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# *The* WITNESS

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OCTOBER 29, 1942

CATHEDRAL CHURCH  
OF ST. JOHN'S IN  
WILMINGTON, DEL. . .

## REUNION AND LITURGICS



## 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

8:00 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11:00 A.M.—Morning Service and Sermon.  
4:30 P.M.—Victory Service.  
Holy Communion Wed., 8 A.M., Thurs., 12 M.

#### 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.  
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

## CLERGY NOTES

ASHLEY, MORGAN, chaplain in the United States army, has resigned as rector of Trinity Church, Rutland, Vt.

ASHTON, STANLEY E., formerly of St. Paul's, Salinas, Cal., is now rector of St. George's Church, Arlington, Va.

BENNET, GEORGE H., formerly of St. James' Church, Lake City, Fla., is in charge of St. John's, Tampa.

DAVIS, JOHN C., was instituted as rector of St. Andrew's Church, Cleveland, O., Sunday, Oct. 13.

FALL, RALPH E., was instituted as rector of Grace Church, Cleveland, O., on Oct. 4.

FOLAND, HOWARD L., rector of All Saints', Nevada, Mo., has entered the United States army as a chaplain.

HILL, KEPPEL W., of St. Luke's, Hollister, Cal., is now in charge of St. Paul's Church, Salinas, Cal.

HITCHCOCK, MARCUS B., formerly of Trinity Church, Oakland, Cal., is now rector of St. Mark's, Casper, Wyo.

MacCONNELL, JAS. H., formerly in charge of missions at Speedsville and Slaterville, N. Y. has become rector of St. James', Leesburg and Trinity, Fruitland Park, Fla.

MARTIN, THADDEUS P., formerly of St. Cyprian's Church, San Francisco, Cal., is now in charge of St. John's, Orlando and St. Timothy's, Daytona Beach, Fla.

McLEAN, WILLIAM D., in addition to being locum tenens of Trinity Church, Washington, Pa., is priest in charge of St. Thomas', Canonsburg, Pa.

PRINCE, GILBERT, vicar of St. Andrew's, Oakland, Cal., has resigned to become rector of St. Alban's, Los Angeles.

SOPER, JOHN H., has been called to the rectorship of the Church of the Redeemer, Sarasota, Fla., from the House of Prayer, Tampa.

WATSON, RICHARD S., is resigning as rector of Christ Church, Tuscaloosa, Ala. Nov. 1 to be rector of Trinity Church, Houston, Tex. effective Nov. 8.

WILLIAMS, EDWARD H., was advanced to the priesthood in Holy Trinity Church, Swanton, Vt., by the Rt. Rev. Vedder Vandeyck, Monday, October 12. He will remain in charge of the northwestern missions.

WOOD, CHARLES E., formerly of St. James', Marietta, Ga., is now in charge of the House of Prayer, Tampa, Fla.



For Christ and His Church

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THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August, by the Episcopal Church Publishing Co., for the Church Publishing Association, Inc. Samuel Thorne, President; Walter Kidde, Vice-President; Mrs. Henry Hill Pierce, Treasurer; Frank Pitt, Acting Secretary.

The subscription price is \$3.00 a year; in bundles for sale the magazine sells for 10c a copy, we bill quarterly at 5c. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

OCTOBER 29, 1942  
VOL. XXVI No. 23

## SERVICES

### In Leading Churches

#### CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.  
The Very Rev. Arthur F. McKenny, Dean

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

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

#### GETHESEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 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. McKewey, Jr.  
9:30, 10:45  
Holy Communion  
11:00 A.M.  
Wednesdays and Holy  
Monday Service  
MINNEAPOLIS  
at 9th St.  
Higgins, Rector  
A.M.  
Days: 10:40 A.M.  
CHURCH  
Miller, Rector  
9:30, 11 A.M.  
RAL CHURCH  
Newark, N. J.  
C. Lichtenberg  
M.  
2:10, except Sat.  
5 A.M. Wednesdays  
daily for prayer  
CHURCH  
et, Baltimore  
Ferris, Rector  
Union: 11 A.M.  
Morning Prayer  
day in the month  
Sermon: 1 P.M.  
Tuesday, 7:30 A.M.  
Wednesday, 10:30 A.M.  
Thursday, 12 Noon  
Friday, 10:30 A.M.  
Personal Consultation  
M.  
CHURCH  
et, Boston  
Gardner  
Good, D.D., 12:30  
Payson, M.A.  
10:15, 11 A.M.  
Living" Trusts  
CHURCH  
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Union.  
Church School  
Service and Sermon  
Meetings  
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Editorial Office: 135 Liberty St., New York City.

Circulation Office: 6140 Cottage Grove Ave., Chicago.

## Bishop of Washington Stirs Up Discussion On Unity

*Outspoken Pronouncement on Immediate Union  
With Presbyterians Commented on Favorably*

By A. G. Stoughton

Washington, D. C.:—Bishop James Freeman of Washington asked for Church unity with Presbyterians now in a sermon delivered October 18th at the National Cathedral. It was one of the strongest statements to come from a leading prelate of the Episcopal Church on the subject. "It is the unity of Christendom that is the bright hope of a distracted and confused world," he declared. "An issue has been made between the chief and coveted things of our Christian civilization and a conception of human life and human government that is utterly at variance with all that we hold and believe. There can be no compromise, no negotiated peace between good and evil. If these two eminently Christian bodies cannot be made to see eye to eye in such a time as this, it is practically hopeless for them to find the grounds of agreement in days unmarked by disorder and strife."

The critics of unity were flayed by the Bishop of Washington, who said further that "History repeats itself and contentious and voluble minorities stay the progress of movements designed for the greater spread of Christ's Kingdom. They would halt a movement in consonance with the declared will of Christ, and, for the greater glory of their own insular point of view, imperil the Church in the time of its greatest crisis."

He stressed the fact that there is more at stake than Church unity by saying that "Something more is at stake in this whole issue than the union of these two great evangelical bodies, and that something concerns

all evangelical bodies who commonly share the perils and the opportunities which this critical age presents."

His sermon drew immediate comments from clergymen of both the Presbyterian and Episcopal Churches. The Rev. Herbert Garner, prominent Presbyterian, said that he "favored immediate union on an equitable basis, for there should be common ground for unity. I feel that clergymen must be willing to minimize the purely ecclesiastical differences and cooperate in a functional way on the practical values of the Gospel of Christ."

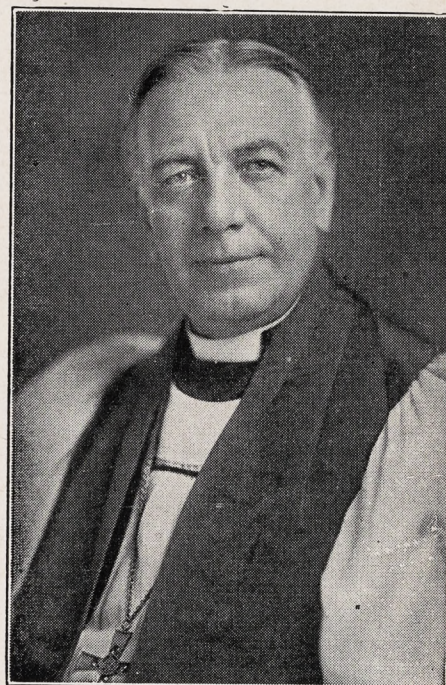
The Rev. Howard Chandler Robbins, guest preacher at St. John's, Washington, former dean of the Cathedral of St. John the Divine, New York, and a WITNESS editor, stated that he was very appreciative of Bishop Freeman's pronouncement. He pointed out that agreement has already been reached between the two bodies on a statement of basic principles of unity.

The Rev. Peter Marshall, New York Presbyterian, said he was of the opinion that all the Presbyterian bodies should get together themselves before attempting union with the Episcopal Church, but that he also favored union with the Episcopal Church under which the Episcopal Church "would regard my ordination as valid as theirs."

The Rev. Albert J. McCartney, Washington Presbyterian, commented as follows: "Theologically, the Presbyterians and Episcopalians are not far apart. They differ widely, however, in the ritual of worship

and form of Church government. These differences, however, can successfully be adjusted in the presence of the pressing demand for a united Christian front."

The Rev. A. T. Eyler, rector of St. Margaret's Episcopal Church, is



*The Bishop of Washington, James E. Freeman, arouses wide comment through his declaration for immediate union with Presbyterians.*

for union now. "It would be a most wonderful thing—a great step forward. Two branches of Christendom so compatible should certainly make every effort toward a fuller and richer fellowship within the Christian fold."

The Rev. Charles W. Sheerin, rector of Washington's Epiphany Church and former vice-president of the National Council, likewise expressed himself as being in wholehearted agreement with Bishop Freeman, but added that in his judgment an educational job for unity must be done with the rank and file of the members of the two churches before organic union can become a reality.



## CHURCHMEN MEET WITH LABOR LEADERS

*Boston, Mass.:*—A permanent organization to promote cooperation between the Church and labor was set up here on October 20th, as a result of a conference called together by the local chapter of the Church League for Industrial Democracy. It is named the Church and Labor Committee of Greater Boston, and it has set up various committees to further the program. The Rev. Philip Anthes of St. John's, East Boston, is to arrange to have a labor leader to address the ministers of East Boston; James Durkin of the United Office and Professional Workers (C.I.O.) invited the ministers to attend the convention of the C.I.O. to be held in Boston on November 9th; John McLaren of the Stonemasons Union of the A. F. of L., was made the chairman of a committee for the exchange of speakers. The meeting also sent telegrams, jointly in the name of churchmen and labor leaders, to representatives in Congress urging the passage of the Pepper-Geyer Bill which will abolish the poll-tax as a test for voting. Also the officers of the CLID in Boston invited a labor leader to attend the December meeting of the League to urge closer cooperation between the Church and labor and support of the new committee's program.

Representing the CLID on the joint committee are the Rev. Richard Emrich, the Rev. James Malcolm-Smith, the Rev. David Hunter, the Rev. F. Hastings Smythe, the Rev. Wolcott Cutler, the Rev. Paul T. Shultz and the Rev. Burdette Landdowne, chairman.

## FEATURE ARTICLES ON LIBERALISM

*New York, N. Y.:*—THE WITNESS, commencing with the next issue, is to feature a series of articles on the meaning of liberalism and its relationship to the Christian religion. The first is to be next week by the Rev. Sherman Johnson, professor at the Cambridge Seminary. The issue of November 12th will feature an article by the chairman of the editorial board, Frederick C. Grant of Union Seminary; Dean Arthur Lichtenberger will present an article for the issue of November 19th, while the Rev. Cyril Richardson of the Union Seminary faculty will deal with the subject in the issue of November 26th. The December 2nd

number will be devoted to the Bible, being the number immediately before Bible Sunday, with the hope expressed by the editors that many rectors will wish to distribute copies in their parishes.

## ENGLISH CLERGY MEET IN CONVOCATION

*Canterbury, England:*—The ancient convocations of the Church of England met last week, with the discussions characterized by alertness and vitality as both houses (bishops

sign of a return of the people to their parish churches. He declared that monotonous prayers should be abolished; that sermons should come earlier in the services; that there should be freedom in devising supplementary services not provided by the Prayer Book. The House of Bishops of Canterbury also urged evening celebrations of Holy Communion to meet present day needs—a proposal supported by THE WITNESS last spring.

The Bishop of Chichester declared that there "is increasing danger of



*It is not merely a name with the Rev. Jerry Carpenter, rector of the Epiphany, Cleveland. He is also handy with the tools, as this picture demonstrates.*

and other clergy) concerned themselves with the living issues of the hour. Archbishop Temple of Canterbury spoke of the need of bridging the gap between the Church and the people, and presented methods for so doing. He pointed out that the recent national day of prayer was widely attended, but yet there is no

the collapse of European civilization," due to the suffering there, and urged that the British government take steps to relieve the food problem there.

In the Convocation of York Archbishop Garbett repeated his recent claim that the Church must concern itself with economics and politics.



# Why Is It That Christians Fail To Go To Our Church?

*Metropolitan Parish Committee Seeking  
The Answer to a Question that Perplexes*

By William B. Sperry

New York, N. Y.:—"Well, my dear, you asked for it and you got it, and if it is not what you want blame it on the war. I just haven't time to sit down, verify assertions, or do any more than fling out the things that have annoyed me for years." That was the first paragraph of one revealing response. Here's what it's about: Every church has its percentage of nominal members, and every community has its share of those who never see the inside of a church. Clergy and laity both ask "Why?" The rector of a large metropolitan parish therefore set out to find the answer. He organized what he called a "small committee." Each of the several persons serving on it wrote to a number of their non-church-going friends and put to them this question: "In the communities where you and I live or visit, there are many of our acquaintances who have no affiliation with the established churches although familiar with them. They are either indifferent or hostile to, or critical of them. What are the reasons for and causes of this condition? Please treat the subject without reserve and call a spade a spade."

Replies were received from all sorts of people: successful business

men, manufacturers, a socialite or two, a prominent editor, a teacher, a reporter, an eminent scientist.

Here are some of the reasons for non-church going, according to these people: indifference, with the assertion by several that their church-going friends are often indifferent too, even if they do attend services once in awhile; unconcern with threats or promises about life after death; self-sufficiency, with no feeling of need for religion; too busy doing more important things to bother about church.

One writer said that he was neither down and out, nor miserable, and therefore felt no need of one of the church's most potent appeals. Another put the same idea another way by saying that a pleasant, comfortable existence in a materialistic age does not breed religion in the way that hard knocks and misery do. Still another pointed out that people are no longer dependent on the church for either social life or the respectability of their reputations. These wants can be supplied elsewhere, with the charge made by several that these other sources are more attractive and beneficial than the church.

A dislike for form and ritual is given by several as the reason they stay away. Others stated that they take no issue with creeds and doctrines of the Episcopal Church, but that they have no meaning or appeal for them personally.

Lack of warmth and good fellowship in our churches is another charge—with the laity chiefly faulted and not the clergy. But the clergy also come in for a panning—that sermon. Preachers are denounced with considerable heat by a number because of sermons on topics which these people say they know nothing about—economics, politics, science, finance, industry and trade.

"Why don't I attend church? Once I heard Dr. ——— preach on labor relations—on unions. Having been a member of two unions myself and having taken the trouble not only to

read on the subject but to spend five years living with laboring men as a laboring man. I picked holes in his argument. I told him before he preached on that subject again he better do a bit of reading. I sent him a copy of a book on trade unionism, but I never received so much as a thank you. I never went near the place again."

Or take this: "The result is a vast concourse of nobodies who are licensed to insult our intelligences for half an hour every Sunday morning and whose inanities it takes us at least the whole of the week to try to forget. The sermons I have sat through. One I vividly remember



*One of the most popular of men ministering to college students is the Rev. Nat Acton, rector of St. Andrew's, College Park, Maryland. Here he is greeting students of the state university at the rectory.*

dealt with the probable exact geographic location of heaven."

Here is another point of view on sermons: "People say, 'I don't get anything out of the sermon.' What of it? We might suggest that spiritual growth and health are not any more likely to be attained by listening to some nasal-voiced minister than a physical ailment is likely to be cured should one drop in at a hospital auditorium to hear a chance lecture by a doctor."

Well, there were other reasons given for non-church going that were gathered by this "small committee." So we will carry-on with this next week. Meanwhile won't you read the editorial in this number of THE WITNESS and act accordingly.

## Lend-Lease

★ The two surpluses which a rector said he would be glad to present to fellow rectors have been sent to the first two men to request them. Sorry, no more, unless someone has others to offer. However we do have additional lectern Bibles in case there is any parish or mission needing one. Oh, Oh . . . imagine this. A person is anxious to complete his file of THE WITNESS for binding and would be glad to receive Number 11, 12, 13, 14 and 15 of 1941 and number 18 of 1942. Can anyone supply? Sorry we can't without breaking our own files. Write of things that you need; also of things you want to give others. Lend-Lease, THE WITNESS, 135 Liberty Street, New York City.



## PRIEST LEADS NAZIS IN BELGIUM

*Brussels, Belgium:*—In some of the occupied countries the worst Quislings and collaborationists have come from circles which, before the Hitler era, were blind nationalists and fanatical opponents of any kind of international cooperation. An example is that of Abbe Wallez, a Catholic priest, who heads the pro-Nazi organization in Belgium called the *Communauté Culturelle Wallonne*. While the immense majority of the clergy is putting up a courageous resistance against Nazi tyranny and propaganda, Wallez is working for the "New Order."

In 1924, when he was editor of the Brussels daily, *Le Vingtième Siècle*, Wallez violently attacked an international peace conference that was being held in that city. He was particularly indignant that a German (a Catholic priest who was one of the most courageous fighters against militarism in his own country) should be allowed to speak in Belgium. He denounced other Catholics for sharing the platform with Protestants, Socialists, and Free Masons, and he declared that the whole peace movement was a danger to Belgium.

Fortunately, this Belgian "Father Coughlin" was compelled to resign from the newspaper shortly thereafter, and little more was heard of him until the Nazi occupation gave him a new chance to push himself into the limelight.

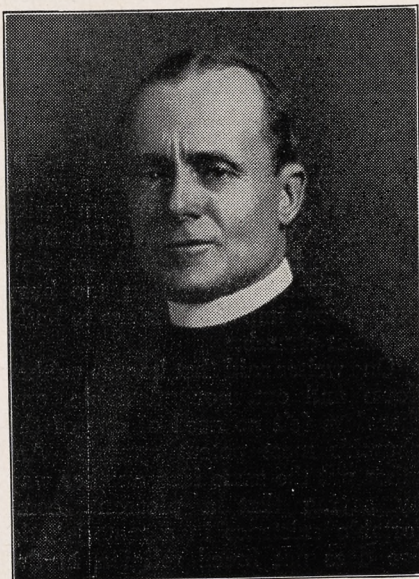
## A NEW CATHEDRAL IN ICELAND

*Reykjavik, Iceland:* — A new Protestant cathedral is being erected here, the foundations having been laid this summer. The structure will fill the need for a large central church edifice in the town, which now has a population of 39,000 divided into four parishes, with six patrons. Collections for the completion of this building are being taken up not only in all of Iceland, but even in Denmark, where funds are being sought in the hope of transmission after the war.

## NAZIS GIVE A RELEASE TO FRENCH PASTOR

*New York, N. Y.:*—Word has reached Church authorities here from France that Pastor Freddy Duerlemann, the well-known head of "La Cause," the great evangelistic effort of the French Protestant churches, has at last been released from im-

prisonment as a prisoner of war, greatly to the joy of thousands of his compatriots. During his imprisonment, he was—like the Apostle Paul—an "ambassador in chains." He carried the light and the consolation of the Gospel to his companions in captivity; he wrote a book, *Christian Initiation*, soon to be published. More than ever he has dedicated himself to "La Cause" (The Cause) and will seek to spread out still more this work which already owes him so much.



*Bishop Manning of New York joins with other Americans in sending greetings to USSR.*

## BISHOP MANNING SENDS RUSSIA GREETINGS

*Washington, D. C.:*—Bishop Manning of New York was among eighteen Americans to present a scroll to Soviet Ambassador Maxim Litvinov, paying tribute to the people of the Soviet Union and speaking of "the appointed time when we may join you in the triumphant offensive." Other Episcopalians to sign the scroll were President and Mrs. Roosevelt. The statement declared that "We, the American people, are proud to be your allies." The scroll is now being circulated widely with the hope of securing a million signers.

## BISHOP OF TENNESSEE HAS ANNIVERSARY

*Nashville, Tenn.:*—The 20th anniversary of the consecration of Bishop James M. Maxon, Bishop of Tennessee, was widely observed throughout the diocese on October 18th. An interparochial service was held at the Advent in his honor, at which the

Rev. Porter F. Florence, who is the president of the Nashville clergies, spoke for the clergy, and Mr. Douglas M. Wright for the laity.

## JAPANESE SEEK CONTROL OF THE CHURCH

*New York, N. Y.:*—The Japanese-controlled Domei Press Agency made the following statement on September 11th: "With the object of establishing a new Chinese Christian organization sixty representatives of Chinese Christian bodies, coming from various regions, met at the Central Temple, Tengshihow in Peking, from September 8th-10th. They held a conference preparatory to establishing a new organization. It was decided to form this new Christian body as quickly as possible while the establishment of a new system of faith [statement of creed?—Ed.] for the new organization and the drawing up of plans were discussed. It is expected that the new organization will come into being in October."

This short statement probably reveals an important move by the Japanese authorities. Their object is to organize the Christian bodies within Japanese-controlled China much as they have done with the Christian bodies of Japan proper. It may be taken for granted that such an organization would be closely controlled by the Japanese State and used as far as possible as an organ of Japanese propaganda and policy. It may contain a real threat to the independent life of the Chinese Church.

## CHURCHMAN SEEKS AID OF CHURCHES

*Washington, D. C.:* — At the national as well as the local level church leaders are participating in the planning for community well-being in defense areas. In Washington, D.C., Mr. Charles Taft, Episcopalian and assistant director of the office of defense health and welfare services, has two advisory committees of churchmen: one concerned with community church activities for service men and the other concerned with church activities in defense industrial communities. A recent publication of the committees, outlining possibilities for participation of the church in the community defense recreation program, lists such varied possibilities as interdenominational community sings, benches on the church lawns and home hospitality for those men in strange parishes.



## EDITORIALS

### *The Other Foot*

WE EPISCOPALIANS often complain that our Church is misunderstood or misrepresented. We dislike it very much when people say that Henry the Eighth founded the Church of England. But the shoe is on the other foot some of the time! In criticizing the proposed union with the Presbyterian Church, some of our people have been saying that the Presbyterian Church is a man-made institution and not of divine origin. This is a complete misrepresentation of the Presbyterian Church and its doctrine. It is no more true to say that John Calvin founded the Presbyterian Church than it is to say that Henry the Eighth founded the Church of England.

Here is what the Presbyterian *Confession of Faith* says about the Church (chapter 25):

I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.

II. The visible Church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

III. Unto this catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.

Some persons object that the catholic church is not invisible. True, it is the visible church (as section two affirms). When the term "invisible" is used in section one, it is used obviously in the sense in which that term is understood in Anglican circles; viz. the Church Expectant and the Church Triumphant are certainly invisible and include the "patriarchs and prophets blest." The whole statement rules out the doctrine that the true church is completely invisible, and rules it out quite as explicitly as is done by Anglicans.

### *Study in Confusion*

AS A STUDY in confused thinking and degenerate idealism we suggest the recent editorial in the Saturday Evening Post which was republished in full pages of the Scripps Howard newspapers throughout the country with their hearty endorsement. Here are some of things it tells us, not merely by inference but by specific statement:

There are nineteen million people here who are ignorant of American ideals and are an easy prey for demagogues. The charge of unfairness in labor relations is always based on alleged exploitation of employees. The criticism of trusts and monopolies is because the public is allegedly overcharged. As a group the great manufacturers and business men of the country would have made more money if they had invested in government bonds and let business strictly alone. It is human nature to restrict charity to bare living standards. No individual gets a reward beyond his fair value to society. Capital seldom keeps enough profit to do more than break even. The more millionaires a society can produce the less suffering there will be in the lower brackets.

Speaking of immigrants they are seemingly unaware of the restrictions under the Act of 1924

and say ominously that no one knows exactly what changes this new blood has made in America. Is this some new doctrine of "blood and soil"? We thought Hitler had a copyright on that. Then they ask if there is not one freedom which is the key to all freedoms, and they say yes, there is. It is economic freedom, which they say means freedom to "sell to the highest bidder," declaring that "those who say that the people can collectively direct their own industrial efforts are either liars or fools."

It is very confusing. In one paragraph the editors plead with the voters to "understand the simple mechanics of economic progress and individual advancement," but in another they say, "the political and economic issues are so involved, so far beyond the grasp of most of us that the public becomes a milling, confused herd."

It is hard to determine whether the editorial preaches Nazism, Fascism or Communism. It is

### "QUOTES"

CALVIN would say to the Presbyterians that they were on the right road in co-operating with the Episcopalians. In the days of Edward VI of England (1547-1553) Calvin's teacher (Bucer) assisted Calvin in formulating for Archbishop Cranmer the creed of the Church of England. Calvin was much less opposed to the Anglican ritual than his followers were during the seventeenth and eighteenth century. He would naturally want them to correct the mistakes made in these two centuries.

—DR. ALBERT HYMA,  
University of Michigan.



certainly neither American nor Christian. Probably it is just "blindness of heart."

### *Information, Please*

**L**AST Sunday when you went to church you passed the homes of a good many of your neighbors. Some of them were still sound asleep. ("I work hard all week, you know, and Sunday is the only morning I can get some rest.") Others were lounging in the living room reading the "funnies." ("It's about the only day I have to really read the paper and catch up with the news.") There were some neighbors who had already left the house to spend the day with the mother-in-law or get out in the country. ("We like to get out in the country and spend the day with the family.") There was another group who were puttering about the house in old clothes doing some neglected chores. ("It's a good day to catch up with things and I enjoy working around the house.")

When you arrived at church you found a good many empty pews which did not worry you very

much because you were used to it. But—why were these pews empty? You and the others in church like to sleep, have relatives, enjoy the funnies, like to work about the house. But you went to church. Either you felt that you ought to go, or you enjoy going, or your wife insisted—at any rate you went. These others did not go.

Information, please! Why did they not go? There is a large unchurched population in spite of the fact that many of these unchurched pay lip service to the value of religion and the need for churches. We would like to know what you think is the reason why people do not go to church or become affiliated with some church. And we hope you will be frank about it. Is it the man, the sermon, the music, the creed, the ritual, the lack of ritual, the hour of service? Or is it indifference, lack of understanding, selfishness?

We invite letters of about three hundred words telling us what you think is the reason why so many people are indifferent to the established churches. In this issue of *THE WITNESS* (page five) there is a news story telling of the efforts of one congregation to find an answer. What is yours?

## Reunion and Liturgics

*by Hugh McCandless*

*Rector of Christ Church,  
Suffern, New York*

**U**NTIL recently there has been a feeling among some of the clergy of the Episcopal Church that liturgical studies are unworthy of much attention. They are considered in a sense unmanly or un-Nordic due to the prevalent impression that sooner or later they lead to palpitating discussions of ecclesiastical millinery. Perhaps also they are shunned because men feel that to give them undue prominence would hurt the cause of reunion. As a matter of fact, the opposite is the case.

To most laymen of all churches, who know little about liturgics, the dissimilarity of services is a great stumbling block to reunion. This obstacle can be eliminated only through liturgical research.

The present liturgical movement in the Roman Catholic Church, presents a wide field for common understanding. This movement and the repercussions of the Oxford Movement which are being felt in Protestant Churches can do a great deal toward bringing the minds of the clergy of every branch of Christendom together.

The interest among the Protestant brethren in enriching their services of worship must be obvious to everybody. After a recent interdenominational meeting of clergy on this subject, the writer was invited by his Presbyterian neighbor to come and

see the chapels in the Presbyterian Sunday school departments, each of which was complete with altar, cross, and candles. Then a Lutheran neighbor called with phonograph records of a complete Lutheran communion service, put out by one of their publishing houses. "We have fellows in our bunch, too," he beamed, "who call it 'the Mass.'"

To assume that all the clergy of these denominations are merely pulpit thumpers is not only untrue but a bad policy for anyone who wishes to see the spread of Catholic influence. Left to themselves and eager for liturgical formulae, they often seize on the less useful parts of our services, or resort to ingenious but uninspiring inventions of their own. For example, a Congregationalist clergyman once told me that he used, word for word, two whole pages of our Prayer Book communion service. I attended his service and indeed he did use them, entire, word for word. They were pages 72 and 73! Some of the other clergy around here are introducing "silent prayer" in



their services. They time this exactly by counting their pulse beats. The effect is not edifying.

**W**HETHER we are motivated by a hope of re-union or not, a study in liturgics should imbue us with more respect for these men and for their services. In the early Church, long before the errors crept in which justified to some extent the Reformation, the services consisted of a framework of traditional phrases which were expanded into longer extemporary prayers. The clergy faced the people across the altar. The idea of the priesthood of all believers was implied in the fact that the people's responses were essential to a valid service. And the mass vestments were nothing more than old-fashioned senatorial garb. You will notice that many a denominational church of today, with its morning-coated clergyman, fits this description in a sense better than our own Church does.

Great scholars of the Roman Catholic Church have been engaged in this study for some years. They have apparently complete liberty of research without the liberty of drawing their own conclusions. This is a sensible way of avoiding the frequent about-faces which are the curse of smaller and less inert groups, but perhaps we can profit from their work more than they can.

It is they who began treating books of worship with some of the technique of higher criticism. Thus they can now explain the word "mass" as a sort of a slang term. They can describe what happens in the eucharist as something done by the Church (priest and people) instead of something done by the priest for the people, while they tell their beads or pursue other private devotions. And, perhaps most important of all, they now state that the social significance of the holy communion is an integral part of its spiritual significance.

Results in art and architecture of this new interest are not hard to find. The crucifix depicting a dying Christ is giving way to the original form of the crucifix which shows Him reigning from the cross, with hands outstretched in blessing, not naked, but robed as prince and king. In order to avoid the separation of the people from the service, some of the most common marks of Gothic architecture—the long, narrow, high church building with the chancel cut off by a rood screen—have been done away with. Typical of this is the "basic church," which is a modern adaptation of the old basilican style. One example is the Roman Catholic Cathedral at Cork, Ireland. These buildings are less expensive than even colonial styles, but their main advantage is that the congregation almost surrounds the altar. The rood screen, such as it is, is directly over the front door of the church so that the building is one vast chancel, and the

congregation are expected to participate: to pray the mass and not merely hear it. The similarity of the ground plan of this building and that of a Protestant auditorium-style church is remarkable.

**T**HE English influence is also beginning to show in the art of the Roman Church. The altar in the chapel of the Cardinal Hayes Memorial High School in New York is very Anglican in its simplicity, with plenty of cloth hangings. (The use of cloth around altars is always a northern feature. Originally the hangings served to break drafts and to prevent uncomfortable contact with cold stones).

At first blush the reaction of the average Episcopalian to all these things is to be rather smug and to feel that everybody wants to be like us. There is nothing to be smug about. We can admit that we have an almost perfect service, but in spite of the work of men like Professor Easton at the General Seminary, there is much ignorance in our Church about it. There are some who assume that every part of our services is of equal value, just as a hundred years ago it was assumed that the "Bogat" chapters of the Bible were on the same level of inspiration as Paul's Epistles. I have even seen mimeographed parochial confirmation instructions in which the Sursum Corda, part of the highest point in the service, was described as merely being a kind of thanksgiving for the encouragement of the comfortable words! And even in some places where the name of Rome is the signal for enthusiastic shuddering, one of the worst faults of the Latin service is followed slavishly: The service is a private conversation between the clergy and the choir; and the congregation, deprived of any opportunity to praise God, without beads or devotional manuals to occupy them, are

#### —HERE'S AN IDEA—

**T**HE Church Schools of Minneapolis have a "Buddy Day" on a Sunday in the fall. The idea is that every boy and girl who belongs to a Sunday School will attend that day and bring with him a "buddy" who is not attending a school elsewhere. The rector of St. Luke's, the Rev. F. D. Tanner, writes: "Try to visualize what would happen if every father and mother would make this day a family affair and say to the young people: 'We are all in on this. Every member of the family is going to Sunday school or church!' What a day that would be. Don't send 'em; bring 'em. Our services are at such hours that it is possible for every father and mother and boy and girl to attend a service not only on Buddy Day, but every Sunday."



reduced to sitting and standing and kneeling in dutiful dumbness.

No one interested either in reunion or social service should remain in ignorance of the liturgical movement and studies it has initiated. With

groups in all churches today heading toward roughly similar goals in this matter, perhaps the Episcopal church can influence events so that these goals can be almost the same . . . if our clergy and laity know enough about these things.

# Deepening Conversion

**O**UR nation is setting new standards for leadership. We are not content with any element of inefficiency or inadequacy in our leaders of the army, the navy, or the national government. The times are too serious for failure at the top. Just so the Church is looking to her leaders for higher standards in their life and work. While not all parishes and dioceses can be explained in terms of their leadership, it is still true that most organizations are the lengthened shadow of the men who have led them. Napoleon once said: "I have no bad regiments; I do have some bad colonels." Perhaps there are no bad parishes or dioceses!

We are coming to see more clearly today than for some time past that there are potent factors of degeneration ever at work in human life. "Thou hast left thy first love," was the message to the angel of the Church at Ephesus. It could well be the message to America as we see how far democracy has fallen short of the ideals which gave it birth. It could well be the message to many of us as priests of the Church who know how far we are from "the first fine careless rapture" of our ordination.

The one cure for degeneration is regeneration! Democracy must be re-born or it is doomed to early destruction. The Church needs a rebirth of love and service; this is the meaning of the Presiding Bishop's call to Forward in Service. We as servants of the Church will fail the Church unless we are re-born from above.

It may be helpful as we face our own situation to realize some of the factors that have made for our degeneration, or our lack of spiritual adequacy. For one thing, we have failed to recognize the law of spiritual growth. We are cases of arrested spiritual development. We forget that a St. Peter was not re-born one time, but over and over again. He heard his Master's call and answered; he grew to a great insight and proclaimed Him the Christ; he saw anew His Master's glory through the Transfiguration; he failed in the hour of crisis but was forgiven; he was re-commissioned by the Risen Lord; he was empowered for the great work of his life by the gift of the Holy Spirit at Pentecost. It is the record of a spiritual pilgrimage.

*by Everett H. Jones*

*Rector at San Antonio, Texas*

Most of us have stopped somewhere along the way.

Then, too, we are suffering from disillusionment. Our world is not getting better as we once glibly thought and preached. The idea of inevitable human progress is hopelessly shattered. The Church may have failed to be the perfect instrument of God we hoped to find it. A young priest whispered to me at a recent diocesan council, "I have never been so disillusioned." We have not found a passion for personal and social righteousness in the people of the Church. And worst of all, we have not transformed the world and the Church as in our seminary days we dreamed we would! Phillips Brooks once said the young priest was not wrong in believing he had the power to remake the world; what he did not know was the resistance of the world.

The state of our spiritual inadequacy is proved by the fact that our services, our sermons, and our ministrations reflect so often the atmosphere of routine formality. They do not come out of the overflow. They are not the spontaneous and joyous expression of vital spiritual life. We are sustained, not by creative experience with God, but by the homiletical aids of the Christian year and the praise of the faithful.

**I**T ALL points to the need for deepening our own conversion; we can only provide the right setting. The Apostles prepared for Pentecost; God gave it. There are certain forms of inner preparation which will make it possible for God to give us the rebirth we need.

All conversion begins with a great sense of need. It is only the man who knows he has reached the end of his powers who is ready for the inner revolution we call "repentance." The very word needs reinterpretation. It has become something negative and forbidding what Van Hugel described as "a flea hunt for sins." Modern psychology is reminding us that the act of facing the facts about ourselves is powerful and creative; it can be the beginning of a new life. And if that act includes



not only recognizing our own personal failures and limitations, but recognizing man's limitations as man—the inability of humanity to lift itself by its own bootstraps—then the soil of humility is ready for the seed of rebirth.

No less must there be a recovery of inner conviction, a rediscovery of supernatural truths adequate for our need today. Maude Royden made an illuminating comment some years ago after a trip through our country. She said she found much religious revivalism but it was mostly self-induced emotionalism; it was not founded on some new insight into religious truth, as has been the case in every lasting revival of the past. The revival we seek today can come only as we rediscover with a new sense of their power and relevancy some such great doctrines as the judgment of God and the purpose of God. When they have laid hold upon our own heart and minds with new reality, then only can we hope to win the hearts and minds of others.

Suffering has always been an open road to God. We are living in a suffering world. The tragedy of our time may be transformed by the dedication of our sufferings. It is the mystery of the Incarnation that God reached men through the suffering of His Son. It is a fact of our daily experience that men reach God through their own sufferings. Every priest knows that his own deepest moments are those when he shares the sufferings of his people. The highest priesthood is that suggested by Walt Whitman when he says: "I do not ask the wounded person how he feels; I myself become the wounded person." There are creative conversion experiences awaiting those who with enough sympathy and understanding identify themselves deeply with the present pain of humanity.

There are two other closely related ways to prepare for the rebirth we need. One is by recognizing God's dependence on us. It seems to me that the essence of Bishop Tucker's call to the Church is that God has no other channel by which to reach and redeem His sinning world. We may be the instrument of a new world order if we prove worthy. Only a more Christian America can hope to create a more Christian world. This realization gives dignity and importance to our work wherever we may be. It magnifies the smallest parish or mission. It glorifies the humblest pastoral duty. We are about high business for the King!

The other way is by recognizing God's need of us. We cannot do the work He calls us to do without a new reliance on the means of grace He has given us. It is a call back to prayer and worship. If we work as though it all depended on us, we must also pray as though it all depended on God. What we must see today is that the world has been off-center, and therefore eccentric; it has been man-

centered instead of God-centered. I begin to create a God-centered world when I create one God-centered life.

If the glory of man is being blotted out, it may be so that the glory of God can be revealed!

## Talking It Over

By

W. B. SPOFFORD

THE NATIONAL Association of Manufacturers, with plenty of what it takes to do the job, have turned to the task of converting the clergy to their point of view. And with dubious success, according to reports. The stunt is to get some highly respectable parson, somewhat innocent to the ways of the NAM, to invite the brethren to a nice dinner or luncheon, feed them well, pass out fat cigars, and then turn on the line through a paid employee who is generally a clergyman who is delighted to be on



such a generous payroll. More recently they are doing the same thing with college professors, thus seeking to sell these two groups of opinion-makers the idea that once the war is won we can return to the old order, with the big boys taking care of the halt, the lame and the blind providing they are allowed sufficient profits to do it. But hard questions are being asked, with the chief one always coming up early in the discussion: "How about allowing the people to look after themselves?" It is a lot of fun, and the meals are good. And it is nice to see that most of the clergy and educators are not allowing the spokesmen of the NAM to do their thinking for them.

I GOT hopped on for saying that the Church was being used by Hitler in the occupied countries. Here is a bit of information that is lifted from the Protestant Press Service of Hungary, without comment from me:

"The commander of the armed forces of Hungary fighting in the Ukraine is working in a touching manner to perpetuate the memory of the campaign of the Hungarian army of Honved in Russia. He has given an order to erect, wherever the army passes, the emblem of Hungary: the Hungarian apostolic double cross on a hill with three peaks. These commemorative crosses are surrounded by a fence on which is a plaque with the inscription in Russian: 'Russians! The Hungarian army has passed here and left you the



Cross, the earth, and liberty. 1942.' The inauguration of the crosses is done in the presence, if circumstances permit, of the native population, and Orthodox priests are asked to say a prayer. In the speech made on that occasion it is emphasized that the symbol of the Cross brings blessings to people who hold it in honour, and carry it in their hearts, while destruction and suffering is the lot of those who reject it. The Hungarian military chaplains have received directions urging them to underline the fact that the army of the Honveds has come to Russia to conquer evil and hunt the enemies of Christianity. They should say that this army wants the Russian people to become once more happy under the aegis of Christianity. This speech should always be translated into Russian. These solemn inaugurations finish with the singing of the Hungarian National anthem, and an old national song of Russia."

## The Hymnal Presents . . .

### A HYMN FOR ALL SAINTS' DAY

ONE of the trends common to hymnody and to liturgics is a growing appreciation of All Saints' Day. In the 1928 revision of the Book of Common Prayer the American revisors altered



the portion of Scripture appointed for the Epistle, gave rubrical direction that the collect is to be said daily throughout the Octave, and in the Order for Holy Communion provided a Proper Preface to be said upon All Saints' Day, and seven days after. In England, an alternative Order of the Com-

munion in the "Proposed Book" of 1928 also provides a Proper Preface for the day.

In hymnody, the trend is equally evident. A century ago the official Hymnal of the Episcopal Church already contained three of the hymns which are now regarded as appropriate to All Saints' Day: "Lo! what a cloud of witnesses," "There is a land of pure delight," and "Who are these in bright array?" Bishop Wordsworth's "Hark! the sound of holy voices," appeared in 1862, and Bishop How's "For all the saints who from their labors rest" was written in 1864. To these the Hymnal of 1940 now adds the following, written in 1933 and altered by permission of the author to fit the festival:

*Christ is the King! O friends upraise  
Anthems of joy and holy praise*

*For his brave saints of ancient days,  
Who with a faith for ever new  
Followed the King, and round him drew  
Thousands of faithful men and true.*

*O Christian women, Christian men,  
All the world over, seek again  
The Way disciples followed then.  
Christ through all ages is the same:  
Place the same hope in his great Name,  
With the same faith his word proclaim.*

*Let Love's unconquerable might  
Your scattered companies unite  
In service to the Lord of light:  
So shall God's will on earth be done,  
New lamps be lit, new tasks begun,  
And the whole Church at last be one.*

The author, George Kennedy Alan Bell, is Bishop of Chichester, England. He is the biographer of Archbishop Davidson and is internationally known as a leader in the ecumenical movement. The closing stanza of his hymn indicates the relation of this movement to the doctrine of the Communion of Saints.

## THE SANCTUARY

Conducted by John W. Suter Jr.

### ALL SOULS

**B**EFORE THEE, O heavenly Father, we remember those who have passed from our midst into the fuller light of thy eternal presence. We thank thee for their loyalty to duty and their power of self-surrender, and for the discipline by which thou hast made them fit in a short time for the higher service in thy kingdom. May we have the assurance of their continued fellowship in thee, and realize that there is no separation between those that love, even though converse and communion be no longer possible according to the flesh. Hear, O God our Father, the prayers that follow our beloved ones upon their unseen way, and grant that both we and they, in every condition thy wisdom ordains, may grow and continue in the knowledge of thee which alone is eternal life. Amen.

John Hunter

### BEFORE A CIVIC ELECTION

**A**Lmighty GOD, the source of all wisdom: Direct, we beseech thee, the minds of those now called to elect fit persons to serve in the Congress of the United States; grant that in the exercise of their choice they may promote thy glory and the welfare of thy people; and on those whom they shall choose, bestow, of thy goodness, the spirit of wisdom and true religion; for the sake of our Lord and Saviour Jesus Christ. Amen.

—Adapted from the *Scottish Book of Common Prayer*



# News Notes of Other Churches

*Nashville Presbyterian Minister  
Is Fired by a Parish Minority*

**Edited by John Taylor**

## **Pastor Is Fired**

★ The Rev. Thomas C. Barr, pastor of the First Presbyterian Church of Nashville, Tennessee, considered the strongest church in the city, has been fired. The congregation of 2,700 gave the pastor a vote of confidence by a substantial majority (2 to 1) but he was the victim of a small minority that has been after him ever since he took the pastorate, because of his insistence that the church must deal with social problems. This group prevented him from allowing the famed Japanese evangelist, Kaga-wa, to speak in the church a number of years ago; have criticised his attitude toward the war, even though Dr. Barr has consistently supported the government since Pearl Harbor; have objected to his forum meetings and discussion group which they consider radical. The commission of the presbytery, in spite of the support of a large part of the congregation, finally voted to dissolve the pastoral relationship, "in the interest of church unity." However instead of this being the accomplished fact about 250 persons have resigned from the congregation, have rented a theatre as a place of meeting, and have invited Dr. Barr to be their pastor.

## **Freedom in Mobile**

★ Roman Catholic Bishop Thomas Toolen of Mobile, Alabama, has joined with the Knights of Columbus, the Holy Name Society and the American Legion in protesting to the school board about the renting of the high school auditorium for the convention of Jehovah's Witnesses.

## **Churches and Race**

★ "Racial conflict has never been dramatized to the extent that it is at present and the churches are on the spot for not doing more about the problem." That statement was agreed upon at the meeting of the race relations department of the Federal Council of Churches. George M. Johnson, Negro assistant secretary of President Roosevelt's committee on fair labor practice, said that "church groups by their very nature have the primary responsibility for doing more about this problem of race discrimination. What our committee has to face in communities is the ac-

cusation of a government agency coming in to do what the government is not itself doing. That has implications that apply to our segregated churches as well."

Walter White, Negro head of the National Association for the Advancement of Colored People, said that "unless the United States and the United Nations meet this issue the Axis will win the war. This is no longer white people doing something out of the bigness of their



*Professor Clyde Miller tells Churchmen that race discrimination presents them with the opportunity of a generation.*

hearts; it is a question whether the white world has enough intelligent self-interest to practice as well as to talk about democracy so that democracy may survive."

Professor Clyde Miller of Columbia University said that the "conditioned mind" of America's majority race had made it difficult for more rapid breaking down of prejudice and that in this situation the churches have the responsibility and opportunity of a generation.

## **Catholics and Protestants**

★ Meetings between Roman Catholics and Protestants for the exchange of view, looking toward a possible understanding, are now being promoted in Switzerland as well as in

other countries of Europe. The policy is to call upon each one for his own confession of belief, looking toward self-examination and renewal, rather than to examine and criticise the beliefs of another. The movement, called the Una Sancta Movement, has been officially repudiated by the Roman Catholic Church in Switzerland. The magazine of the movement, *Thy Kingdom Come*, deplored that "yet another ecumenical experiment has been nipped in the bud."

## **Reject Federal Council**

★ The United Lutheran Church, meeting last week in convention in Louisville, voted to retain its "consultative" membership with the Federal Council of Churches, rather than to accept full membership.

## **Presbyterians and Politics**

★ Presbyterians throughout the country were asked to hold four meetings to discuss politics before the November elections. The suggestion went out from the Rev. Cameron Hall of the board of education of the church.

## **Carpenter in China**

★ The Rev. Henry Carpenter of Brooklyn, chairman of the American Committee of the Chinese Industrial Cooperatives, has arrived in Chungking. He is to inspect the cooperatives and confer with Chinese leaders on how best Americans can aid in their development. Mr. John Foster, WITNESS correspondent in China, is devoting himself exclusively to work with the Coops as a representative of the National Council of the Episcopal Church.

## **Christians and Jews**

★ There have been strong protests on the part of all churches in Europe over the rapidly developing anti-Semitism in occupied countries. One of the latest developments is the protest of the Netherland's Convent of Churches over the large scale deportations of the Jews from Holland to Eastern Europe. Apparently the protest had no effect beyond the dubious promise of the authorities that baptized Christian Jews would be herded into concentration camps in Holland rather than be deported from the country.



# News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

## What Kind of World?

*Brooklyn, N. Y.*:—What kind of a world do we want after the war? Bishop James DeWolfe of Long Island, Dr. Pennington Haile, League of Nations Association and the Rev. William C. Kernan of St. James the Less, Scarsdale, will be on hand to lead the diocesan conference at Grace Church, Jamaica, N. Y. Nov. 8 centering around this question. The conference is under the auspices of the diocesan departments of social relations and Christian education, and the diocesan youth commission.

## Committee on Laymen's Work

*New York, N. Y.*:—Announcement of the appointment and organization of the presiding bishop's committee on laymen's work was made to the National Council by Bishop Tucker during the October meeting. Mr. Harvey Firestone Jr., Akron, Ohio, has been named chairman of the committee which, according to Bishop Tucker, will have as its major task the coordination of existing laymen's activities in the Church and the encouragement of organized men's work where none now exists. The committee decided to sponsor an annual corporate communion of laymen throughout the Church and to sponsor the laymen's corporate gift or Thank Offering. The Council included an item of \$12,000 in its 1943 budget for the committee's work.

## Interracial Committee

*New York, N. Y.*:—More National Council meeting notes include the appointment of a new committee on the Church's Negro work, to be a sub-committee of the domestic missions division. The new group will include members of both races.

## Opportunity in Virginia

*Radford, Va.*:—At a recent meeting of the vestry of Grace Church here one of the men made the interesting announcement, "This Forward in Service movement must have a real meaning in our lives. As a beginning, the treasurer and I have made a pact that we will put five hours a week into the business of the Church. We propose that every member of this vestry do the same thing and if that works, we will put

the plan before the whole congregation." The Rev. Wilfred Roach, who graduated at Virginia Seminary in June and took charge of Grace Church and St. Thomas' in Christiansburg immediately afterwards, can certainly use the help. To quote a local article, "Seldom has a deacon been thrust in so hot a spot! Called to minister to two parishes, Mr.



*Harvey Firestone Jr., leading industrialist, reported to the National Council on laymen's work of the Church.*

Roach suddenly finds himself ministering to seven cities—"for the Hercules Powder Company which recently moved into Radford has changed a little community of seven thousand people into a city of 12,000 overnight, besides building five other completely separate communities within the territory for which Mr. Roach is responsible. Besides the recreation problems of this new group and the parishes at Radford and Christiansburg, there is the regular work among the students at Radford State Teachers' College.

## Division Chaplain

*Camp Claiborne, La.*:—The Rev. William E. Patrick, D.S.C. chaplain in world war one, is now the division chaplain of a newly activated division at this camp. He resigned his parish at Bakersfield, California, and

served fifteen months as field artillery regimental chaplain at Fort Lewis, Washington, and later put in several months at Fort Douglas, Utah. In accordance with army custom, "Bakersfield Bill," a major in the chaplain's corps, sat at the feet of Gamaliet Herman Page and other instructors at the school for chaplains at Harvard before taking his new post. Thirty years ago it took Chaplain Patrick the customary four years to finish at Harvard; this time it took him just four weeks to graduate.

## Roberts Gets Three Years

*Newark, N. J.*:—William Roberts, son of Bishop Roberts of China, last week was sentenced to three years in a federal prison for refusing to register for the draft. He was so uncompromising in his position as a conscientious objector to war that he refused to go to a C.O. work camp, leaving the judge no alternative but a prison sentence.

## Bequest to Church

*New York, N. Y.*:—The Church of the Holy Apostles received \$10,000 by the will of the late Miss Gertrude R. Cushman. Also upon the death of a beneficiary, the Cathedral of St. John the Divine is to receive \$15,000 from the estate.

## Forward in Service

*Windsor, Vt.*:—Surveys of children not affiliated with any other church are going forward in every community in Vermont where the Church has any organized work. Those children not connected with any other church are to be invited to be members of our Church schools or any others in the vicinity. Laymen are conducting the survey working with the diocesan Forward in Service committee.

## Forums at Saratoga

*Saratoga Springs, N. Y.*:—The Protestant churches here have united for a series of Sunday evening discussions on vital topics. Leading off on October 18th was the Rev. George W. Carpenter, native of Saratoga, and until recently a missionary in the Congo. Last Sunday the speaker was the executive secretary of the Church League for Industrial Democracy, with President Dixon R. Fox of Union College the speaker on November 1st. Others on the program are to be the Rev. Mark Dauber, Mrs. Fred B. Fisher, widow of the Methodist Bishop to India, a missionary from Japan and Bishop Oldham of Albany. The chairman



of the round table discussion is President Moore of Skidmore College.

### School by Mail

**Middlebury, Vt.:**—The Church school by mail began this month its fifth year of sending out material to children unable to get to any church or school. Formerly under the direction of Bishop Lewis of Nevada, the school now has its headquarters in Middlebury and is directed by the Rev. Harry Jones.

### Bequest to Church

**New York, N. Y.:**—St. Bartholomew's, New York, is to receive a bequest of \$25,000 from the estate of the late Robert S. Brewster, who died in 1939 leaving a net estate of four and a quarter million dollars.

### A Step Forward

**Glendale, Ohio:**—Miss Myrtle Deane was professed as a sister in the Community of the Transfiguration on St. Luke's Day. She is known as Sister Myrtle Catherine and is, we believe, the first Negro woman to be admitted into one of the regular orders in the United States. She is a graduate of Tuttle Training School and has served her novitiate at Bethany Home in Glendale.

### China Relief Meets

**London, England:**—“We have been watching the long struggle of China and of her people with the deepest fellow feeling through these five years,” said the Archbishop of

Canterbury, William Temple, presiding at a great meeting of the United Aid to China Fund in Central Hall Oct. 3. “We recognize them as a senior partner in the alliance against military aggression, the first to suffer and the longest now in endurance. There is no nation which, in time of trial has shown so fine and high a spirit. All this has been made possible by the magnificent leadership of General Chiang Kai-Shek.”

### “Sinful Stories”

**Detroit, Mich.:**—The Rev. Irwin C. Johnson, rector of St. John's, Detroit, was undecided whether to grow a few more gray hairs or indulge in a chuckle on a recent Sunday when his sermon topic, “Eternal Truths in Simple Stories” came out in the Saturday press as “External Truths in Sinful Stories.” He decided on the chuckle.

### Story of a Mortgage

**Sanford, Fla.:**—On Easter Day, 1942, it was announced that Randall Chase, Sydney Chase Jr. and Franklin Chase had contributed \$6,000 to Holy Cross Church, Sanford, Fla. in the form of a trust fund in memory of their parents. The gift was to be used for retiring the final mortgage of \$10,550 on the church, the congregation to raise the difference of \$4,550 not later than August 1, and the vestry to agree that the Church should never be mortgaged in the future. By August 1 \$11,775 had been secured in cash permitting not only the retirement of the mortgage

but extensive repairs to the church. H. H. Coleman, L. H. Connelly and J. L. Galloway were chairmen of the committees that contacted every member and friend of the parish. Bishop John Wing consecrated the church Oct. 4 and the next evening the parish celebrated at a victory dinner. “The achievements of Holy Cross Church in the past seventeen years have been most remarkable,” said a message from a former rector, the Rev. Mortimer Glover. “In 1925 the parish had no rector, no congregation, no buildings, nothing but a lot, a debt and a determination to gather the congregation again and go ahead. Since that time, in spite of the bursting of the boom, the de-

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pression and the war, you have gathered a congregation of 300 communicants, have built \$90,000 worth of buildings, paid off the debt and become one of the strongest parishes in the diocese." The first church was destroyed by a hurricane in 1880 and the second building burned in 1923.

### Bell Is Donated

*Detroit, Mich.*:—Because the wind blew high and strong on Woodbridge Street, Detroit, the Wayne County salvage committee is going to be richer by 500 pounds of bell metal, the Rev. Francis Creamer of Christ Church has announced. The bell, in the small steeple of the Sidney Miller Memorial Church House, had been silent and forgotten in recent years until winds damaged the steeple and it became necessary to remove it.

### Tough Assignment

*Boston, Mass.*:—Diwan Bahadur S. E. Runganaghan, advisor to the Secretary of State for India on the British Cabinet, together with Mrs. Runganaghan, kept his appointment in Emmanuel Church, Boston, Sunday, Oct. 11, and delivered the address, knowing that his son had been killed in India in an airplane accident "in the line of duty."

### Mission Comes to Life

*Fair Haven, N. J.*:—A few months ago the Chapel of the Holy Communion here couldn't find an adult male communicant to act as warden. This month on Sunday the 4th, the church having been painted inside and out, a new carpet laid, and other memorials given, a communion breakfast was held for 24 men, and at the 10:30 service 128 people attended, filling every available seat. Mr. Christopher Snyder was appointed lay reader in charge three months ago and it is under his leadership that the change has taken place. An active committee of nine men has been formed and the Sunday school is being built up under the same leader.

### Campers Pick Beans

*Boston, Mass.*:—A r c h d e a c o n Arthur Phinney, director of Camp O-At-Ka, the Galahad camp for boys at East Sebago, Maine, solemnly affirms that 156 boys and camp counselors picked ten tons of beans last summer. This was in addition to 1,000 hours of work in weeding and cultivating. Following the suggestions of the government made through the Maine camp directors' association, everybody worked—

helping the farmers to get in their hay crops, organizing a system of forest fire fighters, and air raid wardens, going into training for directing groups of evacuees in the open. And everyone did without the extras of camp life which ordinarily consume tires and rubber. The camp spirit was never higher said the archdeacon, and the whole program came closer to its objective—character development and training boys to live together as Christians.

### Tithes in Tobacco

*LaPlata, Md.*:—A hogshead of Maryland tobacco was presented to Bishop James Freeman during the offertory at the service here which marked the 250th anniversary of Christ Church. The act was reminiscent of the days in 1692 when by the Act of Establishment, 40 pounds of tobacco was collected from each taxable person for the support of the church. The service, held on the

lawn of the churchyard before an outdoor altar, was also the occasion for the annual confirmation of candidates from the southern convocation of the diocese.

### Visiting Lecturer

*Gambier, O.*:—The Rev. Harold Weaver, rector of Saint John's, Sharon, Pa., was visiting lecturer in parish administration at Bexley Hall. Mr. Weaver pointed out the need of a well thought out parish program embracing the four fields of worship, work, fellowship and study.

### Clergy Retreat

*Harrisburg, Pa.*:—The annual clergy retreat of the diocese of Harrisburg was recently held at Blue Ridge Summit, Pa., with the Rev. Dr. E. Frank Salmon, rector of Holy Trinity Church, Philadelphia, as conductor, and Bishop Wyatt-Brown and almost all of the clergy of the diocese in attendance.

## Coming Mid-November

# Wartime Pilgrimage

by  
Clifford P. Morehouse  
Editor of  
*The Living Church*

The author, after attending the enthronement of the Archbishop of Canterbury as one of four delegates representing the American Churches, remained for two months to study religious and social conditions in wartime England, to interview Church leaders, and to record for Americans what life is like in Britain in the third year of war. Interesting, too, is the fact that the author went to England by bomber and returned on a small freighter without convoy. Combine factual information with enjoyable reading.

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# Arthur Selden Lloyd

by  
Dr. Alexander C. Zabriskie

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### Parish Debt Lifted

**Arlington, Mass.:**—Consecration of St. John's Church, Arlington, by Bishop Sherrill on Oct. 11, marked the elimination of all debt on a building completed in the summer of 1934 and a responsible suburban center of church life. Bishop Sherrill had just consecrated All Saints' Church in Attleboro Oct. 4 after the parish there had managed to liquidate its mortgage.

### Floods in Maryland

**Baltimore, Md.:**—Parish halls became canteens and churches hotels in Hancock and other towns of Western Maryland recently. Church families put out of their homes were helped into drier quarters by the parishioners of St. Thomas' Church, Hancock, and the parish hall there became a Red Cross canteen.

### Convocation in Idaho

**Twin Falls, Idaho:**—"The Church in Action" was the theme of the 34th annual convocation of the missionary district of Idaho held at the Church of the Ascension here. It was the first convocation of Bishop Frank Rhea as Diocesan. The Rt. Rev. William Lewis of Nevada was the guest speaker.

### Two Month Rummage Sale

**Paso Robles, Cal.:**—All fall, from September to November, the annual rummage sale conducted by the women of Saint James' Mission here for the last 15 years, will be humming. The Women's Guild annually turns over several hundred dollars to various church causes from the proceeds of this enterprise.

### Hold Conference

**Harrisburg, Pa.:**—The Rev. Harry Sherman Longley, rector of St. John's Church, Charlestown, W. Va., conducted the diocesan conference at St. Stephen's Cathedral here recently. The conference was attended by the bishop and 57 of the clergy and lay men and women of the diocese of Harrisburg.

### More Than One Way to Build

**Roanoke, Va.:**—There is more than one way to build a chapel, just as there is more than one way to skin a cat. Deaconess Anne Newman, in charge of Grace House, Wise County, writes Bishop Phillips: "The members of the congregation are meeting at the mission tomorrow to dig potatoes for the fund for the new chapel. They already have a market." The people of this mountain mission wanted a place to worship.

Plans were made for one costing \$1,800. The Auxiliary raised \$1,500; the money from the potatoes will be added to the sum; work will be done largely by members of the mission.

### School of Missions in Duluth

**Duluth, Minn.:**—A school of missions for the clergy of the diocese of Duluth is to be held the week of November 8th, with a city-wide preaching mission being held at St. Paul's at the same time. The instructors are to be the Rev. E. Croft Gear and the Rev. C. P. Deems, both of Minneapolis.

### To Help the Church Gain Vision

**New York, N. Y.:**—To help the Church "gain new vision of the opportunities and responsibilities growing out of the war and the present crisis" is the purpose of missionary

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A FAMOUS WRITER recently said that the two most realistic groups in the world today are students and jailbirds.

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Another clergyman ministering to men in a state prison likewise writes that the two copies of THE WITNESS that he receives are literally worn out by the inmates . . . and he says the prisoners like it for much the same reasons. (Incidentally he could use a bundle of ten or twenty-five copies each week if there is a reader who wishes to be responsible for the quarterly payment at 5c a copy.)

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meetings being held in fifty dioceses  
this month, according to the an-  
nouncement of the Presiding Bishop.  
The reports will be given by mis-  
sionary teams, each consisting of a  
foreign missionary and a bishop.

### Half Million for Commission

*Boston, Mass.:*—The chairman of  
the army and navy commission,  
Bishop Sherrill, reports that  
\$485,765 has been raised by the di-  
oceses for its work. Of this \$220,907  
had been spent to October 5. By far  
the largest amount was raised in  
Massachusetts, over \$65,000, with  
New York second with \$33,713.

### Connecticut War-Time Church

*Hartford, Conn.:*—The Church in  
war-time was the theme of a series of  
meetings for laymen held last month  
throughout Connecticut. The speak-  
ers were Bishop McKinstry of Dela-  
ware, Bishop Hobson of Southern  
Ohio and Director George Wieland  
of the home department of the Na-  
tional Council.

### Baltimore Celebrates an Event

*Baltimore, Md.:*—A diocesan ser-  
vice to commemorate the establish-  
ment in the Province of Maryland of  
the thirty original parishes in 1692,  
was held at St. Paul's, October 21.  
The Bishops of Maryland, Washing-  
ton and Easton took part in the ser-  
vice, with the sermon by the Rev. Ar-  
thur B. Kinsolving, retired rector of  
the parish.

### Civilian Morale

*Boston, Mass.:*—Reporting to the  
army and navy commission on the  
eve of his departure to some unknown  
military station, Chaplain George  
Metcalf, former rector of St. Bar-  
nabas', Irvington, N. Y.; urged that  
the home folks develop better morale.  
"Most of us are glad to get back to  
camp after spending even a few hours  
among bewildered, gloomy, super-  
cilious civilians—it's very exhaust-  
ing, cheering them up." Chaplain  
Metcalf added that the chaplaincy  
is a much more important job than  
generally appears and said that one  
of the most noticeable things about  
army morale is the difference in at-  
titude and outlook between task force  
unit men and other army men.  
"There is a zest and seriousness to  
combat units not found elsewhere,"  
he said. "All of us feel somewhat  
apart from other more brilliantly  
uniformed brothers and tremendously  
proud of the task ahead."

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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.

CHARLES J. LAVERY M.D.  
Aberdeen, South Dakota

Archbishop Temple in his recent utterances, and in his new book, *Christianity and the Social Order*, as well as other Church leaders, are attempting to do work which concerns living conditions and social justice, that statesmen and politicians have neglected or refused to undertake. Isn't it high time that leaders of thought and action were led to believe that economic problems are their concern and to consider it their duty to devise means to do something about it, instead of planning how not to do it. The method that is available now, without delay, in the United States, is taxation of income from economic rent as distinct from all other income from whatever source. The single tax will not cure all our maladjustments but it will set the state so that cure may be possible.

\*\*\*\*\*

THE REV. HAROLD H. KELLEY  
Director, Seamen's Church Institute

Many thanks for including Bill Sperry's excellent article on Chaplain Lawson, together with the attractive cover picture (WITNESS, Oct. 8). However I am all for shooting at sunrise those caption writers who fail to read the story the cut illustrates. The chaplain is surrounded not by navy men but by men of the United States merchant marine, in which Captain Lawson is specifically featured as the first officially commissioned chaplain in all its long history. Enrollees, graduates, cadets and officers of the United States maritime service wear uniforms similar to the navy, but a special insignia, a shield within a circle. And their job is to "Keep 'em Sailing."

\*\*\*\*\*

MR. H. LAWRENCE CHOATE  
Treasurer, Brotherhood of St. Andrew

THE WITNESS for October 15 stated that John McDowell is to be executive secretary of the Brotherhood of St. Andrew. It is entirely without foundation. Mr. Harrison Fiddesof was reelected to that office at the convention of the Brotherhood last month.

\*\*\*\*\*

W. A. CHAMBERLAIN JR.

Lend-Lease brought me a copy of *Decently and In Order*. That feature of THE WITNESS is a real go-getter. You have accomplished by one insertion in securing for me a book that I have been unable to secure from book stores and other sources in two years of effort. The reference also reached a personal friend of mine, my former rector, and he writes my mother that he, too, is sending a copy of the same book. Either a feast or a famine. Thank you for the trouble on my behalf.

\*\*\*\*\*

THE REV. BERNARD IDDINGS BELL  
Providence, Rhode Island

Announcement appeared in THE WITNESS (October 8) that I had accepted the rectorship of Christ Church, Shrewsbury, N. J. This publication has been a cause of some considerable inconvenience to me and of embarrassment to the parish. All

concerned will be obliged if you would publish the facts in the matter. The vestry has done me the honor to ask me to become its priest, but decision on my part necessarily awaits the conclusion of conferences on the future policy of Christ Church, conferences which cannot come to an end for some weeks. Meanwhile I am continuing to fill engagements already made for preaching and lecturing in various places.

\*\*\*\*\*

MR. B. D. WALLER  
Dallas, Texas

You mention a book of selected articles by Bishop Johnson, published by THE WITNESS and selling for \$1, but you neglected to give the title. I will be glad to have you send a copy.

ANSWER: The book was published some years ago and contains articles that have appeared in these pages, selected as his best by a committee. The title is *Cushioned Pews*. It was originally sold at \$1.75 but we are glad to dispose of the few numbers left at the reduced price.

\*\*\*\*\*

MR. HERBERT GREENEWARD  
Ocean City, New Jersey

How many Church people know of the libraries where books are available to responsible borrowers? Usually the fee is postage which is very little. Some issue catalogs; others send out lists of additions. Where there is neither the librarian should be consulted. I have found them very willing to give information and prompt in replying. The usual practice is to loan a book for two weeks, with the privilege of renewing for two weeks. I am listing those lending libraries about which I know, with the names of the librarians. National Council, 281 Fourth Avenue, Mrs. Gertrude E. Payne, Woman's Auxiliary, 70 Bowdoin St., Springfield, Mass., Miss Maud A. Young, Education Library, 8 Dickinson St., Princeton, N. J., Miss M. E. Atwood, Margaret Peabody Library, Fond du Lac, Wisconsin, a Sister, Diocesan Library, 202 S. 19th St., Philadelphia, Miss Florence Gillin, Diocesan Library, 110 W. Franklin St., Richmond, Va., Miss Maud E. Osgood, Auxiliary Library, Vero Beach, Florida, Mrs. Warren T. Zeuch, Church League for Industrial Democracy, 155 Washington St., New York. Sec'y, Altar Guild Library, 39 Cedar Street, Worcester, Mass., Mrs. Daniel W. Lincoln.

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# CHURCH SERVICES NEAR COLLEGES

## HARVARD UNIVERSITY

### Christ Church Cambridge

REV. GARDINER M. DAY, RECTOR  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services, 8:00, 9:00, 10:00 and 11:15  
A.M., 8:00 P.M.  
Weekdays: Tues., 10 A.M.; Wed., 8 A.M.;  
Thurs., 7:30 A.M.

## DARTMOUTH COLLEGE

### St. Thomas Church Hanover, New Hampshire

LESLIE W. HODDER, RECTOR  
Sunday Services: 8 and 11 A.M.  
Holy Days: 7:15 and 10 A.M.

## BROWN UNIVERSITY

### St. Stephen's Church Providence, R. I.

REV. CHARLES TOWNSEND, RECTOR  
REV. DONALD PLATT  
REV. ROBERT P. CASEY  
Sunday Services: 7:30, 9:30, 11 A.M.  
Weekdays: 7:30 A.M.

## TUFTS COLLEGE

### Grace Church Medford, Mass.

REV. CHARLES FRANCIS HALL, RECTOR  
Sunday Services: 8:00 and 11:00 A.M.  
Holy Days: 10:00 A.M.  
Campus Services at Crane Chapel: Wednesdays  
7:30 A.M.

## WILLIAMS COLLEGE

### St. John's Church Williamstown

REV. ADDISON GRANT NOBLE, D.D., RECTOR  
REV. J. FRANKLIN CARTER, D.D.,  
RECTOR-EMERITUS  
Sunday, 8:00 Holy Communion—10:35 Morning  
Prayer and Sermon (first Sunday in the  
month, Holy Communion).  
Wednesday and Holy Days, Holy Communion  
7:15 and 10:00.

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### Grace Church Millbrook, N. Y.

THE REV. H. ROSS GREER, RECTOR  
Sunday Services: 8 and 11 A.M.

## MICHIGAN STATE COLLEGE

### St. Paul's Church Lansing, Michigan

Sunday Services: 8, 9:30 & 11 A.M.  
College Center, 445 Abbott Road, East Lansing.  
Sundays: 9 A.M.; Wednesdays, 7:30 A.M.  
REV. CLARENCE W. BRICKMAN, RECTOR

## VANDERBILT UNIVERSITY

### Christ Church Nashville, Tennessee

REV. THOMAS N. CARRUTHERS  
REV. J. F. MCCLOUD  
7:30 A.M.—Holy Communion  
9:30 A.M.—Church School  
11:00 A.M.—Morning Service and Sermon  
6:00 P.M.—Student Forum

## UNIVERSITY OF MARYLAND

### St. Andrew's Church College Park

THE REV. NATHANIEL C. ACTON, B.D., VICAR  
Holy Communion, 8 A.M.  
University Bible Class, 10 A.M.  
Morning Prayer & Sermon, 11 A.M.  
Canterbury Club, Wed., 7 P.M.

## UNIVERSITY OF MICHIGAN

### St. Andrew's Church 306 North Division Street Harris Hall, Student Center, State and Huron Streets Ann Arbor, Michigan

THE REV. HENRY LEWIS, D.D., RECTOR  
THE REV. JOHN GROSVENOR DAHL, CURATE  
MRS. LAURA L. GRAY, STUDENT COUNSELLOR  
Sunday Services: 8:30 and 11 a.m. (Church)  
Student Meeting, Harris Hall 7:30 p.m.  
Wednesday and Thursday: Holy Communion,  
7:30 a.m. (Harris Hall).

## MILWAUKEE DOWNER STATE TEACHERS

### St. Mark's Church Milwaukee, Wis.

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