reports that he has from four to five times as many the number of hearers as his church could hold.

Minister Is First Negro Councilman of New York

A. Clayton Powell Fights for His People Through Both the Church and the State

By Iris Lloyd

"The Negro is a member of our democracy—we must give him the rights of democracy," said Rev. Adam Clayton Powell, city councilman of New York City, and minister of the largest Negro church in the United States, the Abyssinian Baptist Church in Harlem, New York City.

"How can we have a united nation, when Negroes are not given a part in the war effort?" he went on. "Negroes are not accepted for enlistment in the army and navy, and there is no place for Negro college men in the air corps, with the exception of one post in Alabama. Negroes aren't given an equal chance in defense work. In New York state, 98.6% of firms with defense contracts stated that they preferred not to accept Negro labor for defense jobs, according to a survey made by Lieutenant Governor Charles Poletti. The Metal Trades Union, A. F. of L., does not accept Negroes by law. The Negro problem is the yardstick which shows how democratic our country really is. We must fight fascism at home as well as abroad by fighting discrimination against the Negro."

A strongly backed Negro leader, A. Clayton Powell, has put life into many a program for the advancement of his race. Becoming the first Negro on the New York City council is his latest achievement—a feat which required organizing an entirely new political party, crossing party, racial, and sectarian lines and bringing in votes from all sections of New York as well as Harlem. With this new organization, Powell plans to back other independent candidates in the future. "Our party has been enthusiastically supported," he said. "Volunteer workers have done most of the ground work, and our expenses are only about \$7,000 a year, not even the cost of maintaining one Tammany club house."

Long standing accomplishment of Powell's is the five years' drive for more jobs for Negroes in New York City in which he claims a million dollar increase in Negro payrolls annually.

Powell's approach to the weighty problem of assimilating Negroes into a white industrial society is to bring pressure to bear at every possible

tured by the press over a few occurrences. Investigation of the problems will be made through the "City-wide committee on Harlem conditions" whose members include Bishop Wm. T. Manning and the Rev. John H. Johnson of St. Martin's Episcopal Church.

The solution to a large part of the race problem, Powell says, will come through the mixing of white and black children on the fringe of Harlem. "If they play together they won't fight," he commented.

Most of Powell's work goes on at the Abyssinian Baptist Church, which



Adam Clayton Powell is the pastor of the largest church for Negroes in the world, and is a member of New York's city council.

point for their benefit. Effective is his drive against the Jim Crow set up in Harlem schools which segregated Negroes into three of the schools. Now all the schools in the district will be open to 30% Negroes. The recent "crime wave" in Harlem, says Powell, was artificially manufac-

he calls "The Church of the Masses." In 1937 Powell succeeded his father as minister. The church now has \$500,000 in property and an annual budget of \$75,000. 10,000 active members attend the church and 2,000 people take part in week day activities. The church program looks

after all sorts of needs; men wanting help to find jobs, old folks adjusting pensions, social work handled by trained workers, and so on. Clayton Powell's office is the center, attracting Negro leaders from Harlem, politicians from the city council, or just ordinary folks like the shabbily dressed old Negro woman we saw who just had to talk over a problem with Clayton Powell.

Powell is thirty-three years old, tall, and light-skinned. He looks very little like his people, but seems to have a tremendous understanding and sympathy for them, and an ability to lead them because of his forceful personality. We noticed a picture of his very attractive wife, an ex-showgirl, and were impressed with an unusual old pipe called a Calibash, made from a gourd with a meerschaum inset which came from South Africa. But we were mainly impressed with the competence and efficiency of a Negro leader in helping his people to work out themselves a solution to some of the problems arising from race prejudice and intolerance.

These few highlights from a recent address before a group of Episcopalians will give you some idea of the man: "Too many people today are trying to keep the downtrodden happy by pointing out that there are people worse off than they are." "In Harlem the population has increased 400% in 25 years while religious and educational facilities have increased only 40%. Something has to be done about that." "In Harlem a child is required to face adult problems before he has lived as a child. Of course he solves them

in a primitive way." "Our country can be no greater than we allow the least of us to be. The need of the hour is for Christian people who will at least start to be Christian. A Race Relations Sunday is no substitute for a continuing process."

A CALL FOR CHAPLAINS FOR THE NAVY

Great Lakes, Ill.:—Openings as commissioned officers for 400 chaplains are available in the navy. Candidates must be less than 44, college graduates with at least three years' additional training in an accredited seminary, fully ordained and citizens of the United States. They must also be endorsed by the proper authorities of their church.

AVIATION CADETS TAKE OVER CHAPLAIN'S JOB

Boston, Mass.:—An aviation cadet has written to the army and navy commission to tell of a group of about fifty who went to chapel on a Sunday morning only to find no non-Roman service arranged and no minister or chaplain provided. "Another fellow and I had to give the service," he writes. "I don't mean we had to, but there we were, a large group of fellows, and it seemed a shame just to turn around and go out empty-handed. Three of us were all over the place looking for a Bible and a Prayer Book, but the best we could find was a Roman Prayer Book, all in Latin. We finally got up a sketchy service of Morning Prayer, using the soldiers' Prayer Book the church gave us and an interdenominational hymn book we found in the pews. I gave the announcements and read the lessons and psalms while another fellow read the prayers. I'm going to see the chaplain tomorrow and see if we can't get some sort of service there next Sunday."

CHURCH FLAG FIRST SAYS COUNCIL

West Milford, N. J.:—"The church flag, as symbol of loyalty to God, should have the place of honor if used in a church," declared the Federal Council of Churches in answer to a three months' fight between Presbyterian minister, Lewis G. Leary, and police chief, Somer Stites, who declared that he also spoke for the American Legion. Leary had claimed that the church flag should be on his right as he faced the congregation, while the cop insisted the U. S. flag should have the place of honor. Various authorities have concurred with the

Council's decision, with the custom confirmed by the navy which flies the church pennant over the American flag during the time of church services.

ROLLIN FAIRBANKS LECTURER AT CAMBRIDGE

Boston, Mass.:—The Rev. Rollin Fairbanks, rector at Grosse Ile, Michigan, has accepted an appointment as chaplain for the Boston council of churches at the Massachusetts General Hospital, effective January first.



The big man with the little saw is Bishop Jenkins, retired bishop of Nevada. A lifelong friend and co-worker of the late Bishop Rowe, he has written an article about the great Alaskan which will be featured in the next WITNESS.

He is also to be the lecturer on pastoral care at the Episcopal Theological School, Cambridge. During the summer he will be the director of the school of clinical training at the hospital, which was founded by Dr. Richard C. Cabot.

TROY PARISH CELEBRATES LABOR DAY

Troy, N. Y.:—Members of labor unions attended a special Labor Day service at St. John's Church on September 6th, arranged by the rector, the Rev. Gray M. Blandy. The preacher was a representative of the Church League for Industrial Democracy, the Rev. Richard Morford. Mr. Morford recently resigned as executive secretary of the Albany federation of churches to accept the position as full-time secretary of the United Christian Council for Democracy.

Lend-Lease

★ The Rev. Russell S. Hubbard, rector of St. Saviour's, Bar Harbour, Maine, has an idea which we propose to follow up in this box which will appear each week—providing of course you cooperate. He points out that there are many churches with furnishings and supplies that they no longer use, which they would be glad to give to some church or mission. What we propose in this box is to bring wants and unused supplies together. Do not send us the materials. But tell us what properties you need; send a brief description of whatever you have for others. We will try our hand at doing something about it from there on. Write: Lend-Lease Department, THE WITNESS, 135 Liberty Street, New York City. No charge for the service, naturally.

EDITORIALS

Challenge Mississippi Law

TWO EPISCOPALIANS, and possibly a third, have a hand in challenging a new Mississippi law which makes it a crime to advocate refusal to salute the flag for religious reasons. The Rev. Charles G. Hamilton, known to our readers for his *Hymns We Love*, served in the state legislature until he entered the army as a chaplain. When the bill was introduced Mr. Hamilton contended that by attempting to prevent sincere persons from following the dictates of their religion, the law violated the guarantees of freedom of religion contained in the Bill of Rights. The law nevertheless passed. Later Mr. and Mrs. Otto Mills, members of the sect of Jehovah's Witnesses, were arrested on the charge of having distributed a pamphlet "containing a statement therein that the reader should not salute the flag of the United States of America." They were sentenced to stay in prison until "the country shall declare peace but not more than ten years." A brief in the appeal to the Mississippi Supreme Court has now been filed on behalf of the defendants by the American Civil Liberties Union, and it is signed by another Episcopalian, Mr. Whitney North Seymour, attorney of New York. The brief declares that "In the past few years every form of abuse, calumny, official oppression, political persecution and outright brutal assault has been used to intimidate them and to deprive them of their fundamental rights of free speech and religious liberty. Most of these efforts have failed when the calm scrutiny of the courts has been brought to bear."

The President of the United States, also an Episcopalian, stated the ends for which we fight in his *Four Freedoms* speech. In it he said, "That part of man which is called the spirit and which belongs only to himself and to his God, is of the very first concern in designing a free world. It was not their stomachs but their immortal souls which brought the first settlers to America's shores, and they prayed before they ate. Freedom of con-

science, the right to worship God, is part of our soil and of the sky above this continent. Freedom of worship implies that the individual has a source of moral values which transcends the immediate necessities of the community, however important these may be. It is one thing to pay taxes to the state—this men will do; it is another to submit

their consciences to the state—this they politely decline. The wise community respects this mysterious quality in the individual, and makes its plans accordingly."

In dealing with those who make up that strange sect, Jehovah's Witnesses, we hope that law makers in Mississippi and elsewhere will recognize, with their President, that "In the design for a new and better world, religious freedom is a fundamental prop."

Soldiers Too Ask Questions

THAT BUNCH of fighting men from Australia and New Zealand that we know as Anzacs are determined not to let the world slide back into the evil rut in which this war germinated. That is indicated in a story in a Wellington newspaper written by a sergeant just returned with a group of sick and wounded men. He declared that the feeling is widespread among the soldiers that it is the evils of the present economic system that got the world into the mess; that unless those evils are removed there will be another world conflict in the not too distant future. The men doing the fighting have no intention of sitting back when it is all over and let the world slip back into its bad old ways. They have been doing a good deal of reading and talking among themselves about these problems, and the officer declared that the soldiers will take an active part in politics and social affairs after the war.

"Over there when a man is in the thick of it and sees his mates killed along side of him he begins to wonder why it is that he has been called upon to fight so soon after the last war," the

"QUOTES"

BROTHER FRANCOIS is a holy man. He is not merely content to perform in the ritual of the church. He is one of your complicated primitives, a man who has penetrated behind the scenery of religion, or who intends to live the story which the ritual is supposed to illustrate. Brother Francois and his kind are the men who have always made Christianity a dangerous religion. Just when the church is about to be taken for a decorative and snugly-woven cocoon on a dead branch of the sacred tree, a place for a few fat slugs to hibernate where they have softly spun themselves in—pouf!—that cocoon bursts and the beautiful, living psyche of Christianity emerges.

—Harvey Allen in
Anthony Adverse

sergeant said. "The whole thing seems so stupid and unnecessary, and the only explanation seems to be that there has been something seriously wrong with the economic system somewhere. We realize, of course, that we have got to fight our way out of the present war, but many of us think that the war could have been avoided if there had been a greater sense of social justice after the last war."

The President's *Four Freedoms* speech, quoted above, and Mr. Wallace's speech on *The Price of Free World Victory* we hope have been read by the Anzac sergeant and his buddies—and by everyone else. If not you can get your copies free by writing to the Office of War Information for

the former, and to the Office of Facts and Figures for the latter—both in Washington of course. Or if you want the Church approach, then the Malvern Manifesto, the Archbishops Report on *The World We Seek* and the report of the American conference on a Just and Durable Peace. We would change the sergeant's last sentence to: "We know, of course, that we have got to fight our way out of the present war, but we know that the war will not be really won if there is not greater justice everywhere following the conflict." And we would urge everyone to dedicate himself to that end: first, victory—and out of victory a world in which human beings can live like human beings everywhere.

In a World at War

by **Frederick C. Grant**
Chairman
of the Editorial Board

WHAT can the church do in the midst of a whole world at war? There have been wars and wars ever since human history began, but there has never been a war on this scale. Never



before has the whole world been engaged in spreading death and destruction. This is not only total war for each nation involved, it is a total war in the sense that it involves the whole globe.

What has the church done in earlier wars? For one thing, it has mediated between warring groups—especially in the Middle Ages when the church really held a position of great influence in European society. The church brought about the "Truce of God" when for certain seasons warring nations or cities would cease to fight. Of course, this was only a palliative, a slight melioration of a condition of almost constant warfare. Even so, it was better than nothing.

It is doubtful if the church can do anything of the sort now, for the church does not stand outside the struggle in such a way that it can mediate between the warring groups. Instead, the church is itself deeply involved. In fact, this war is in large measure a war against Christian civilization. Not that we think Christian civilization has already been achieved; but as Archbishop Temple said in the sermon at his enthronement at Canterbury: "We must win this war if we are ever to have a Christian civilization." And this war challenges

the whole faith of the church—not only its faith in the coming reign of the Prince of Peace and in the world-wide Kingdom of God, but its very faith in the existence and character of God.

Whatever the church can do, it must do as the church. It must not become a protagonist, for the church rarely comes off well when it relies upon the arm of flesh or wears the armor of the warrior. The picture of the church blessing the banners of the armed hosts as they go forth to battle, or of the church imploring God's blessing now on one side, now on the other, some Christians praying for one army, others praying for its opponents—such pictures seem only to prove that the church is insincere or, if not insincere, at least mistaken. Neither ought the church to engage in diplomacy, taking one side against the other. In fact, "the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:4-5). Our weapons are not carnal but they are mighty.

FOR one thing, the church can do something by way of understanding the conflict. There are some explanations which view the war as simply a collision of biological or economic forces. Such

a collision was inevitable, nothing could have been done about it, nothing can ever be done about such collisions—they just happen. But this is to assume that moral factors are irrelevant. It takes it for granted that you cannot bring nations or their policies to the bar of moral judgment. This was the view of certain nineteenth-century philosophers of politics and law, especially in Germany: the state is really beyond good and evil—or at least whatever is necessary to the welfare of the state is good, however it might be judged as a matter of individual conduct.

But the church cannot admit that principle. It runs counter to our whole conception of the world and of the moral law as penetrating and embracing every human relationship. Perhaps with Burke we are not prepared to indict a whole nation; perhaps there are always excuses that can be advanced in favor of the behaviour of nations; nevertheless, the individuals who make up the nations, who subscribe to and support their policies—individuals are amenable to the moral law. Men as individuals stand before the judgment seat of God, to be judged, acquitted or condemned.

As the Delaware conference recently affirmed, "We believe that moral law, no less than physical law, undergirds our world. There is a moral order which is fundamental and eternal, and which is relevant to the corporate life of men and the ordering of human society. If mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order."

Man is more than a biological species, and his behaviour involves more than a struggle for food and shelter. True, you cannot condemn animals when they fight for food or shelter; but with men it is different. Nothing excuses a man for carrying on his struggle in a non-human way. For example, a man who should fight to get into a lifeboat from a sinking ship would be condemned at once for disregarding the unwritten code of honor. But is not the moral law equally binding which insists that in the struggle for food men must be equally considerate of their fellows?—that it, unless man is only one of the beasts that perish.

For one thing, we say then, the church can contribute by showing, from the Christian point of view, how the war was caused; how by ignoring responsibility for order and justice on the part of the powerful nations, and how by the spread of a false philosophy of materialism and self-seeking, a philosophy that goes a long way back, to the middle of the nineteenth century at least, and how by a total disregard of the universal moral order of the universe, this war, the worst in all human history, has come upon our generation.

THE church, therefore, begins with penitence. "We have all sinned and come short of the glory of God." The church begins every consideration of problems, private or public, upon its knees, that is, in the presence of God. That is the only right way to begin dealing with our problems. The church must inquire what is God's view, what is God's will, what God would have done, that is, what He would have us do. It is only in obedience to His will that we shall ever be able to work out a system of world-order and world-peace.

Some persons may think this is a sign of weakness; instead, it is a sign of strength. For if this really is God's world, not the devil's, then the first thing to ask is, What does God want? What would He have? Human life will not go right until God's will is found and done. The church's solution for human problems is still the one set forth in the Lord's Prayer: "Thy Kingdom come, thy will be done on earth as it is in heaven."

The church can also pray for peace—but only in accordance with the will of God. We cannot set the house afire and then ask God to put out the conflagration. We must ask God for peace with justice; and we must be prepared, ourselves, to make whatever sacrifice God's establishment of world-wide justice may involve. There may be individuals who will object and say it is undermining human freedom or it is sacrificing the American way of life or it is abandoning our independence to make such sacrifices; nevertheless, I believe the common people of our country, and certainly the rank and file of people in the churches, will see the necessity of this and will be ready to make the sacrifices.

As a matter of fact, the whole Christian world is now praying for peace. We have heard of the 200 Japanese who prayed day and night for a whole week before Pearl Harbor that God might avert the conflict. Other Christians everywhere in the world have all been praying likewise.

But if so many are praying for peace, why does it not come about? The answer is, I am sure, that often our prayers are like asking a surgeon to operate, in a life or death case, and then pleading, "Do not cut, do not cause any pain." We have the disease, and the operation must hurt to be successful—not that pain is an end in itself (as if God willed it!) but it is necessary if the cure is to be real.

So we do not think of the war as God's judgment on the world, as if God took vengeance on children and prisoners and men in battle. Some persons talk as if God had brought on the war in order to teach us to eat less sugar or to walk instead of riding in automobiles. The situation is a lot more serious than that. And in such a situation as this,

the world being what it is, and we being the kind of persons we are, the only way God can bring order out of chaos and good out of evil is to condemn and punish, with all the pain that this involves.

GOD is not aloof from the conflict. "In all their affliction he was afflicted, and the angel of his presence saved them." The sufferings of the innocent—and even of the guilty—pain God, who made us all, who is the Father of us all, who loves us all. Do you remember the line in *Green Pastures*: "This being God ain't no bed of roses"—as Hosea, the great prophet of love in the Old Testament, is informed by De Lawd.

The sorrows and sufferings of this war are not something outside God's plan; nor outside the range of God's sympathy. All the innocent suffering in the world, of little children, of the aged, of the helpless, of the peace loving, is somehow united with the suffering of Christ upon His cross. That is the Christian view: God himself cannot redeem the world without cost, without effort and pain.

The church can say this to the suffering: Unite your sufferings to Christ's, and find in Him their explanation and their value. Instead of blind, stupid, meaningless pain, borne in isolation, your sufferings are now lifted up by Christ on His cross; thus offered to God, God will use them in working out His mysterious but all-wise purposes.

And death—even that is part of God's plan. For man, who was "made for immortality," can be united with God, and his life be so purged of selfishness and sin that God can lift him out of this vale of mortality and set him with Christ and His saints, to reign forever in victory.

—HERE'S AN IDEA—

TRANSPORTATION is furnishing a new problem for churches, with the home assuming a new importance. Parents, limited in the amount of gasoline obtainable, often find it impossible to transport their children to church school and then return themselves for church. Miss Emily P. Wilson, educational secretary at St. Michael's and St. George's, St. Louis, recognizes this situation and is therefore sending regular bulletins to the families of the parish giving them suggestions as to how better to bring religion into the home. Forms for family worship, reading suggestions, news of the parish, with regular bulletins for the children as well, are included. The parish also has established a lending library with books suitable for both parents and children.

Hymns We Love

O SAVING VICTIM

THE average churchgoer, asked what hymn is sung most often, would probably hazard one of the scores of hymns we love. But he would probably be surprised to know that the most used of all hymns is this. It has only recently come into some hymnals, and has not yet entered others. But it is used at millions of communion services a year in churches of various names. It was written by that greatest mind since Aristotle, St. Thomas Aquinas, but it is deeply devotional and mystical. Louis Pasteur repeated it as his last words.

O Saving Victim, opening wide

The gate of heaven to man below,

Our foes press on from every side,

Thine aid supply, Thy strength bestow.

—CHARLES GRANVILLE HAMILTON

But the church's concern is not only with the individual, it is with the whole world. And it has its flag nailed to the mast: This is God's world; in God's world God's will must prevail—that is the highest law; righteousness and peace are the habitation of His throne—neither is possible without the other. And the vision of a better order, "a new world wherein dwelleth justice," is the great concern of all thoughtful Christians at present. How will it come about? What will it be like? What steps must be taken to bring it to pass? The great conferences of the past two years, Malvern, Toronto, the British Free Church and Anglican Conference, more recently the Delaware conference, all have this purpose in common, viz. to think out the terms, the conditions, the means to the achievement of a Christian order of society.

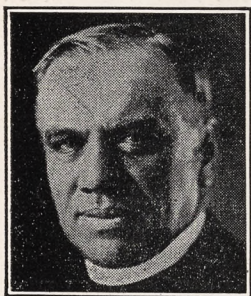
The world will not be the same after the war, but the church will still be here and the gospel will still be "for the healing of the nations." And let us hope that we succeed in taking the gospel more seriously, from now on—not as a mere palliative or temporary remedy, but as the surgery required to save the life of a world sick unto death and now almost in rigor mortis. A purely acquisitive society is sub-human. Only the Christian gospel can save it; for the Christian gospel shows men how to rise above themselves and live, not as brutes, but as men and as children of God, with justice and fair play for all, and peace as the first fruits of a new, divine order throughout all the world. That is the alternative that confronts our generation, not simply peace or victory in a world war. The real alternative is, either the Kingdom of God or relapse into chaos.

Religious Technique

By

BISHOP JOHNSON

PEOPLE differ in their major premises. The major premise is the basic assertion upon which all the rest of the argument rests. For example, one man asserts that he believes in God.



He cannot prove it, but affirms it as the fundamental principle in his life. His neighbor says that there is no God. This again is an assertion which cannot be proved but which determines the conduct of his life.

Why then do I believe in God if I cannot prove that

He exists? Because back of logic in our lives there are desires which are basic. "Like the hart desireth the water brooks, so longeth my soul after Thee O God." The fact that living creatures have a thirst is the guarantee that there is the satisfaction of that thirst. One does not have to prove to the deer that water is to be sought. Likewise man is created with a thirst for knowledge.

The primitive scientist believed in an ordered world. It may truthfully be said of him that he "believed in the substance of things hoped for and the evidence of things not seen." The motive behind his search for truth was faith rather than logic. He had no proof of the wonders to be discovered in chemistry and electricity. He was ridiculed and persecuted and he died without receiving the promise, but it was his faith that prompted him to press on.

In the same way the harmonies of music are sought in faith, and not because of logical demonstration. Man seeks the true, the beautiful, and the good for the same reason that the hart desires the water brooks; because he is created with a thirst therefor. In these pursuits man finds because he seeks, and only as he seeks is the attainment reached. If the primitive scientists, artists or saints had demanded proof before they sought, there would have been no progress in science, art or religion. It required a belief in the unknown based upon intuition rather than logic to justify the search for knowledge, beauty, or righteousness.

IN EACH of these processes there is a proper technique. In the realm of science men must proceed through observation, analysis, hypothesis and synthesis in order to reach their goal, and it is only as they accept this technique that they are able to comprehend what science is all about. Likewise there is a technique in art and in music,

and it is only as men develop the capacity that they are able to appreciate and appropriate the treasure.

So religion has its technique. St. Paul states that unless we are rooted and grounded in love, we are unable to comprehend the dimensions of the Christian life. If then, we are to seek the Kingdom of God and His righteousness, we must accept the technique of religion. Because a man is a great chemist, he is not therefore an authority on music or in religion any more than a proficiency in theology would justify eminence in the sciences. An excellent illustration of this principle occurred in one of our western universities where a young friend of mine was chaplain. On Sunday afternoons he conducted a forum which was very popular and at which all sorts of questions were discussed. A frequent attendant at the forum was a professor of chemistry who was inclined to sneer at religion. One day the discussion hinged on chemistry and the chaplain made a dogmatic statement which caused the professor to ask what he knew about chemistry, to which he replied, "Just as much as you know about religion. It is true that I never have worked in your laboratory, and it is also true that you never have worked in mine." The professor was a good sport and he asked the chaplain what he must do to work in the laboratory of religion. To which the chaplain replied, "Pray, give and forgive. Love God and your neighbor. Be baptized and confirmed. Partake of the Lord's Supper."

"What," replied the professor, "am I to do these things without greater faith?"

"If you love Christ, do what He told you to do."

Later on the professor said that conviction came to him when he made his first communion.

After all, it is only as we do things that we really understand them, and it is only as we obey Christ that we can really appreciate Him. "If you love me, keep my commandments" is the starting point of our discipleship. As we do that which He bids us to do, we are able to comprehend the dimensions of the Christian life.

THE SANCTUARY

Conducted by John W. Suter Jr.

DEDICATION OF A SERVICE FLAG

ALMIGHTY God, who tellest the number of the stars and callest them all by their names; accept at our hands, we pray thee, this flag, as a pledge of our devotion to liberty, and a sign of the constancy and valor of our sons; that it may ever remind us of the sacrifice by which alone the world can be redeemed, and which was manifested in thy Son, our Saviour Jesus Christ.

The Hymnal Presents . . .

"LORD OF ALL BEING; THRONED AFAR"

By

HOWARD CHANDLER ROBBINS

Former President,

Hymn Society of America

THE joint commission on the revision of the Hymnal began their work by making a study of the hymns contained in the present Hymnal, subjecting each one of them to the tests of reality, religious feeling, literary worth, and usefulness. Next, they reviewed the Hymnal of 1892 with a view to finding whether any of the hymns in that Hymnal which had been omitted in the revision of 1916 deserved to be restored.

The first to be so restored, and consequently the first of our "new hymns," was "Lord of all being; throned afar," by Oliver Wendell Holmes. It had been omitted from the Hymnal of 1916 because it had not come into general use. But it has come into common use in England, where it is included in the English Hymnal's collection of "the best hymns in the English language." In an article on hymnology in the Encyclopedia Britannica it is included in a brief list of American hymns of excellence that "it is difficult to praise too highly."

The hymn was written in 1848. At that time Dr. Holmes was Parkman Professor of anatomy and physiology in the Harvard Medical School. His work there was distinguished, but it was not until nine years later that he came into nationwide prominence, when his *The Autocrat of the Breakfast Table* appeared serially in the *Atlantic Monthly*, of which he was one of the founders. This wise, witty and original book placed him at once in the front rank of American essayists. It also established his reputation as a poet, for some of his best known poems, including *The Chambered Nautilus* and *The Deacon's Masterpiece*: or the Wonderful "One-Hoss-Shay," appeared first in "The Autocrat." Dr. Holmes was the son of a Calvinistic Congregationalist minister, but he reacted against Calvinism, and "The One-Hoss-Shay" is supposed to have been written as a satire upon the doctrines of Jonathan Edwards.

It is in "The Autocrat" that Dr. Holmes' hatred of unreality in the use of words is most plainly evident, and aligns him with two other American poets, James Russell Lowell and John Greenleaf Whittier, in their common detestation of cant, i.e., insincere assumption or conventional pretense of enthusiasm for high thoughts or aims. Dr. Holmes speaks devastatingly of cant expressions as "the blank checks of intellectual bankruptcy;—you may fill them up with what idea you like; it makes no difference, for there are no funds in the

treasury upon which they are drawn." So Whittier felt about those who "Supplied with cant the lack of Christian grace."

As might have been expected Dr. Holmes' own great hymn "Lord of all being, throned afar" is utterly real. His style is that of a true poet, who seeks and finds the "inevitable word." And his thought is God-centered and objective, fulfilling St. Augustine's stern requirement that a Christian hymn shall be "praise to God in song."

This column will present, week by week, the new hymns that are to be found in the Revised Hymnal.

More About "Christian"

By

GEORGE I. HILLER

Rector, Trinity Church,
Miami

THERE ARE many people who object to the idea that "Christian" is a working designation, as I tried to express it in the issue for September 10th. They would have us believe that all one must do to be a Christian is to submit to baptism, or to give allegiance to the creedal teaching of the Church.



There are intellectual Christians, emotional Christians, ecclesiastical Christians, but the plain fact is they are all alterations of the real things. The real Christian, if we are to accept

Jesus' first commandment, is one "Who will love God with all his heart, soul, strength, and mind," which, in our language is, "Everything you have got." It is a searching test. An intellectual assent or ecclesiastical conformity are not enough.

I ran across a humorous story, which illustrates what I have in mind:

"The chaplain preached a forceful sermon on the Ten Commandments, sending one private away in a serious mood. He eventually brightened up. 'Anyway,' he said, 'I never have made a graven image!'"

I know a number of people who call, or think of themselves as Christians, whose sole claim to that title is, that they do not break the laws of the land or the majority of the Ten Commandments. They are selfish, thinking only of their own health or taxes, and doing nothing for others; never worshipping God or forwarding the Kingdom of Christ on earth. That negative goodness could easily be ascribed to the carved images of the heathen which we would hesitate to call Christian.

News of Other Churches

*British Churches Increase Their Giving
In Spite of the War and Higher Taxes*

Edited by John Taylor

English Wartime Giving Ups

★ Contributions to Protestant churches in England have continued to increase, despite the war, it is reported by Henry Smith Leiper, American secretary of the world council of churches. The Church of England has kept contributions up, and raised more than 70,000 pounds for first-aid repairs for buildings and relief of clergy. The Baptists have a special emergency fund of 24,000 pounds, and the Congregationalists have raised 20,000 pounds for a like purpose. Baptist, Methodist, Congregational and Church of England missions funds likewise reported gains in contributions over previous years.

Value of Compromise

★ The compromise resolution on the war adopted by Congregationalists at their general conference this summer has caused quite a stir among members of both sides—those who wanted an “all out” statement, and those who defended the pacifist position. In a letter to the editor of *Advance*, Congregational paper, one man points out that “the habit of the Christian churches for sixteen hundred years of fighting it out to the finish, with minority wishes not included, has resulted in the divided Christendom of today, with all its consequent handicaps . . . the resolution did not fully satisfy either side, but if the Christian church can deal with all its controversies in that temper, it may prove of greater service to the advancement of God’s kingdom than any resolution which further divides Christendom.”

Children’s Charter

★ A Children’s Charter, 1942, recently adopted by the education fellowship in London, contains six declarations of rights for children. They deal with: availability of religious education for all; sacredness of personality; child needs; medical service; equal opportunity; full time schooling.

Pacific Charter

★ A Pacific Charter, designed to supplement the Atlantic Charter and to substitute a “welfare economy” for the present “power economy,” was proposed at a recent Methodist

laymen’s conference by E. Stanley Jones. The eight point plan stresses the need for equality of opportunity regardless of race, color, creed or class, equality of “access” to raw materials, equality of opportunity for immigration and naturalization, unhampered opportunity for all to decide their own destiny, and a chance for surplus populations of one region to settle in less populated sections of the country.

Who’s Pagan?

★ There is a higher percentage of church membership in San Francisco’s Chinatown than there is among the city’s Caucasian population, according to a study made by the California church council. As one Protestant minister put it, “It looks as if we, and not the Chinese, are the pagans!”

Co-ops for Rural Regions

★ Rural ministers from eight western states met at a conference in Washington this summer to study the practical application of co-operatives as a means of strengthening the economic and religious life of rural communities. Charles Baker, manager of the Pacific Supply co-operative pointed out that co-ops can be an important means of solving the problems of distribution and breaking down the concentration of wealth in the hands of private profit corporations.

Seminars for Refugees

★ The American Friends Service Committee has been conducting seminars for refugee scholars at the Universities of Maine and New Hampshire this summer. Purpose of the seminars, wherein the refugees attend the school sessions and a special class in English, is to help them become oriented to the American way of life, and to our country’s educational pattern. Scholars from schools in Germany, Russia, Austria, France, Belgium and Czechoslovakia have attended, and joined in the life of the community.

Record for Presbyterians

★ A total membership of 2,040,492 persons, the largest in 236 years of Presbyterianism in this country, has been recorded for the year ending in March, 1942, by the Presbyterian

Church in the United States of America. The report made by the Rev. William B. Pugh, stated clerk of the general assembly, gave an increase of 27,245 members for the year, with infant baptisms totalling 47,521. A nine-year record for contributions was broken, with the 8,674 churches giving a total of



Jack McMichael, president of the American Youth Congress, is now the pastor of a Methodist Church in Alameda, California, and is preparing, at the Pacific School of Religion, to be a chaplain with the armed forces.

\$44,758,104, more than two and a half million dollars over last year’s total.

Money For British Missions

New York, N. Y.:—Treasurer Lewis B. Franklin of the National Council announces that \$172,402 has been donated for British Missions up to September 1st. “This total will be increased as further remittances are received from individuals and from dioceses making special appeals,” Mr. Franklin explains, but emphasizes the need for continued effort.

Bishop Johnson Is Missioner

Hollywood, Calif.:—Bishop Johnston, WITNESS editor and retired bishop of Colorado, is to hold a preaching mission next week, September 20-27, at St. Thomas Church, Hollywood.

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Clinical Training Valuable

Warwick, N. Y.:—Two theological students, Victor Short of Trinity College, Toronto, and Joseph Tatnall of Philadelphia Divinity School, have just completed a twelve weeks' course of work with delinquents at the New York State Training School for boys. Here they worked and lived with the boys, helped lead hikes, and did personal consulting. One of them reports: "The training has given me a sympathetic and scientific understanding of delinquents and is going to help me especially when dealing with the difficulties met by the young people of my church. I shall know how to work as a partner with social agencies." The course was sponsored jointly by the city mission society and the school.

Student Relocation Report

Philadelphia, Pa.:—Progress is being made in the relocation of some 2,000 American students of Japanese ancestry who are now in evacuation camps, it is reported by Robbins W. Barstow, director of the committee on Japanese student relocation. A four point program has been worked out, including a survey of individual students, contacts with friendly colleges and universities, cooperation with the government in its job of investigation and clearance, and raising funds for financial assistance for students whose economic resources have been disrupted



The Rev. John H. Johnson, rector of St. Martin's, is the first Negro to be elected to the board of managers of the New York City Missions Society.

by the war. More than 250 schools and universities have already indicated willingness to enroll evacuee students, and 2034 applications are being studied by a committee of deans, registrars, and personnel ad-

visors. Of these, 67% are male students, and 69% of the total are Protestants. An analysis of grade points indicated a general scholastic standing definitely above average in the schools from which the students came. First release under the program was Harvey Itano, 1942 medalist at the University of California, who received straight A's in all his undergraduate work. He is now studying medicine at St. Louis University. In many cities and towns, civic and educational groups are working to spread good-will for the evacuee students. The Presiding Bishop represents the Episcopal Church for this work.

Atlantic City Mobilizes

Atlantic City, N. J.:—When the army moved into Atlantic City, turning the "Babylon-by-the-sea" into a blacked-out hive of activity, the church mobilized with almost comparative speed to set up a religious and recreational program to meet the expanding needs. A committee headed by the Rev. A. McK. Ackerson of All Saints', Chelsea, was organized to coordinate a program with other agencies, and fit each parish into the work. Committees on home hospitality, publicity, printing, and hostesses have been formed, and an Episcopal service center was equipped in the parish hall of the Church of the Ascension, with all parishes furnishing workers for the one unit. Plans are afoot to have a priest secured who will do full time work on the program, and also to set up an information booth and "coffee pot" on the board walk. The post chaplain, the Rev. Harrison A. Brann, formerly vicar of the Church of the Ascension, Roxbury, Massachusetts, has promised full cooperation.

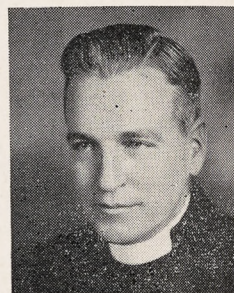
Buffalo Conferences

Niagara Falls, N. Y.:—Within the week of Sept. 9-13 DeVeaux School was host for two annual conferences of the diocese of Western New York. The clergy conference was opened by Dr. George L. Barton, formerly headmaster of the school, and Bishop Davis. The Rev. W. T. Heath spoke on "The Church's Opportunity and

Peril." Other speakers included the Rev. C. Avery Mason of New York and the Rev. George E. Gilbert, Connecticut's farmer-pastor. The laymen's conference which opened the 12th, had the same speakers.

Pacific Seminary Opens

Berkeley, Calif.:—The fiftieth year of the Church Divinity School of the Pacific opened on August



The Rev. John Gass, rector of St. Paul's, Troy, and a WITNESS editor, has accepted appointment to teach at Russell Sage College. He continues as rector.

24th, with a quiet day led by Bishop Gooden, Suffragan Bishop of Los Angeles, and president of the board of trustees. There is a student body of twenty-four plus registrations of twenty students from neighboring institutions.

Linens Get Through

Plainfield, N. J.:—In spite of war-time shipping problems and the fact that flax and linen supplies in Ireland are running low, the Mary Fawcett Company reports that they have lost only two shipments since the war, and that the quality of the goods has remained on the pre-war standards.

World Wide Communion

New York, N. Y.:—The World Wide Communion Sunday October 4 will be observed by many of the chaplains in the armed forces, as well as the churches back home, it is reported by the Federal Council department of evangelism, sponsor of the Communion Sunday. The three year old observance supplants the "rally day" held in former years, which was often marked by noise and confusion rather than reverence.

Chicago Youth Conference

Racine, Wis.:—Bishop Conkling of Chicago was the leader of the diocesan all youth conference held the weekend of Sept. 11-13, at the DeKoven Foundation, Racine.

Memorial Service for Duke

Washington, D. C.:—American and British dignitaries of state bowed heads with war workers in tribute to the late Duke of Kent, at a memorial service held in the Cathedral, Sept.

4. Nearly a thousand people attended the service for King George's youngest brother, who was killed in an airplane crash. Bishop Freeman officiated at the service, assisted by the Rev. Theodore O. Wedel, and Canon W. Curtis Draper, Jr. RAF fliers stationed in the city served as ushers.

Services for Yugoslavia

New York, N. Y.:—Word has been received that the Archbishop of Canterbury has approved a service of solemn intercession for Yugoslavia to be held in Westminster Abbey, and in cathedrals and parishes on the British Isles, on Sept. 20. The Church of England council on foreign relations expressed the hope that American churches would join in this intercession. The service has been requested by King Peter, who hopes that the Roman Catholic Croats and Slovenes will be remembered as well as the Orthodox Serbs.

Reilly at St. Mark's

New York, N. Y.:—With Rector C. A. W. Brocklebank expecting to enter the army presently as a chaplain, the vestry of St. Mark's-in-the-Bouwerie, New York City, the Rev. John E. Reilly has been placed in charge of the parish. Mr. Reilly until his retirement two years ago was the rector of Grace Church, Hastings, N. Y.

Out for Better Music

Santa Fe, N. M.:—A group at the Church of the Holy Faith is making a study of church music, hoping to thus make it a greater aid to worship.

United Front of Youth

Milford, Pa.:—The young people of St. Mark's Church have joined with the young people's organizations of the Baptist and Presbyterian Churches to form a community young people's fellowship.

Wieland in Sacramento

Sacramento, Calif.:—The laymen and women of the district got Labor Day weekend, the clergy the days immediately following, for their annual conference held at St. Dorothy's Rest, Camp Meeker. Feature speaker at the laymen's conference was the Rev. George Wieland of the domestic missions department, National Council.

A Just and Durable Peace

Richmond, Va.:—A special committee of the diocese of Virginia is to make a study of the bases for a just and durable peace at the request of the diocesan convention.

They will approach the subject "with special reference to the education of the young."

New Secretary in Michigan

Detroit, Mich.:—The Rev. Sheldon T. Harbach, vicar of St. Timothy's, this city, is now the educational secretary of the diocese of Michigan. He succeeds Miss Elizabeth S. Thomas, recently resigned, who did an excellent job as secretary for many years.

Miss Rich in Oklahoma

Oklahoma City, Okla.:—Miss Louise E. Rich, for many years connected with the department of religious education of the diocese of New York, is now serving the church in Oklahoma under appointment of the National Council's defense committee. Also Miss Jennie G. Trapier, formerly educational adviser in the diocese of North Carolina, is now working with the Rev. Stanley Mook, rector of St. Luke's, Vancouver, Washington, among the defense workers in that area.

Help Japanese

New York, N. Y.:—The Episcopal Church, in cooperation with other denominations, has worked out a varied program for aiding the Japanese in this country, especially those who have been evacuated from their homes on the west coast. Bishop Charles S. Reifsnider, formerly head of the Church in North Kwanto, Japan, has been appointed bishop to

SUMMER SERVICES

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

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

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

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

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

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

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

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

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

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

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

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

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New York

the 127,000 Japanese in this country by the Presiding Bishop. He will work with Episcopalians primarily, but try to be of use to all. Christian or non-Christian. The inter-denominational home missions council has a special committee of which Bishop Reifsnider is a member, to protect property rights of evacuated Japanese. The Pacific Coast also has a holding corporation, headed by the Bishop, with which any Japanese may register his property, receiving a pledge that it will be returned to him.

Camp Now Empty

Puyallup, Wash.:—Everyone but the clean-up squad has left Camp Harmony for the new internment center at Camp Minidoka, near Eden, Idaho. The Japanese and Japanese-Americans, for the most part farmers, will begin a new life on the desert lands of Idaho. The main wish of the group is reported as larger living quarters, more room in which to live, and work to do—the last the biggest problem at Camp Harmony. Deaconess Margaret Pepper, who has helped by teaching and shopping for the evacuees, will continue her work in Eden.

Churches Run Nursery

Mobile, Ala.:—A critical problem for many widowed mothers in the city who must work, yet have no place to leave their children, is receiving attention by All Saints', Christ and Trinity churches, which are cooperating with the W.P.A. in running a day nursery school for children from six months to five years of age. According to Bishop Carpenter: "This is applied Christianity. Some children come to us

pathetically undernourished. Some are so timid that they will not play with other children. After a few weeks, or even days, what a difference!" The children are taught to play, given milk, lunch and a second light lunch later in the day.

Negro on Mission Board

New York, N. Y.:—The Rev. John H. Johnson has been elected to the board of managers of the New York Protestant City Mission Society, it was announced by Bishop Manning. Dr. Johnson is the first Negro to be elected to the board in the society's 110 year old history. He is rector of St. Martin's, New York, a member of the advisory board of the city's welfare department, and first Negro chaplain in the city's police department.

News from Japan

New York, N. Y.:—Through Paul Rusch, last missionary out of Japan, and Russell Durgan, YMCA secretary of Tokyo, who returned recently on the Gripsholm, Bishop Reifsnider is able to report news from that country, unknown since Pearl Harbor. Miss Mary H. Cornwall Legh, for many years in charge of leper work at Kusatsu, has died, but Miss Mary Nettleton is still there and is free to carry on. There is probability of her repatriation in the near future. Bishop Samuel Heaslett, former head of the English diocese of South Tokyo, had been interned, but later released, and is believed to be on an exchange ship

bound for Britain. Bishop Hinsuke Yashiro, formerly assistant bishop of Kobe, had been made bishop of that diocese. Both St. Luke's hospital and St. Paul's University are carrying on. A plan is being developed whereby a medical college will be established, to be jointly operated by the hospital and university. Seven buildings, with an eighth one for a medical school, are planned for a class of 100 students. The college will cost approximately

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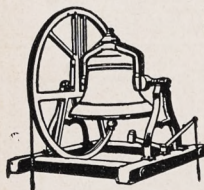
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More Clergy in Alabama

Montgomery Ala.:—Church work in Alabama is expanding so much that a number of additional clergymen have been brought to the diocese, Bishop Carpenter reported at the fall clergy conference held in Birmingham Sept. 2. The conference also adopted a larger budget than in previous years, and unanimously approved the forward in service program. The program includes seeking out adults who have not yet been baptized, and conducting missions throughout the diocese.

Bonds for Objectors

Washington, D. C.:—A plan to permit persons with religious convictions against war to purchase non-war bonds of the government has been agreed upon by the treasury department and the national service board for religious objectors. Funds from the bonds, offered in denominations ranging from \$100 to \$5,000, will be used to maintain the necessary civilian services of the government. The Provident Trust Company of Philadelphia is fiscal agent for the civilian bond committee.

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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.

THE REV. PHILIP H. STEINMETZ
Rector at Montrose, Penna.

What an heroic objective they have in Mexico "to place 7,000,000 copies of the Gospels in every Mexican home." I should think that one in every home would be quite a lot. They must have larger houses there than we have here. I call your attention to this little error in THE WITNESS (Sept. 3) in order to bring a smile to your furrowed face and to show that I read the paper carefully from cover to cover with joy and profit.

THE REV. LOUIS H. MATHEUS
Rector at Ottumwa, Iowa

Talking It Over for September 3 prompted me to re-read the news item referred to in *The Living Church*. The latter article, as it stands and in its entirety, gives no approval, tacit or otherwise, to the kind of religion described in THE WITNESS, unless there be the will and predisposition to reach such an interpretation into it. Such an "argument from silence" is rather precarious. It is certainly unfair. It makes people say things they never said, and, perhaps, never even thought. In this instance there seems to be no attempt on the part of *The Living Church* to editorialize a news item, a practice of which THE WITNESS is often guilty. The venom of your personalities in regard to Clifford Morehouse therefore is hard to understand. Such venom, by word of mouth, is bad enough. In print, especially in a Church paper, it is infinitely worse. It keeps clergy apologizing to the laity for the un-Christian temper of WITNESS editors, which we are called upon to do more often than we like. More and more it appears that those who dissent from WITNESS opinions are to be condemned as either knaves or fools, and that whether they speak or keep silent.

ANSWER: On the say so of such an outstanding leader of the Russian Orthodox Church as Professor Nicholas Berdyaev that Church under Czarism was notably corrupt (see WITNESS for September 21, 28 and October 5, 1939 for three articles by him). Just as the Church was used by Franco and the Axis in Spain, with the approval of large numbers of Churchmen in this country, so it is being used today by Hitler and his gang in occupied Russia. We are against the Church so being used there or elsewhere. By smearing our ally as "Godless Bolsheviks" Nazi propaganda agents seek to divide the United Nations. The story of the activities of the Roumanian Orthodox Church we believe to be a Nazi inspired story and we have no intention of giving space to such stories.

JOHN G. BRAGAW
Layman of Washington, N. C.

I have been reading THE WITNESS for many years. Sometimes you get me mad, sometimes I swear by what you say, always the paper is interesting. I don't like your digs at 281; I did not like the way you set upon Michael Coleman; I hate to see the Yankees mopping up again. But your Bruno story (July 23) makes up for

a lot of things. I have read it six times and repeated it to everyone I could get to listen. It's the cleverest bit I have seen in a long time. I have taken the liberty of copying it for more general circulation. Thanks for passing it along. Incidentally my brother, Colonel Bragaw, used to say that the favorite hymn of his dog, Billy, was "As pants the wearied hart for cooling springs."

MRS. EDWARD V. Z. LANE
New Canaan, Connecticut

Every day, seven days every week, we have to look at pictures of smiling ladies such as you have on the cover of THE WITNESS of August 20th. Is this the best you can do for a church periodical?

THE REV. JOHN DE FOREST PETTUS
Rector at Santa Barbara, Calif.

Don't you think the war offers a splendid excuse for a crusade against chancel brass? There is such a lot of it that would serve the war effort better than it serves the church. I'm for a housecleaning. Incidentally, you will be amused to know that the race for supervisor in this county is so close that it will be decided by absentee ballots—mostly Japanese.

MR. MATTHEW ALLEN
Layman of Philadelphia

I want to thank you for the clear explanation of *The Ruling Eldership* (WITNESS, September 3). Your editorials on the effort being made to unite with our brethren of the Presbyterian Church have been clear and convincing and I hope that they may receive wide reading.

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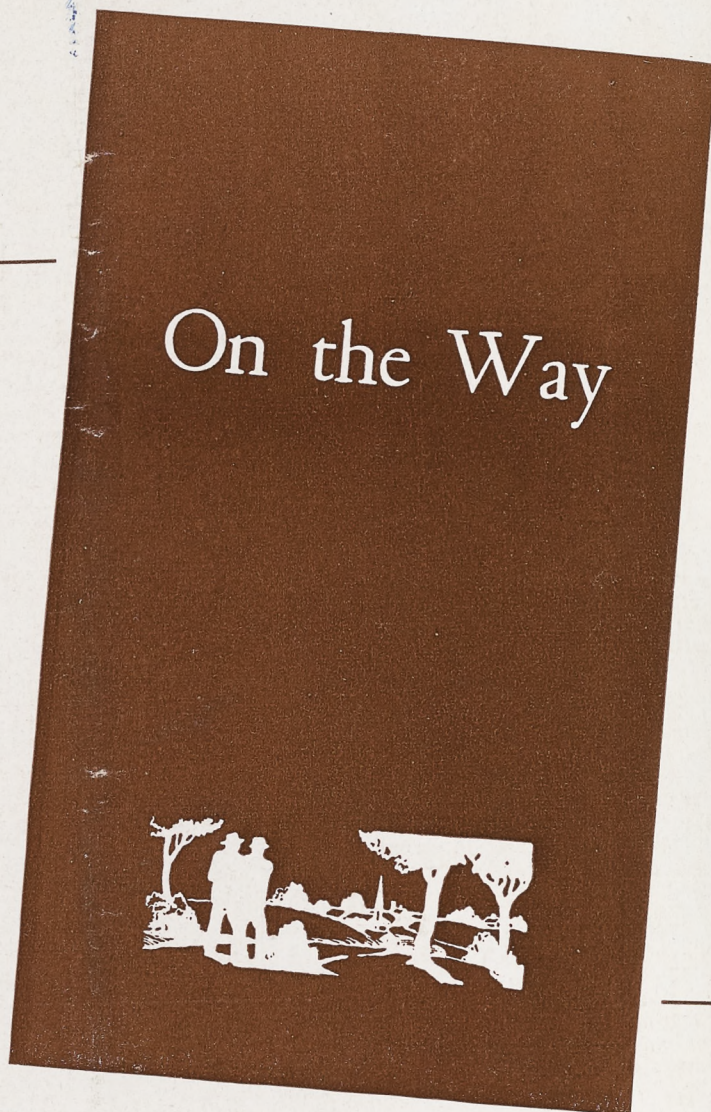
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