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The WITNESS

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OCTOBER 15, 1942



FOOTBALL PLAYER
STILL THE HERO
OF THE CAMPUS . .

(story on three)

FREEDOM IN EDUCATION

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.
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.
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.
Charles W. 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. and 4 p.m.
Daily Services: 8:30 a.m. Holy Communion. 12:10 p.m. Noonday service.
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.

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

BRUCE, DUDLEY R., rector of St. Stephen's Church, Longmont, Col., added the vicarship of All Saints' Mission at Loveland to his duties beginning in September.

FOLMSBEE, GRANT, was ordained to the priesthood at the Church of the Messiah, Murphy, N. C. by Bishop Robert Gribbin.

FRITSCHKE, J. L., is now at Washington, D. C., where he has been appointed a field director of the American Red Cross.

HARTZEL, GODFREY W. J., was ordained a priest Oct. 10 at Trinity Cathedral, Trenton, N. J.

KAHL, ADOLPH WILLIAM, was ordained to the priesthood Sept. 20, by Bishop Mann of Pittsburgh at Christ Church, Greensburg, Pa. He was presented by the Rev. Thomas Carson.

LANIER, JOHN JABEZ, retired priest of the diocese of Virginia, died at his home in Fredericksburg Sept. 17, aged 79.

LEAVELL, CHARLES, of Norton, Va., has accepted the rectorship of Grace Church, Moiganton, N. C.

McCORMACK, GEORGE J., rector of the Church of Our Merciful Saviour, Penns Grove, N. Y., died Sept. 22 at Montreal following an operation.

MAY, O. WORTH, formerly rector of Christ Church, Xenia, Ohio, became rector of St. John's Memorial Church, Farmville, Va., effective September 1.

MOORE, W. MOULTRIE, formerly rector of St. Alban's, Kingstree, St. Luke's, Andrews, Rhem's Mission, Williamsburg and St. Stephen's at St. Stephen's, S. C. is now rector of the Church of the Epiphany, Leaksville.

MORELAND, HAYES EVANS, was ordained a priest by Bishop Capers Sept. 29 at Christ Church, San Antonio, Texas.

PYLE, DAVID M., was advanced to the priesthood Oct. 10 at Trinity Cathedral, Trenton, N. J.

ROOT, JAMES F. has been appointed Priest-in-charge of Zion Church, Windsor, and St. Luke's Church, Harpursville, N. Y. by Bishop Peabody.

The WITNESS

For Christ and His Church

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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OCTOBER 15, 1942

VOL. XXVI

No. 21

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, 9 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
Sundays: 8 and 11 A.M.
Noon Day Services, 12:10, except 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.

ICES
Churches
CATHEDRAL
Hartford, Conn.
F. McKenney, Rector
9:30, 10:00
Holy Communion
11:00 A.M.
Wednesdays and
Sunday Service
MINNEAPOLIS
at 9th St.
Higgins, Rector
A.M.
Days: 10:30 A.M.
HURCH
Miller, Rector
9:30, 11 A.M.
RAL CHURCH
Mark, N. J.
C. Lichtsberg
M.
2:10, except Sun.
A.M. Wednesday
daily for prayer
CHURCH
at, Baltimore
Farris, Rector
Union: 11 A.M.
Morning Prayer
lay in the month
(Sermon); 8 P.M.
Wednesday, 7:30 A.M.
Wednesday, 10:00 A.M.
Wednesday, 12 Noon
Friday, 10:30 A.M.
National Conference
CHURCH
at, Boston
Gardens
Good, D.D., L.L.D.
Seymour, M.A.
11:15, 11 A.M. and
Living" Tuesday
CHURCH
ennessee
arrangers, D.D.
Union.
ch School.
Joe and Sermon
Meetings.
Days—Holy Com
CHURCH
New Jersey
Rector
on.
ch School.
er and Sermon
Sunday
Fellowship
Union.

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Foster House Opened as Student Center at Alabama

*Is One of More than Score of Places Where
Church Society for College Work Gives Aid*

By Theodore Welles

Tuscaloosa, Ala.:—One of the chief cries of the college chaplain, "We need a student center," has been answered in Alabama with the opening of The Foster House at the University of Alabama in Tuscaloosa. The result of long planning and effort, the new center marks a definite advance in college work in the diocese and opens unlimited opportunities for bringing more and more students into vital contact with the life of the Church.

The center, located next to the home of the Rev. Richard S. Watson, rector of Christ Church, Tuscaloosa, and directly across the street from the University campus, was named for the late president of the University, Richard Clarke Foster. Dr. Foster, whose untimely death last November cut short a career of great usefulness as an educator, was for many years a vestryman of the local parish. One of his chief concerns during his presidency was the effort being made by the Church to reach college students, and the Foster House stands as an embodiment of the practical means of accomplishing the purpose which he supported.

The house itself is a former private dwelling, leased by the diocese for a period of two years, with option for renewal. In its arrangement and location it is admirably suited for the purpose of work among the students. The lower floor consists of two large adjoining rooms, a kitchen, and separate living quarters for the student chaplain. The larger room can be used for services, meetings, entertainments and the like, while the adjoining room serves as a library and

reading room. In the library has been placed the collection of some 600 books, most of which are of a religious nature, which have already been given to the center. From time to time, it is hoped, additions will be made so that the students will have access to good reading of all sorts. One separate shelf contains fifty books from the library of Dr. Foster, given to the center by members of his family.

The upper floor houses ten Episcopal boys, chosen from among the students at the University. The rent paid by these students supplies partial support for the project, while funds furnished by Bishop Carpenter and a yearly contribution from the Laymen's League of the diocese will serve to underwrite the overhead of the project. The boys resident in the center are from various parts of the country, and are engaged in varying studies, but it is hoped that as time goes on the Foster House will become a sort of recruiting center for the ministry of the Church.

With the work of the Church on the campus centralized into one point, the Canterbury Club, organized last February, can now use the Foster House as headquarters for its activities. The former work goes on, with expansion into new projects planned for the current year. The student forum, an institution of long standing and great interest, moves from the rectory to the Foster House for its weekly meetings on Sunday evenings at 7:30. Services especially for students, formerly held only during Lent and in rooms at the Union Building, will be carried on with a more intensive schedule at

the Foster House. Regular celebrations of the Holy Communion will be held each Sunday morning at 7:30. The students will continue to join with the parish in worship at the 11:00 o'clock service in Christ Church, a mile and a half away in the center of town.

The informal coffee hours, held two afternoons a week, at which time students meet with the chaplain, the Rev. Charles H. Douglass, on a three-point platform of coffee, cookies and



Bishop Carpenter and the chaplain of student work at Alabama, the Rev. Charles H. Douglass, entertain at the opening of Foster House.

conversation, will be expanded in the new quarters. Week day services and periodic discussion groups will be instituted from time to time. The chaplain is available at the center in the afternoons and evenings of almost every day.

In an effort to realize a program of education regarding the obligation of financial support for the Church, the Diocese of Alabama has adopted a uniform system of pledges by college students throughout the diocese. A canvass of all Episcopal students is made by student committees during September of each year.

Those who pledge are supplied with the regular duplex envelopes bearing the inscription "Weekly Offering of Episcopal College Students, Diocese of Alabama." The offering from the black side of the envelope will be divided between support of the local parish and support of student work on the campus. The offering from the red side will be used to pay a regular quota to the diocese for support of the general work of the church at home and abroad. In this manner, college students are be-

are written letters of explanation of the system.

Introduction to the Church's program on the campus comes through a reception for all Episcopal students shortly after the opening of school. During October Bishop Carpenter entertains all new Church students in the University at the Bishop's Dinner, at which the diocesan serves as host.

The most productive work done by the students during the past year was the Lenten study program of the

sults of the students' own thinking and study. The report on the peace was particularly outstanding, with an honest facing of every major problem which will confront us after the conclusion of the war.

The current year finds the forum studying many similar problems. Especial emphasis will be given a study of the race question, with particular attention to relations of white and Negro groups and individuals. Joint meetings with students from a Presbyterian Negro college in Tuscaloosa will be held, and panel discussions will bring into consideration the points of view of both races and the steps which can be taken to overcome racial prejudice and misunderstanding.



The Rev. John J. Paulsen, rector of St. Stephen's, Elsmere, N. Y. says that bicycles have at least three advantages these days: they help the war effort; they keep a man's waist-line where it belongs; it enables one to help his wife with the family shopping.

ing trained to give their support through the normal channels used by their home parishes and by churches throughout the nation.

The handling of the income from these pledges is carried on by a committee of students headed by the treasurer of the Canterbury Club. During the college months the envelopes are placed in the collection plate in the college church, and during the period when the students are at home the pledge is transferred to the home parish for support of its own work. The rector and parents of each student making a pledge

forum. Using the Malvern Declaration as a starting point, the place of the Church in the post-war world was studied by three groups which made their reports at regular forum meetings. The topics reported on by the groups dealt with: the change of spirit necessary within the Church itself before the Church can speak to the world; a critical analysis of the democratic-capitalistic system; and the question of how to write a Christian peace.

In all three groups work was done independently with no help from advisers and the reports were the re-

BRITISH CHRISTIANS SEND GREETINGS TO USSR

Birmingham, England:—The executive council of the Christian-Social Movement of Birmingham has sent the following message to the heads of the Churches of Russia: "In our position as representatives of the Christian churches of Birmingham, we send our greeting to the Christian Churches of the Soviet Union. We transmit to you our sympathy in your sufferings and will be happy to have direct personal communication with your members and leaders. We hope to work with you for the establishment in this world of a society based on the Christian principles of love and justice."

SYNOD OF 2nd PROVINCE AT ROCHESTER

Rochester, N. Y.:—The Church's responsibility in our time is the theme of the synod of the province of New York and New Jersey, meeting October 20-21 at Christ Church. The president of Hamilton College, W. H. Cowley, is to speak on the plight of American colleges during wartime, while the Rev. Frank Kingdon, president of the Union for Democratic Action, is to speak on the test of religious faith in a war for democracy. Mr. Clifford Morehouse is to tell of his recent trip to England; Dean C. Alfred Voegeli of the Panama Canal Zone will report on the Church's work there, while Bishop James P. DeWolfe of Long Island is to be the speaker at the luncheon which will close the synod. Bishop Oldham, as president of the synod, is to give the address at the service to be held the evening of the 20th.

Our Southern Neighbors Oppose Roman Church Views

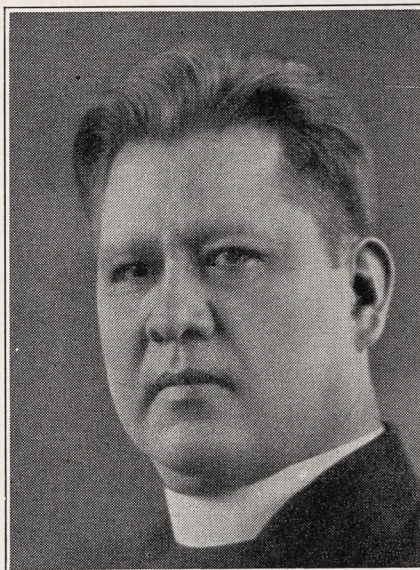
Mexican Labor Is Aroused Over Statements Made in Washington by Catholic Archbishop

By W. B. Spofford

Mexico City:—Declarations made at the Inter-American seminary for social action, sponsored by the Roman Catholic Church, and meeting recently in Washington, has aroused wide comment in labor circles in Mexico. They view the remarks with a great deal of suspicion, particularly the declaration by Mexican Archbishop Luis Martinez that the Catholic Church is preparing to take charge of post-war reconstruction. Other Mexican Church delegates at the Washington meeting made bitter attacks on Mexico's agrarian and labor policies and in general created the impression that the form of reconstruction they advocated will seek to establish a "Christian" order along the lines of Dictator Franco's in Spain.

The labor newspaper, *El Popular*, commenting on the remarks by the bishops, states that "To judge by the remarks of the Archbishop and other clerical leaders, these persons believe that sacrifices by millions of men and women—millions who are not believers in one religion or one Church—are made in order to give the Catholic Church the lion's share of the victory. There are millions of Catholics among the billion and a half human beings in the anti-Fascist front, but there are millions of Protestants, Buddhists, Moslems and people without any religion. Is it a good idea to tell all these people that the efforts they have made and the blood they have shed will serve only for imposition of 'a New Christian Order' when the war is over? The Archbishop declares tranquilly that the Pope has already set the basis for a future peace. Perhaps the Archbishop does not remember that the points for a future peace were established in the Atlantic Charter, formulated by Prime Minister Churchill and President Roosevelt, and in the United States pact signed by the lawful governments of all the peoples at war with the Axis. The Atlantic Charter grants no omnipotent faculties to any Church or to any nation or government. On the contrary it states that the victory of the

United Nations will guarantee for all peoples the right of self-determination and freedom of religion, speech and the right of work. This is basically different from the intention of setting up a domination by a single Church or a single social



Bishop Velasco Salinas is the head of the Mexican work of the Episcopal Church and is known throughout the country as a liberal and a progressive.

concept. Acceptance of the Archbishop's theories would be acceptance of division among anti-Fascists into Catholics and anti-Catholics. Such division would be aid and comfort for the enemies of human freedom."

Meanwhile the Evangelical Federation of Brazil has felt compelled to address a long letter to the American Ambassador in that country in defense of Protestant missionaries from the United States. Don Antonio dos Santos Cabral, Roman Catholic Archbishop in Brazil, used the war situation to tell the American Ambassador that there would be greater unity between the two countries if Protestant missionaries were invited to leave Brazil. To this the Protestants of Brazil reply by stating that the best schools in the country are those maintained by American Protestant missionaries; that they

have made great contributions to the cultural and scientific life of Brazil, and, above all that they have "profound respect for national traditions." The statement, signed by Synesio Lyra as president and Rodolfo Anders as general secretary, concludes with the declaration that "To cast those men and women forth from our land, or to close our doors to them, would be an act contrary to patriotism, and would in no wise correspond to our sentiments of American solidarity and fraternity." (see Editorial, page seven).

CHURCHMEN CAMPAIGN FOR RUSSIA

New York, N. Y.:—Mr. Allen Wardwell, vestryman of St. George's and a trustee of the Church Pension Fund, stated on October 6th that he had received a cablegram from Mr. W. Averell Harriman, now in London, accepting the honorary chairmanship of the scroll campaign of Russian War Relief, Inc. Mr. Wardwell is the secretary of the relief agency. In the campaign signatures of Americans are to be gathered and sent to the people of the Soviet Union, together with their contributions for relief. Mr. Harriman cabled as follows:

"I am activated in accepting the honorary chairmanship of the scroll campaign by my conviction that now is the time for the American people to demonstrate that they are back of the Russian people in their indomitable struggle against our common foe. Every signature to the scroll, with its contribution to Russian War Relief, large or small, is an individual pledge that each of us will back the nation's war effort to victory—till the time when, as the President has said, 'Russia has driven every Nazi from her soil.'"

CHURCH UNITY SOUGHT BY ARCHBISHOP

London, England:—In his address on October 5th at the Canterbury diocesan conference, Archbishop Temple expressed his pleasure at the formation of the British Council of Churches (see WITNESS, October 8) and described the growth of the Church unity movement since the Edinburgh missionary conference in 1910.

"It seems to me of the utmost importance," he said, "that our people should as far as possible, be kept informed about this wider movement of Christianity throughout the world and be encouraged to cultivate a

sense of fellowship in this vast enterprise.

"It will do very much to lift us above the personal or purely local concerns which are liable to bulk so large in religious and parish life. What gives inspiration to all similar tasks is the sense that they are a part of, and a contribution to the fulfilment of a great task.

"In the Oecumenical movement we have the evidence that Christianity is indeed able to bridge all gulfs, and in the fellowship of Christ's disciples at this moment we have a nucleus for that worldly unity to which all men are yearning."

KIMBER DEN WRITES FROM CHINA

Free China:—A letter by Clipper from the Rev. Kimber Den tells of the tremendous hardships being suffered throughout China due to



inflation. Not only is there a great shortage of essential food-stuffs, but due to high prices people haven't the funds to buy even what is available.

However, as always, he writes encouragingly of the relief work that he is doing for "warphans," and reports that the work is expanding in spite of the difficulties. He expresses his heartfelt thanks to the many WITNESS readers who have contributed to his work. If there are those who wish to send a donation at this time it should be sent to the CLID, 155 Washington St., New York, with checks made payable to "Treasurer, CLID." Donations are cabled at regular intervals to Mr. Den.

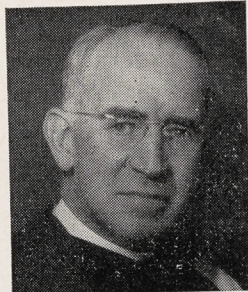
BISHOP WASHBURN'S TENTH ANNIVERSARY

Newark, N. J.:—The tenth anniversary of the consecration of Bishop Washburn of Newark was celebrated last Sunday throughout the diocese. The early service in churches was a thanksgiving for his life and work as Bishop, with the offerings at these services given to him for work in the diocese. On the 14th at eleven a service of holy communion was held at the cathedral, Newark, with Bishop Washburn as celebrant, assisted by Bishop Ludlow and Dean Lichtenberger. Bishop

Washburn then entertained the clergy at luncheon at the diocesan house.

CHURCH AIDS JAPANESE GET EMPLOYMENT

New York, N. Y.:—The re-employment of Japanese in this metropolitan area has improved steadily since last winter, according to the



Church Committee for Japanese work. The committee was formed immediately after Pearl Harbor with five denominations represented, the

Episcopal representative being Bishop Charles K. Gilbert.

The biggest problem, reports the secretary, was not prospective employers but a public opinion which discriminated against American citizens of Japanese ancestry with greater hostility than it showed toward either Italian or German Americans. There are relatively few Japanese in New York, she pointed out. Of the 1,750 persons of Japanese ancestry, 1,100 are non-citizens. About half of those who are citizens are domestic or restaurant workers, and they are all on jobs, though it is expected that some of these jobs will not last through the winter. The situation for professionally trained Japanese, even though they are loyal citizens, is not as satisfactory. Girls for office work are gradually finding employment, a few in civil service jobs, but most with religious, charitable and social work organizations. Even placement of well-trained Japanese girls with religious organizations has often met with strong opposition. The placement of professionally trained men has been practically impossible. Most of them formerly worked with Japanese firms that were closed by the government. However the committee has been encouraged by the fact that a small defense plant recently hired two Japanese-American chemists, with their employer reporting that they are doing excellent work and have been accepted by other employees.

The committee reports that it is receiving fine cooperation from city officials and other agencies. The secretary also reports that the Japanese-Americans with whom the committee has dealt show no bitterness,

and only hope to be given a chance to demonstrate their patriotism and loyalty to the country.

In addition to seeking employment, the Committee runs a lodging house, called Olive Tree Inn, where unemployed Japanese men live while seeking work.

THE BEST NO WORSE THAN LAST YEAR

New York, N. Y.:—Treasurer Lewis B. Franklin of the National Council announced on October 6th that whereas collections from dioceses were 104% of expectations on July 1, on October 1 they had fallen to 89.6%. His comment: "The best we can say is that this is no worse than last year."

BISHOP MOORE OF DALLAS HAS ANNIVERSARY

Dallas, Texas:—The 25th anniversary of Bishop Moore as Bishop of Dallas was observed on October 4th at St. Matthew's Cathedral. In his sermon Bishop Moore made a strong plea that Church people accept completely the Christian way of life and thus help Christ build a new world.

DAUGHTERS OF THE KING HOLD MEETING

New York, N. Y.:—The national council of the Daughters of the King held its annual meeting, October 6-9, with the sessions devoted chiefly to planning for the national convention of the order, to be held in connection with the 1943 General Convention in Cleveland. There was also discussion of how best to aid the Forward in Service program.

GENEROUS DONATIONS FOR RELIEF

New York, N. Y.:—The Presiding Bishop's fund for world relief received donations totalling \$27,800 from January 1 to September 24th. Over \$15,000 of this went to the Church committee for China relief. Grants were also made to British relief, Greek relief and Russian relief.

CLERGY OF ALBANY IN CONFERENCE

Albany, N. Y.:—The Church's work with Indians, in China and with youth was presented at the annual conference of the clergy of Albany. Bishop Blair Roberts of South Dakota spoke on Indian work; the Rev. Leslie L. Fairfield, recently returned missionary, on China; the Rev. Fred Arterton, secretary of the youth division of the National Council, on youth.

EDITORIALS

Rome in Latin America

DISTURBING items of information have recently come out of Latin America. The Evangelical Confederation of Brazil has written to the United States Ambassador giving him an impressive outline of the work of the Evangelical churches and colleges in that country. The reason for writing is that the Roman Catholic Archbishop of Belo Horizonte had previously addressed our Ambassador saying that "the Protestant propaganda carried on by North American Missionaries is a matter which arouses antipathy and reserve toward the United States of North America" and urging "that something be done by the government of the great sister republic for the purpose of hindering the coming of Protestant missionaries to Brazil."

The missionaries referred to are those of the Episcopal, Methodist, Baptist and Presbyterian churches. The letter from the Evangelical Confederation cites the high educational standards, the social service work and the friendly relations with Brazilian educators of the Protestants and asks the ambassador not to "close our doors" as it would be "an act contrary to patriotism."

Another item comes from Mexico City which states that at the Inter-American Seminary for social studies at Washington the Mexican Archbishop Luis Martinez declared that the Roman Catholic Church was preparing to take charge of post war reconstruction. (See News, this issue.) These statements heightened the fears of the growing power of Falange-Sinarchist elements in the Roman Catholic Church in Mexico whose slogan has been "A New Christian Order," actually based on the "order" of Dictator Franco.

The record of the Roman Church in Spain gives credence to the items. The first of these items is one with which our state department as well as our Church should be concerned; the second item is one in which all people who believe in a free world should be concerned.

Can the Church Lead?

PEARL BUCK'S recent pamphlet, *Can the Church Lead?*, hurls a challenge both at the Church and the American people. The American way of life, she contends, is supported by the twin pillars of the Fatherhood of God and the Brotherhood of Man. This means that we are fighting for the freedom of all peoples. But how can we hope to win the war for freedom and equality as long as we maintain the exclusion act and discriminate against the Negro? Miss Buck looks to the Church for leadership in these things, and yet wonders if it will be able to set aside its own prejudices sufficiently to provide it. "White" churches, along with rented pews, will have to go before the Church can assume leadership. A military victory may be won even though we fight only to preserve the status quo, but history has proved that only a peace which rests on the basic Christian principles can endure. It is for the Church then, Miss Buck maintains, so to purify itself of racial antagonisms that it may be in a position to lead the nations to freedom and equality.

It is a layman and a leading industrialist, Mr. Harold A. Hatch, who answers Miss Buck in another pamphlet. *The Church Can Lead*, he says, but only if the people of the Church make up their minds to take appropriate

action to end those evils in society so roundly denounced by the famous author.

Both pamphlets are privately printed and can be secured at five cents each by addressing Box 94, Madison Square Station, New York.

College Work

STUDENT WORK at the University of Alabama, reported on page three, follows the norm of that which is being done throughout the Church. New facilities open new fields; war conditions raise new problems and new opportunities. Student leaders are being lost because of the war, but others are being trained to take their places. The

"QUOTES"

WHY DO NOT more people go to church? That question bothers all the clergy and some of the laity. The stay-aways say the preacher is dull, the music is bad, some of the family will not go, so why should I? Or they frankly say they want to play golf, go fishing or read the Sunday paper. On the other hand, why do people go; some because they like the preaching, which may not be very good, or the music which may be worse. Others think they are conferring a favor on Almighty God and His Church by going—a bad reason. Well, why do I go to church? I go because I like to. I find there something which lifts up my heart and helps me to be the kind of person I would like to be. I like to go to church.

—Daniel T. Huntington
Retired Bishop of Anking

numerical strength of student groups inevitably drop, but the call of service for Christ through the Church continues. That call today is specifically directed toward the creation of an intelligent and consecrated leadership for the future. The work

of the Church in college communities, so vigorously supported by the Church Society for College Work, will go a long way in determining the sort of Church leadership we have throughout the next quarter or half century.

Freedom in Education

THE right of liberty which was bequeathed to the citizens of the United States by the drafters of the Declaration of Independence and the Constitution has been continually curtailed throughout our history. Successive judicial and legislative bodies have found it necessary to impose restrictions in the form of laws upon citizens in order to guard "domestic tranquility," "the general welfare" and "the common defence." By now we are, in many respects, far from enjoying the original grant of liberty.

The reason for this curtailment is that it was bequeathed to a people the majority of whom have not known how to manage such an endowment. They have drawn on it continually and have not known how to rebuild it. No machinery was set up to insure and promote a general knowledge of the properties of liberty.

The function of instructing the people of the United States in the cultivation and preservation of liberty rightfully belongs to the Church and the educational institutions of this country. It belongs to the Church in that freedom in a Christian Society, such as the United States largely is, depends upon a knowledge and observance of Christian ethics. Christ said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It belongs to the educational institutions in their job of producing good citizens of a free society. In the past ten years, instruction in the functioning of democracy has been emphasized as one of the principal aims of the educational institutions of a democracy. Instruction in the cultivation and preservation of freedom should be equally the aim of education in a society like ours where freedom is one of the basic ideals. Thomas Stearns Eliot in *The Idea of a Christian Society* sums up the relationship between the Church and education in a Christian society with the statement: "In a Christian society education must be religious, not in the sense that it will be administered by ecclesiastics, still less in the sense that it will exercise pressure, or attempt to instruct everyone in theology, but in the sense that its aims will be directed

by Richard R. Pleasants

Master, St. Albans School,
Washington

by a Christian philosophy of life." Freedom is certainly one of the aims toward which a Christian philosophy of life should direct education in a Christian society.

BEFORE going farther it is necessary to make precise what was meant by the words "liberty," as used in the Declaration of Independence and the Constitution, and "free," as Christ used it.

These words are examples of what Alfred Korzybski would call "infinite-valued" words, or, to use a mathematical term, "variables." It is necessary to give them a precise value before any statement in which they occur can have a single meaning. If we use the words "liberty" or "freedom" unqualifiedly, either our statement has no meaning, or we must expect our listeners to give them the meaning which they choose to give them. In this last case it would be only accidental if any two persons gave them the same value. Hence

HERE'S AN IDEA

THE Methodist Church in Burlingame, California, has had a tremendous increase in attendance at Sunday School by showing religious movies before the opening of the school. A sixteen millimeter moving picture machine, with sound, was purchased. Then they rented a series of twelve films at a total cost of \$30, all selected by the national board of the Methodist Church. How to darken the assembly room was a problem, but it was solved when the local defense committee ordered that the hall be provided with black-out equipment. Among the films shown were *The Prodigal Son*; one showing how Bibles are printed, bound and distributed, *The Story of Our Flag*, *A Certain Nobleman*, and *A Friend by the Side of the Road*. The showing takes from fifteen to twenty minutes, after which the Sunday School is formally opened.

the power of these words in the hands of politicians and orators.

The many limitations of "freedom" have been carefully observed by James Burnham in *The Managerial Revolution*: "Freedom is by itself an incomplete term; there is no such thing as freedom pure and simple; it must always be freedom *from* and *for* something. Freedom along certain lines always implies restrictions along other lines. If I want to be free from hangovers, I must restrict my freedom to drink large amounts of alcohol. If a worker wants to free himself from a job he doesn't like, he will have to restrict his intake of food, since he will have nothing to get food with. . . . It is physically and logically impossible for any person or group to be free of everything; to be so would mean not to exist. . . . It is really hard to see what it could mean to say—as so many people get emotional satisfaction from saying—that one kind of society is without qualification, more free than another. In actuality all we can properly say is that one society is more free in certain ways—and less free in other ways—than another." We must, then, in order to fully understand the "liberty" conceived by the founders of this country, and the word "free" in the statement of Christ, establish the qualifications which these concepts incorporate.

To the former "liberty" seems to have had two meanings. Primarily, it meant freedom *from* the oppression felt by this country under British rule, and freedom *for* the establishment and execution of our own government. But it also meant freedom of the individual *from* the restrictions of imposed laws and *for* the pursuit of his own ends. In granting such a personal freedom, however, those educated men, who no doubt themselves recognized that such freedom could be granted only in so far as the pursuit of one's ends was in no way detrimental to "domestic tranquility," "the general welfare," and "the common defence," omitted to make any such qualifications. The word "liberty" probably embodied such limitations in their minds but too often in our past and contemporary history, it has not.

Christ's use of "free" probably had an even broader meaning. It depended upon knowledge of "the truth." "The truth" here would seem to mean the difference between sin, vice, wrong, and darkness on the one hand, and virtue, right, and light on the other hand. In other words, it meant a knowledge and conviction of the moral and religious organization of the world. Thus the freedom of which he speaks involves limitations of the purest sense of the word (which is an abstraction like infinity) and means freedom from the

imposition of laws and for the pursuit of life in so far as one observes Christian ethics.

IT IS freedom with the qualifications it has been given in these two cases, and which it has always had in the minds of thinking men, that has been steadily curtailed. Restrictions have been imposed upon us to protect our society from evils which failure to observe these qualifications on the part of many people has brought. A particularly large number of restrictions on liberty have been imposed during the past few years when unbridled freedom might have been and still may be disastrous. In England it almost was, and in France it was, disastrous.

But freedom with restrictions is still not freedom in an active sense. Before it can become an active quality, the element of will must be present. We must want to observe the restrictions which the freedom we are granted entails. Only then can we be actively free.

It is in effecting such a "will" or "desire" that the Church and educational institutions can per-

THE SANCTUARY

Conducted by John W. Suter Jr.

A PRAYER BEFORE AN OPERATION

OUR FATHER, grant us thy peace,
Thou who dost wait upon us when we are
restless,
And who dost grant us courage when we are
fearful;
Grant us quietness,
Grant us confidence,
Knowing that at this hour and in the days
that are to follow
We are in worthy and capable hands.
Strengthen him who is to operate and those
who are to serve as nurses;
We give ourselves into thy sustaining pres-
ence;
I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Maker of heaven and earth;
From the strength of the hills we gather
strength,
And take unto ourselves their patience;
As the sheep depend upon the shepherd, so
will I depend upon thee,
Now and in the days that are to follow.

O God, our Father,
Thou who dost protect us when we are afraid,
Grant us courage and a quiet mind;
Thou art my refuge and my fortress,
In thee do I trust,
Through Jesus Christ, our Lord. Amen.

Meditations For The Sick,
by Russell L. Dicks.

form their greatest service to the religions or governments they represent. It should be part of education just as is the teaching of certain fundamental manners. Such a desire is closely allied with the desire to "win" in sports. Athletes try to carry out of their own "free will" what is required of them in order to win and can, hence, in this respect, be called free.

If manners and effective participation in sports can be taught, the cultivation and preservation of freedom can be taught in the same way. Wallace

Brett Donham in his article in Harpers' entitled "The College in a Changing World" states: "To train men for cooperative effort and responsible action in a democracy is perhaps the hardest task in education." Cultivation of freedom, of which "cooperative effort and responsible action" would logically be an issue, is undoubtedly an equally difficult and comprehensive task. But in performing it, the Church and the educational institutions would be carrying out an active and organic function in Christian society.

Getting the Power

by John S. Higgins

*Rector of Gethsemane Church,
Minneapolis*

WHEN we begin talking about conversion to our people they are going to be quite surprised; for I think that many of them have belonged to the Episcopal Church upon the distinct understanding that such a thing is seldom mentioned and rarely occurs. We are a Church with "emotion phobia," and we have spent more time demonstrating our "normalcy" than we have in talking about conversion. We live in a world which accepts, tolerates and even admires eccentricity except the one unforgivable eccentricity, which is the love of God! Many of the saints were gay with the seemingly careless bonhomie of the world; but they wore hair shirts underneath.

We are quite sure that many of us need to note that there must be a sharp cleavage between the "conventional good life" within or outside of the Church, from the Christian life.

Those outside of the Church, and those who go to Church because the Church is a "good thing for us to have, it upholds decent standards of ethics and morality" are not yet aware of the Gospel. They are quite willing to admit that mankind needs the help of God, in much the same way that my car needs the help of a booster battery in very cold weather.

These people are quite aghast at the temerity of the Gospel, which says plainly that sinful man can do nothing of himself; that there is no health in him without the aid of God. The Gospel is this: "That when man by searching could not find God, and when man by striving could not find peace, and when human life was like an agonized question to the sullen, lowering heavens, then God spoke. More, in our extremity and desperate need, He came Himself."

The conventional Christian and the conventional pagan feel themselves in no need of so great a Saviour. To admit for one moment that they have

such a need would be an affront to the dignity of man.

One has only to walk down the street to note that the majority of faces one sees express little joy. There are a lot of faces devoid of expression, some which repulse us, and some who look happy. Yet we miss something even in the latter, for they are too much like frames without pictures. If something makes us unhappy, then drop it right away, whether the "it" is a wife, a husband, a job or a school.

HAPPINESS has the meaning of chance but the root meaning of "gaudio" or "joy" is something vastly different. The Christian life of joy is an inward exulting in life, because the person is persuaded beyond a doubt.

We clergy have not sufficiently demonstrated to our people the endless possibilities of Christian joy. Joy comes as the by-product of an increasing surrender of life to God and His claims. The saints sought God and they were in God's good time led to joy.

Man does not live by bread alone and he never will. Our people must know that the Church has plain answers to the deepest questions that man has ever asked. The Church tells men that man may have on him the mark of the beast, but that deeper in his nature is stamped the seal of the King.

The Church answers plainly the deep question of man's ultimate destiny.

Our people need to know that the process of conversion within the Church is not one single climacteric experience supercharged with emotion;

but that it is a lifelong series of deeper and deeper experiences to depths previously unfathomed which lie beyond. The sacraments are not substitutes for conversion, but they are the continual helps for the life which is already "turned around" and is going in the right direction.

I have the feeling that about one-half of our 70,000-odd confirmations for 1941 were children who represent very little evangelistic effort. Thirty-five thousand adults presented for confirmation in one year by a million and a half communicants is not an impressive total. Bishop Azariah of Dornakal asks all of his converts after their baptism, to say as part of their daily prayer: "I am a baptized Christian. Woe is me if I preach not the gospel." It is little wonder that Dornakal is among the fastest-growing dioceses in the whole of the Anglican Communion.

Great social movements do not come from the thin air. All of them, from the abolition of the slave trade and of slavery to the partial emancipation of the working man, have come from groups springing up here and there, met together for the single purpose of fighting for their cause. It is so with the germinating of the new social order, which Christians still prefer to call the Kingdom of God on earth.

The germinating of the Kingdom of God will come about in large measure from the groups of Christians who meet together to worship God.

The Remnant

By

BISHOP JOHNSON

ONE'S LIFE pursuit is determined by one's vital interest and it is no more a matter of futility to seek the Kingdom of God and His righteousness than it is to try to solve the problems of the fourth dimension.

As we look at the world today we can see that we could very readily exchange a lot of scientific knowledge for an increase of true religious aspirations. It is true that we have suffered from bad religion in the same way that we have suffered from bad political economy, but we do not scrap our political economy because so much of it is erroneous. There is no more failure in good religion than there is in good citizenship, and there can be no decent government so long as it is composed of selfish people. All the isms



and cults are doomed to failure unless the individuals who compose society are righteous people. If we cannot have real righteousness we cannot have good government. And righteousness is not universally desired nor is it easily acquired.

There is no task more difficult than that of loving God whom we cannot see, unless it is that of loving a disagreeable neighbor whom we can see.

Religion isn't a failure so much as it is a vocation beyond our willingness to seek. Like education, it is only as we develop the capacity that we can appreciate or appropriate the treasure.

It is folly to think that this war will make a better social order. One isn't animated to love his neighbor by bayonetting him. All that the war can hope to achieve is to destroy existing society and thus make way for a new order in which the absence of love will make us aware of its value.

As the situation is we are merely witnessing the results of human wisdom, unaccompanied by human kindness. One doesn't learn to love his neighbor by rejoicing in his destruction.

IT IS true that the war was forced upon us by atheists, but it is also true that a majority of the men in the United States have been without God in their lives. They haven't openly rejected God but they have neglected and patronized Him. Either God is a myth or else He is the author and end of our little lives.

Our recognition of Him in worship is either the most important act of our earthly career or else it is utter foolishness. We can estimate its value best when we are deprived of the privilege. The absence of opportunity accentuates by its negative aspects the urge for the freedom of the sons of God. Man is incurably religious and most so when told that he may not worship God. It is then that the righteous emerge from the sterile world and become the nucleus of a new creation. The blood of the martyrs becomes the seed of the Church.

A remnant will come out of this war as there came a remnant out of the Hebrew wars and persecutions—a remnant which made Christ's coming effective and without which there could have been no Gospel.

Again and again the Church has depended upon a remnant to preserve it from the destruction which threatened it at the hands of wicked men and that remnant has always been purified in the fires of persecution. Saints are the by-product of persecution and the hope of humanity. The Christians of Norway, Germany, Poland and other occupied countries will not have lived in vain though they seem to be overcome.

Once more in history we may look for the

acknowledgement of apostates that the Galilean has conquered in spite of the forces which have raged against him.

Responsibility

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

THOUGH you teem with ability and lack a sense of responsibility, it profiteth you nothing.

From the largest to the smallest organization there is an incessant demand for responsibility.



A man well endowed with this world's goods, and who fails to see that his brother has need, or who has no feeling of social responsibility, is blind or behaving like an ostrich. By his actions he deliberately courts the downfall of the social order, which has given him his place, and permits him to enjoy the luxuries of life.

While the group of men who think they can wrest power, privilege, and luxury from society by destroying the existing social order, are equally blind, because in such a struggle they will destroy the very thing they covet.

As citizens, Christians, either rich or poor, privileged, or underprivileged, the saving grace is a sense of responsibility.

All this is true in a big way in our world today. It is also true in every organization. We have a responsibility not only for their financial support, but a responsibility to render personal service and individual leadership. Many of us speak carelessly of "our city," or "my country," or "my parish," or "our church." Possession of anything entails responsibility. "Rights" belong only to the man who is right.

One is amazed at the great number of people who will accept positions of leadership, titles, or honors, and who seemingly never see that these things are fraught with responsibility.

There is a growing tendency to take it for granted that any organization which has its purpose clearly stated in its charter or by-laws will automatically attain that purpose. This is ridiculous. There must be a real corporate and individual sense of responsibility.

It is the old parable of the talents. Whether we have much or little is the measure of our responsibility. Faithfulness to that responsibility is the gauge of our commendation, or of our failure.

page twelve

JUST FOR LAY READERS

Conducted by F. C. GRANT

HERE is a good suggestion that may apply to some of us. A friend of ours was at a service not long ago where the rector (rector, not lay reader) was a very shy man. He never looked at



the congregation but throughout the sermon as well as during the service he seemed to be gazing aloft and never lowered his eyes to a point below the most distant horizon. He apparently knew that the congregation was there but he never deigned to look at it. Like the statue of Blackhawk in northern Illi-

nois he appeared to be looking into the past or the future, they weren't sure which. It gave one the uncanny feeling that here was a man familiar with the spirits, treading the high places of the earth and unwilling to discourse with flesh and blood.

At the same time his sermon was a very strong and helpful utterance which took into account the difficulties of ordinary people and spoke to them right where they lived. It may be that the preacher would have lost some of the thread of his discourse, would have left out some of his important paragraphs if he had looked his congregation in the eyes. We are not complaining—for we weren't there that Sunday! But here is the suggestion: Good as a sermon may be, it gains in force and carrying power if it is addressed directly to the congregation, and not to some company of fairies or angels circling over their heads. Some men may not be able to do this—for lack of practice or because of a native shyness or reticence, or for some other reason. But it certainly deserves to be cultivated, and practice will enable a man to speak to his congregation rather than over their heads. What would anyone think of a lawyer addressing a jury, who gazed into space about six feet above their heads?

At the same time there is an error on the other side which must be avoided, certainly in reading the lessons and conducting the service. The lessons should never be 'orated,' or read as if they were some kind of spell-binding appeal like the 'direct advertising' popular a few years ago. There is a certain quality of dignity in reading the sacred scriptures which must not be neglected. They must be read clearly, audibly, understandably and understandingly so that the hearers may be interested and edified. But they need not be dramatized.

THE WITNESS — October 15, 1942

News Notes of Other Churches

*Southern Presbyterians Have Long
Fight Over Membership in Council*

Edited by John Taylor

Vatican Broadcasts

★ The power of the broadcasting station at the Vatican is being greatly increased in order that "the Holy Father's voice can be heard in all parts of the globe."

Southern Presbyterians

★ There has been a long and bitter fight in the Southern Presbyterian Church over whether or not to join the Federal Council of Churches. Opposition to joining came from two sources, fundamentalists and those who maintain that the Council is too liberal socially. The final vote favored joining, 190 to 60.

Cavert in Geneva

★ The Rev. Samuel Cavert, general secretary of the Federal Council of Churches is now in Geneva, Switzerland, in connection with work of the World Council of Churches.

California's Christians

★ The California Church Council recently completed a study of church members in San Francisco's Chinatown and reports that there is a higher percentage of Church members there than among the city's white population.

Chicago Overchurched

★ There are 1,676 Protestant Churches in Chicago. They serve approximately a million and a quarter members. The Roman Catholic Church has about the same number of members and yet has but 380 churches.

Discuss Moving Seminary

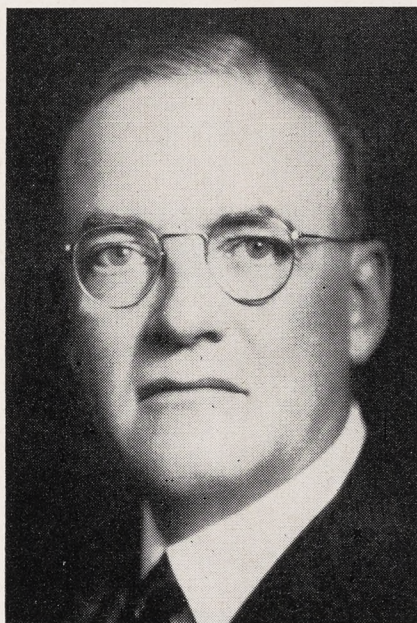
★ Baptist Church leaders are discussing moving the 92 year old Baptist Seminary, now at Rochester, N. Y., to Sioux Falls, S. D., there to affiliate with Sioux Falls College. In the midwest it would be nearer the center of the constituency of that church.

Mexican Protestants

★ Mexican Protestants have issued a statement declaring that this war is to maintain Christian ideals, congratulates President Camacho for entering the war, and promising the country every moral and spiritual assistance. The statement was issued by the National Evangelical Council, representing seven denominations.

A Lot of Money

★ One of the largest bequests to churches in history was reported recently, when it was revealed that the late Arthur Curtiss James, railroad financier, had left about eight



John Foster Dulles, chairman of Federal Council's commission for a just and durable peace, recently returned from England to warn Churchmen of the possibility of an undeclared peace, based upon reaction.

million dollars to be divided between Union Seminary, foreign missions of the Congregational Church, home missions of the Presbyterians, work among seamen and the First Presbyterian Church of New York. In addition fourteen million dollars goes to Hampton, Tuskegee, Amherst, a couple of museums, two hospitals and other institutions. Mr. James was a Presbyterian, but cut across denominational lines both in his large life-time giving and in his will.

Released Time Plan

★ Released time for religious education, instituted in Buffalo a year ago, is a success according to a statement issued by 25 representatives of schools and members of Protestant, Catholic and Jewish Churches. There were 73,000 children enrolled, getting time off from schools in order to get religious instruction at their churches.

Civil Liberties

★ A hall owner in Detroit recently tried to cancel a contract for the renting of the hall for a meeting of Jehovah's Witnesses. The matter was carried to court, with Circuit Judge C. I. Webster holding that the contract was valid. He said: "Despite their peculiar views, these people are entitled to the protection of the court."

Controversy in Sweden

★ Cooperation between the Church and labor in Sweden has been notorious. A scrap has arisen recently however as a result of a report on moral conditions in the country, based upon reports from 1,500 pastors, 500 doctors and a large number of social workers. The report states that sexual morality is bad among labor's youth organizations. The Social Democratic party of Sweden has therefore stated that any understanding with the Church must be based upon a recognition on the part of Church leaders that the worker's movement has its own standards in regard to sexual morality and that it wants no interference from the Church. Church leaders in turn have rejected any such proposal, and there the matter stands at the moment.

Japanese Students

★ More than 250 American colleges have agreed to enroll American-born Japanese students, according to Robins W. Barstow, director of Japanese Student Relocation. He states that there are about 2,000 evacuee students. Of these 69 per cent are Protestants, 17 per cent are Buddhists; Roman Catholics have about 3 per cent, while 11 per cent claim no religion. Various church boards, as well as the colleges themselves, have made scholarships available for a large number of these students.

Catholics Protest

★ Leaders of the Roman Church in the occupied zone of France have issued a strong protest to Marshall Petain, condemning the mass arrests and persecutions of Jews, and pleading for justice and mercy.

Now 4,700 C.O.'s

★ There are now 4,700 men in civilian public service camps, all there because they are objectors to war.

News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

Forward in Service

New York, N. Y.:—A statement on the methods used for carrying forward the Presiding Bishop's ten year plan of Forward in Service was issued on October 6th by the recently appointed secretary of the plan, the Rev. C. Avery Mason.

The first year the emphasis was on worship, to improve our worship services and call all our people to the high privilege of worship. This year the emphasis is on evangelism, the announcement of the good news that Jesus is the eternal Son of God.

In order to carry out this emphasis it was first necessary to draw up a plan of action, i.e., a plan which would be practical for the average parish or diocese so that evangelism would be the special emphasis for the year. Those responsible for drawing up the plan decided that evangelism could best be thought of under three headings, namely, evangelism by prayer, evangelism by word, and evangelists at work. With these headings the plan developed. The suggested methods parish priests could follow under each heading are methods which have been tried and proved in definite parishes. There are no theoretical suggestions.

Having prepared the plan it was sent to a number of parish priests for their consideration. The next step was to set up leaders' training conferences in New York, Kansas City and San Francisco. To these leaders training conferences were invited the clergy who would be trained in the plan and who later would go to the dioceses of the country to lead the clergy of a given diocese in a conference.

It was only after the experience of the leaders' training conferences that the plan was considered to be in final form and was printed. At the same time the various methods booklets were finally mimeographed or printed as the case might be.

The next problem was to secure the cooperation of the bishops in holding diocesan clergy conferences at which time the plan could be presented and the diocese make its corporate decision as to what particular

plans were to be carried out, to further evangelism in that diocese. Of the 90 dioceses in the United States, 82 have held such conferences and the remaining eight have had good reasons for not holding such conferences this year.

In conclusion Mr. Mason says that:

"Reports indicate that the Church is going forward in service. The



The Rev. F. A. Cox, recently returned from China, tells of being held for a month by the Japanese for questioning.

basis of the movement is obviously the rank and file of clergy and laity, for unless the forward in service movement is caught up by the Church as a whole, the purpose of the ten year plan will have failed. Each parish priest has received copies of the material for this year's emphasis."

Treatment by Japanese

New York, N. Y.:—The department of missions of the National Council reports that missionaries in occupied China received varied treatment at the hands of the Japanese. In Shanghai most of them were free to go about and carry on their work as usual. The Rev. F. A. Cox however was taken by the Japanese military and confined for a month of

questioning. He recently returned to the United States. In Nanking, the Rev. Ernest H. Forster was confined to the compound on which he was living and not permitted to attend services or meetings or to carry on any of his usual work. However his Chinese colleagues and friends were allowed to visit him at will, and they were able to carry on school and church work much as usual. In Yangchow, the Rev. Stephen W. Green and the Rev. Leslie L. Fairfield had complete freedom, while at St. Andrew's Hospital in Wusih, Dr. Lee was permitted to do his work as usual until he was evacuated to Shanghai.

Nearly all of our missionaries who are now in Shanghai are living on the campus of St. John's University. The food situation there is serious, not only because of the lack of commodities but also because of constantly increasing prices. However by careful planning and shopping, all of the missionaries have managed to keep well on a simple but nutritive diet.

China Self-Support

New York, N. Y.:—Bishop E. S. Yu, assistant Bishop of Kiangsu, China, who is now the diocesan authority, is confronted with two major problems. First he has to get the parishes and the diocese on a self-supporting basis, and he has already notified all of the churches that it must be achieved by 1943. Parishes have been required to signify their resources, submit budgets and to offer plans for meeting them. Self support is to include not only the salaries of the clergy, but also other workers, such as catechists, Biblewomen and assistants, will have to be supported by their parishes after a certain date this year or else receive an honorable discharge. The Japanese military authority is making it more and more clear that the Chinese Church must be conducted by Chinese and not receive any financial help from abroad.

The other major problem facing the new Bishop is how to meet Japanese efforts to regiment the Chinese Christian groups in the interests of the "New Order in Greater East Asia."

The Philippines

New York, N. Y.:—Inquiries have been received by the National Council about the Buguio internment camp in the Philippines. They report that little information is available and no messages are known to

have come through from it. About 150 are believed to be interned between Camp John Hay and the Country Club. The nucleus of the group is believed to be teachers and students of our Brent School.

A New Secretary

Bradford, Pa.:—Mr. John McDowell, parish secretary of the Church of the Ascension, Bradford, has accepted the position of executive secretary of the Brotherhood of St. Andrew. He began his work on October first.

Clergy Conference

Erie, Pa.:—The annual clergy conference of the diocese of Erie was held September 22-23, with Bishop Ward leading on the subject of forward in service. Reports were made on various phases of diocesan work and plans made for the future. The Bishop urged the clergy to use preaching missions, quiet days and retreats as important sources of spiritual strength for churchmen who are confused and anxious due to the war.

A Pulpit Dialogue

London, England:—There is wide discussion in Church circles in England over a proposal that appeared recently in the *Church Times* that a "pulpit dialogue" be substituted on occasions for the sermon.

This would take the form of two ministers or a minister and a well-qualified layman taking opposing sides in a debate on some religious or moral issue—much like our

"panel discussions." The author of the article advocating this type of service insists that it would go far toward combating spiritual anemia in the worshiper and would convince men that the pulpit is no "coward's castle," behind which the preacher takes refuge in a position where he cannot be assailed or "talked back to." One person in the dialogue would uphold a certain theological or moral viewpoint, and his opponent would temporarily take the place of "the devil's advocate," attempting to break down this position, mustering all possible arguments against it. Fallacies, exaggerations, generalities and superficialities would thereby be ruthlessly exposed; the air would be cleared; the intelligence and understanding of the worshipers would be sharpened. The writer adduces the widespread interest which always attends a debate as an argument in behalf of giving this type of "preaching" a fair trial.

Youth Conference

Shelton, Conn.:—The annual convention of the young people of Connecticut was held October 11th at the Church of the Good Shepherd. The day opened with a celebration of the Holy Communion, with the rector, the Rev. Lewis L. Perkins, the celebrant and the Rev. J. J. Hawkins of Riverside the preacher. At the banquet the speaker was the Rev. F. L. C. Lorentzen of Westport. Plans for young people's work for the coming year were discussed at a forum session in the afternoon.

Conference on Family

Chicago, Ill.:—Conserving Christian family life in war time was the subject of a national conference held at Hull House in Chicago September 24. Ministers and social workers from many denominations and states attended, and discussed such topics as family-centered parish programs, War time marriages, community resources for family life, children in a democracy at war, and the deeper sources of family security. The conference was sponsored jointly by the Federal Council of Churches, the United Council of Church Women and the International Council of Religious Education, and among its leaders were: the Rev. Warren Bowman, Church of the Brethren, Washington, D. C.; the Rev. Gilbert Appelhof, Episcopalian, Alma, Mich.; the Rev. Sidney Harry, Presbyterian, Indianapolis, Ind.; the Rev. John Thomas, Methodist, La-Crosse, Wis.; the Rev. Harold Bow-

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man, Presbyterian, Chicago; the Rev. Richard Lentz, Disciple, Franklin, Ind.; Miss Mary Alice Jones of the International Council and Evelyn Millis Duvall, executive of the Association for Family Living.

Contributes to U. T. O.

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

Ohio Bishop Speaks

Amherst, Va.:—Bishop Beverly Tucker of the diocese of Ohio was the principal speaker at the annual clergy conference of the diocese of Southwestern Virginia held Sept. 23 and 24 at the Church of the Ascension in Amherst. The Forward

Lend-Lease

★ A very sizable eastern rector writes that he has two surplices, in good condition, that he will be glad to give to a fellow clergyman. Reason: they no longer fit him. . . . Services are held regularly in a chapel in New York, but it owns only a tiny chalice and patten. If there is any parish with a standard size set it will be thankfully received. Send us a description of anything you have in the way of church supplies that you would be glad to give to a parish or mission that needs it: likewise send in the needs of your church. Lend-Lease is an effort to bring the two together. Write Lend-Lease: THE WITNESS, 135 Liberty Street, New York City.

Movement's plan for "Conversion to Christ for World Service" was the theme of the conference.

School in New York

New York, N. Y.:—Monday evenings, October 19 through November 23, will be school night for those attending the central school of religion at General Theological Seminary. The school is held under the auspices of the board of religious education of the diocese and pre-

sents this year such courses as teacher training for church school by the Rev. Horace W. B. Donegan and the Rev. Bernard Iddings Bell; religion and poetry by the Rev. Miles Yates; Symbolism by the Rev. Edward West, sacrist at the Cathedral of St. John the Divine; conversion by the Rev. Samuel Shoemaker; prayer by the Rev. Gordon Wadhams; Missions by the Rev. Hugh McCandless; Church History by the Rev. Donald Lloyd; Gospels and the contemporary situation by the Rev. Norman Pittenger; the Prayer Book by the Rev. Flint Kellogg; Old Testament by the Rev. Cuthbert Simpson; and youth leaders' training class by the Rev. Frank Leeming. The first meeting for registration will be held at 7:30 in Seabury Hall.

Presbyterian Received

Corpus Christi, Texas:—The Session of the Church of the Covenant, Presbyterian, Cleveland, Ohio, authorized the Rev. William Munds, rector of the Church of the Good Shepherd (Episcopal) to accept Ensign Robert Reed as a member of the Presbyterian Church on confession of faith in the Lord Jesus Christ, and the service according to the Presbyterian form was held Sunday, Sept.

National Defense Costs Billions

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27. Ensign Reed's reception was the first time that parish churches of these different communions have shared in this type of service.

Convocation Held

Mandan, N. D.—Evangelism and service to a world at war were the themes of the convocation of the missionary district of North Dakota held Sept. 28-29. Bishop Daniels in the opening address presented practical methods of evangelism while at the joint session Dean Start of Sioux Falls stressed the forward in service program.

Church School Opens

Detroit, Mich.—The Detroit normal school for church school teachers and leaders, sponsored by the diocesan department of religious education will open in Detroit Oct. 13 at St. Paul's Cathedral. Theme of the school is the Church's opportunities for personal evangelism.

Bexley Hall Opens Another Year

Gambier, Ohio.—Bexley Hall, theological seminary of Kenyon College, opened its 119th year on September 29th with Archdeacon B. B. Comer Lile of Ohio giving the address in place of Bishop Tucker who was ill. It was announced that the \$5000 development fund, announced last spring, had been over-subscribed by ten per cent, and that the Rev. Clement Welsh of Harvard and the Cambridge Seminary, had been added to the faculty as assistant professor of systematic theology.

Letter From England

Fall River, Mass.—"I enclose . . . a second photograph of Canterbury Cathedral—taken from the *Times* of July 22nd—and showing quite a new view of it, now opened for the first time by the recent raid of which I spoke before . . ." The letter, from Somerset, England, received by the Rev. Edmund Cleveland of the Church of the Ascension at Fall River, goes on to tell how incendiary bombs fell in showers on the roof of the Cathedral itself, while the fire watchers were hard at work either throwing them off or extinguishing them on the spot. They saved the Cathedral itself, although explosives demolished the library and the King's School nearby. "The new view of the Cathedral that has been opened by the destruction in the adjoining streets is so striking that folk of Canterbury are debating seriously whether they ought not to preserve it. Yarmouth Parish Church was destroyed in the same series of raids, and that is a loss. It was the largest

parish church in England and some of the building dated from the twelfth century. . . . It was destroyed by incendiary, not explosive bombs. The whole roof was burned, and the usual result in such a burning is that it collapses into the interior of the building bringing down the arcading in its fall.

Unusual Talks Scheduled

Philadelphia, Pa.—Something new in Sunday speakers has been arranged for the fall months at the Church of St. James in Philadelphia. Guest speakers up to Dec. 13 include the following: Rev. Wilbert Smith, secretary of service men for the Christian forces, talking on The Christian Church and Its Service Men; Dr. John P. Turner, member of the board of education and Philadelphia police surgeon, on The Negro in Philadelphia; Dr. E. A. E. Palmquist, secretary of the Philadelphia Federation of Churches, Do We Need an Allied Strategy in the Christian Church?; Dr. Elmer Thompson, a director of the International Students' House, University of Pennsylvania, Unravelling the Oriental Tangle; Rabbi William Fineshriber, Judaism—Its Present Trends; Rev. Charles Schaeffer, general secretary, board of home

missions of the Reformed Church, Foundations of a Just and Durable Peace; Mr. Merlin D. Bishop, educational director of the C.I.O., Organized Labor and Organized Religion; Rev. Robert Bagnall, Rector of St. Thomas' Church, Philadelphia, What Kind of a World Do We Want After the War?

Conference at Topeka

Topeka, Kansas.—The Rev. Daniel McGregor, Secretary of the national department of religious education; the Rev. Matthew Warren, director of religious education of the diocese of Missouri; the Very Rev. John W. Day, dean of Grace Cathedral and diocesan chairman of

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Forward in Service and Bishop
Goodrich R. Fenner were the leaders
of the diocesan clergy conference
held at Topeka, Sept. 14-18.

Work in Alaska

New York, N. Y.:—A package of
books from the Church Periodical
Club in Southern Ohio has reached
Dr. Lula M. Disosway, now in charge
of the Hudson Stuck Memorial Hos-
pital, Fort Yukon, Alaska, and Dr.
Disosway writes her thanks, saying
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Of her work, Dr. Disosway says:
"I was asked to take charge here
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remain for the duration of the war
in China. You see I had just reached
home from war-torn Shanghai when
the Church asked me to come on
here. Have been here a year and
am enjoying the work. It is quite
different from St. Elizabeth's Hospi-
tal in Shanghai where I was sta-
tioned for 15 years. But the work
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tween Tanana and Dawson. Patients
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teams come in.

"The work is of all types. The
doctor in charge must be able to bind
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surgery. Then we have babies born,
medical cases and what not. I assure
you there is not one dull moment
here."

Soldiers Week End Dormitory

Louisville, Ky.:—A dormitory for
soldiers was opened in the balcony
of the Cathedral House on Septem-
ber 27th where fifty cots are pro-
vided. For 35c the first 50 men to
apply are provided with a bed and a
free breakfast which is served by the
Red Cross canteen corps. The cath-
edral also sponsors a dance and other
recreation each Saturday evening, a
program that was started a year ago,
with ever increasing attendance.

Quiet Day Held

Albany, N. Y.:—The committee
on devotional life of the Woman's
Auxiliary of the diocese of Albany
held a Quiet day for the women of
the diocese at Christ Church, Balls-
ton, Sept. 29 at which the Rev. J.
Wilson Sutton of Trinity Chapel,
New York, spoke on "The Angels as
Our Examples." Attending were 75
women.

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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. HAROLD A. DURANDO
Northport, New York

Under no circumstances send copies of THE WITNESS to me. I wouldn't subscribe to your magazine if it were the last Church paper alive.

ANSWER: note to the Living Church: We turn Mr. Durando over to you as a possible subscriber.

THE REV. ARTHUR C. KELSEY
St. Luke's, Tucson, Arizona

Your editorial on the Ruling Eldership (WITNESS, Sept. 3) suggests the question whether it would not be in order for General Convention to consider adopting the Ruling Eldership, irrespective of its attitude on the eight point statement as a whole. Such a step would not only enrich our own polity on the democratic side, but it would also contribute to the rapprochement with the Presbyterians. Perhaps it is through such unilateral ventures of faith, on the part of both churches, that the new integration will emerge.

MR. HUGO A. HOLCOMBE
Puyallup, Washington

The deaf, generally, can be induced to attend church services, and I know they like to go to church, in any town where there is no special mission for the deaf. I often attend the services and the usher or someone sitting with me, kindly shows me the correct pages in the Prayer Book and Hymnal. But of course there is no written sermon for me to follow. During the sermon I think my own thoughts. It is my suggestion that the Church furnish a fifty-two sermon book, pocket size, for 15 to 20 minutes reading time. The deaf could then read a sermon while the rest of the congregation listens to one. I am sure this would encourage them to attend services.

ANSWER: There are many such books. THE WITNESS for instance published a book of Bishop Johnson's articles, selected by a committee as his best. It can be secured from the Chicago office for one dollar.

THE REV. SHAWN HERRON
Brotherhood House, N. Grange Rd.,
Leeds, England

You in the United States have so many of your husbands, sons, daughters and sweethearts stationed in the British Isles that you may wonder what we in this country are doing for them. We are anxious to open our homes to them. We would like to be able to do this in as personal a way as possible. We ask that you help in this by sending us the names and addresses of your sons, so that we may write and ask them to come to us. It would mean so much more to these boys if they could be invited to our homes, personally or by letter, rather than be allotted to persons who have volunteered to have them. A number of volunteer societies here, of which Toc H is one, are cooperating in this effort. Will you help us to make your men and womenfolk in these Islands really at home by letting me know about them?

MR. REUBEN LEE
Layman of Catonsville, Maryland

It is hardly fair to whitewash the Soviet government and at the same time to paint the Russian Orthodox Church black. A more Christian exercise would be to effect a reconciliation between the state and Church in Russia. This calls for charity, courage, statesmanship and humility. We Anglicans have a peculiar interest in such matters. What could be more to our liking than to see the native religion of Russia, purified and chastened by its long ordeal, restored to a position of dignity and freedom? Russian relief is important; so are Russian souls.

ANSWER: The Church, Russian, Rumanian or any other, which allows itself to be used by Hitler for his political purposes, proves itself to be neither purified nor chastened. In saying this we are merely repeating what Nicolas Berdyaev, leader of the Russian Church in exile, said in three articles that appeared in this paper in 1939. He declared that "the very existence of an anti-communist front is a falsehood and a swindle." The Rumanian Church, through its present campaign in occupied Russia, has joined Hitler in perpetrating such a falsehood. We denounce it, along with Professor Berdyaev and other leaders of the Orthodox Church, since to be a Christian does not require one to be also politically stupid.

MR. VINCENT GLOVER
Layman of Chicago

Under no circumstances stop my subscription. I am sure it is good for a man, both physically and spiritually, to get boiling mad at least once a week, and THE WITNESS serves this purpose for me. I think all this talk of union with Presbyterians is nonsense, while the twaddle about social justice, mostly from Bill Spoford, is unpatriotic is not indeed subversive. But, as I say, to read it stirs my bile and therefore tones up my digestive system. So keep 'em coming.

MRS. WILLIAM BRIGHT
Baltimore, Maryland

I am delighted with the editorial on gas rationing for the clergy (WITNESS, October 1). I can tell you of at least three Episcopal clergyman I know who used their cars all summer solely for pleasure, and with C stickers plastered on their windshields.

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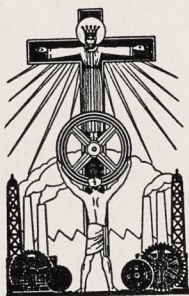
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Wednesday and Thursday: Holy Communion,
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