

LIBRARY COPY

The WITNESS

10¢
A COPY

NOVEMBER 12, 1942



CHINESE CHRISTIAN
HAS PRECIOUS LOAD
AS HE GOES TO SHOP

LET'S BE CHRISTIAN

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. Paul T. Sargent, D.D., Rector
 8 A.M. Holy Communion.
 9:30 and 11 A.M. Church School.
 11 A.M. Morning Service and Sermon.
 4 P.M. Evensong. Special Music.
 Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
 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
 1817 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.

The WITNESS

For Christ and His Church

EDITORIAL BOARD: F. C. Grant, chairman; W. B. Spofford, managing editor; L. W. Barton, J. F. Fletcher, C. K. Gilbert, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, Louisa Russell, W. M. Sharp, W. B. Sperry, J. W. Suter, Jr., J. H. Titus.

CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. N. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, John Gass, C. H. Gesner, C. L. Glenn, J. M. Gorton, G. I. Hiller, I. P. Johnson, C. S. Martin, Stanley Matthews, R. C. Miller, Walter Mitchell, A. T. Mollegen, P. E. Osgood, E. L. Parsons, E. L. Pennington, Rose Phelps, Louis Pitt, H. A. Prichard, Otis Rice, Cyril Richardson, Paul Roberts, V. D. Scudder, C. W. Sprouse, D. S. Stark, W. B. Stevens, S. E. Sweet, Alexander Zabriskie. English Correspondent, Horace Fort; China Correspondent, John Foster; Photographer, A. T. Riker.

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; Charles A. Houston, 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.

NOVEMBER 12, 1942
 VOL. XXVI No. 25

CLERGY NOTES

ALLEN, CHARLES R., formerly in charge of St. John's, Hartford, Conn., is now rector of Christ Church, East Orange, N. J.
 ARMSTRONG, GEORGE BYRON, became rector of Trinity Church, Shamokin, Pa., Oct. 1 after being priest associate and chaplain to the Sisters of St. John the Divine, Toronto, Canada.
 BOWERS, JOHN E., rector of Trinity Church, Lawrence, Kansas, has resigned to enter the army as a chaplain.
 BREWSTER, L. MARK, formerly rector at Farmington, Conn., is now the rector of St. John's, Havre de Grace, Maryland.
 CARUTHERS, GUY F., has been appointed vicar of the Church of the Nativity, Newport; St. Stephen's, Thompsonstown; St. Paul's, Williamstown and Christ Church, Lykens, Pa. in the diocese of Harrisburg effective Nov. 1.
 DOLL, HARRY LEE, of Houston, Texas, is now the rector of St. Paul's, Baltimore, Maryland.
 JONES, CARLTON N., is resigning as priest-in-charge of the Church of St. John the Evangelist, Haverhill, Mass., to become rector of the Parish of Martha's Vineyard, Mass., effective Nov. 15.
 KUNKEL, R. J., formerly of St. Andrew's, Baltimore, is now on the staff of St. Luke's Chapel, New York City.
 LOVING, DEWEY C., former rector of Trinity Church, Shepherdstown, W. Va., is now rector of Mission Home, Va., and associated missions.
 McDONALD, I. I., resigned as rector of St. Philip's Church, Richmond, Va., to become a chaplain in the U. S. Army, Oct. 12.
 MILLER, EMMETT E., minister in charge of Meade Memorial Church, Alexandria, Va. and associated missions, resigned Oct. 27 to accept an appointment as chaplain in the U. S. Army.
 PATTON, THEODORE, formerly of Staten Island, New York, is now the rector of Trinity, Baltimore, Maryland.
 TAXDAL, HENRY R., vicar of St. Stephen's Mission, St. George's Church, Nanticoke, Pa., has been called into active service as a chaplain in the navy.
 TRAVERS, MARSHALL E., rector of St. Luke's Church, Prescott, Ariz., has accepted a call to St. Philip's Church, Charleston, S. C., effective Dec. 1.

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, 11 and 4:30.
 Noon Day Services, 12:10, except Saturdays.
 Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saint's Days.
 The Church is open daily for prayer.

EMMANUEL CHURCH
 811 Cathedral Street, Baltimore
 Rev. Theodore P. Ferris, Rector
 8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.
 Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.
 Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

EMMANUEL CHURCH
 15 Newbury Street, Boston
 (Near the Public Gardens)
 Rev. Phillips Endecott Osgood, D.D., L.H.D.
 Rev. Arthur Silver Payzant, M.A.
 Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
 Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
 Nashville, Tennessee
 The Rev. Thomas N. Carruthers, D.D., Rector
 7:30 A.M.—Holy Communion.
 9:30 and 11 A.M.—Church School.
 11 A.M.—Morning Service and Sermon.
 6 P.M.—Young Peoples' Meetings.
 Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
 105 Main Street, Orange, New Jersey
 Lane W. Barton, Rector
 SUNDAYS
 8 A.M.—Holy Communion.
 9:30 and 11 A.M.—Church School.
 11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
 7 P.M.—Young People's Fellowship.
 THURSDAYS
 9:30 A.M.—Holy Communion.

The Presiding Bishop Enthused Over Negro Department

Negro Executive Secretary to Be in Charge of Service Under an Inter-racial Committee

By William B. Spofford

New York, N. Y.:—Bishop Henry St. George Tucker, Presiding Bishop, expressed great enthusiasm over the prospect of a department for Negro work at national Church headquarters, when he was interviewed last week. A secretary for Negro work, to function in the home division of the National Council, seems to be assured, he stated. Final action cannot be taken until the February meeting (there is to be no December meeting) but meanwhile a sub-committee, equally divided between white and colored, and also divided between north and south, is to be appointed. At the February meeting the entire set-up will be gone into thoroughly, the committee officially appointed, and soon after an executive secretary for the new department, a Negro, will be appointed.

Presiding Bishop Tucker expressed great enthusiasm for such a work when interviewed last week, but he was unable at this stage to indicate who would be asked to serve on the committee. He did however stress that it would be inter-racial in character, and that both northern and southern Churchmen, and perhaps women, would be asked to serve.

Action at the recent meeting of the National Council was along these lines: first Bishop Malcolm Peabody of Central New York reported for the committee of reference and, by resolution, asked that a Negro clergyman be appointed by the Presiding Bishop as secretary for Negro work, and that the field of his work should fall within the scope of the home division (formerly department of

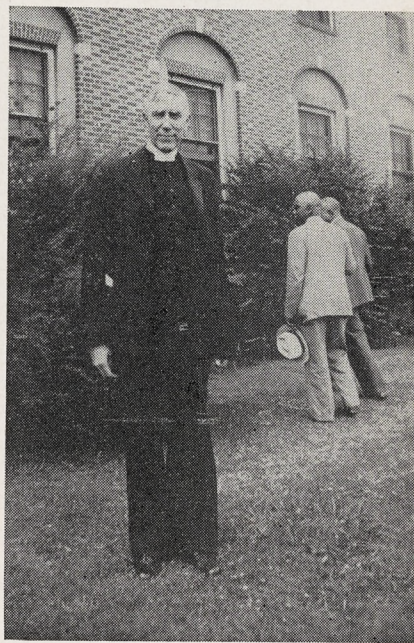
domestic missions). The resolution also urged that an inter-racial committee be formed; and that \$6500 be appropriated for the work, of which \$4200 should be for salary, \$1200 for travel, \$600 for the expenses of the secretary, and \$450 for the expenses of the committee.

This resolution was referred to the department of missions who returned it to the National Council virtually as Bishop Peabody offered it originally. Bishop Clinton Quin of Texas, when the matter was discussed, moved that the part of the resolution having to do with financing the work be referred to the department of finance, and that the matter be deferred until the February meeting so that the Presiding Bishop could confer with bishops and others as to the best man for the job, and also what sort of a program should be followed.

The department of finance however recommended that \$6500 be included in the 1943 budget, and the Council finally voted to set up the department pretty much as Bishop Peabody had recommended in the first instance.

The final action was on motion of Bishop Stephen Keeler of Minnesota that the agenda at the February meeting should provide ample time for discussion of the entire matter. The discussion indicated that the opinions of bishops, and particularly southern bishops, should be secured in advance—several expressing the opinion that the work of the new secretary would be made extremely difficult if the bishops did not fully

approve the man selected and agree in advance on the type of work he should do. It also seemed to be agreed that the inter-racial committee should be organized before the secretary is selected in order that members might confer with the Presiding Bishop on both personnel and program.



The Presiding Bishop is enthusiastic for a department for Negro work. This picture was taken at a recent conference of Negro Church men and women at which Bishop Tucker was a speaker.

The need for developing a basic policy in Negro work was expressed by several Council members, with the development of machinery to follow. It was also urged by several that the policy should remain flexible, and subject to modification upon advice of the inter-racial committee, the domestic missions division and the bishops of dioceses having a large Negro population.

Bishop Tucker indicated that there is already under way a considerable correspondence and discussion on the subjects of both personnel and program for the new department.

CHAPLAIN OF WASP ON SINKING

Washington, D. C.:—Chaplain of the sunken aircraft carrier, Wasp, the Rev. Merritt F. Williams narrated his experiences in his first sermon and public statement since returning to America before the morning congregation of the Cathedral in Washington Sunday, Nov. 1. "I was on a great ship of war," he said, "when it was sunk. One moment we were safe and comfortable and the next moment we were overtaken by holocaust. I have seen men stand with flesh burned from their faces and shoulders, yes, from their whole bodies. I have swum with them in

back to their ministries and worked until most of them dropped in their track. I think too of the things that were said to me by the men later. One young seaman said, 'Chaplain, I think most of us prayed that day.' Another, 'God has been good to us.' Is not this glory as revealed in suffering worth the struggle to make God's law rule in the hearts of men?"

PRAISE FOR MISSIONARIES IN CHINA

Scarsdale, N. Y.:—Mr. Y. C. Wei, former mayor of a Chinese town, was high in his praise of missionaries when he recently addressed a



These wives of sharecroppers are also among those denied justice because they and their husbands are denied the ballot because of poll tax laws. It is for this reason that so many Church people have urged Congressmen to vote for its repeal by supporting the bill now before Congress

water covered with oil and infested with sharks. I have sat by the bedside of the wounded and dying and comforted them. I have stood on the deck of the ship and committed to God the souls of those who died in battle. To me the greatest and most piercing memory is not the suffering I saw, but the glory of character, the righteousness that was revealed by that suffering. I think of the men who sacrificed themselves that their shipmates might be saved. I think of the young officer who took off his life jacket when there were not enough to go around and gave it to a second-class seaman. I think of the devoted work of the hospital staff who, without regard to their own safety, stayed on the ship until the last, and when they were rescued went immediately

group at the Church of St. James the Less. He said that they had shown great courage during the war, a fact greatly appreciated by all Chinese people.

MISSIONARIES PLAN TO RETURN

New York, N. Y.:—A cable received at national headquarters on November 2 states that Bishop Lloyd Craighill, Mr. and Mrs. Crawford Brown and daughter, and Bishop William Roberts and the Shanghai staff are to return from China on the next repatriation ship. The cable also announces that for some unknown reason St. James' Hospital, Anking, has been closed, but that Dr. H. B. Taylor and Dr. D. V. Reese are still there.

GENERAL CONVENTION TO BE SHORT

New York, N. Y.:—A General Convention of but eight days, and limited to official business with no side shows, is the recommendation of the committee which met last week with the Presiding Bishop. These are their major recommendations: session in the Euclid Avenue Auditorium, Cleveland, starting October 5, 1943. No big opening service. Eight days' duration instead of the usual fourteen. Attendance at Auxiliary and youth convention be limited to official delegates. The usual conferences, institutes and meetings be omitted, as well as exhibits.

CHURCHMEN ATTEND LABOR CONVENTION

Boston, Mass.:—Many Church men and women are attending the national convention of the CIO meeting in Boston last week. They were invited to do so by labor leaders who are members of the church and labor committee of the Church League for Industrial Democracy. Among the labor leaders they are hearing are President Phil Murray, R. J. Thomas of the Auto Workers, Sidney Hillman of the Amalgamated Clothing Workers, Joe Curran of the National Maritime Union, Harry Bridges of the Longshoremen and Lewis Merrill of the United Office and Professional Workers Union. The chairman of the CLID committee is the Rev. Burdette Landsdowne.

UNITED CANVASS IS PLANNED

New York, N. Y.:—Fifteen communions and creeds, Christian and Jewish, are among the churches of the nation committed to the program of the United Church Canvass, according to Dr. Earl Adams, chairman of the planning committee. The aims of the canvass—to urge people to renew their allegiance to the church of their choice, and to give their financial support to united community appeals for local churches, as well as for relief of distress among civilian victims of war overseas, have been endorsed by President Roosevelt. Leaders in many fields of endeavor have accepted membership on the sponsors' committee and the scope of the appeal has been enlarged to include not only the support of regular church activities, but also the wartime emergency service and relief enterprises of the churches.

Pittsburgh Gives Demonstration Of Inter-Racial Unity

Housing Projects Where Negroes and Whites Have Lived for Over Two Years with Peace

By Shelton Hale Bishop

When anyone tells about a Federal Housing Project in Pittsburgh, Penna. (or any other place, for that matter) that includes 3000 families equally divided between whites and Negroes, that is news. In that city about two weeks ago I was invited by the treasurer of the local board, a long-time friend of mine, to visit this project. It was a revelation.

For seven years I had been the rector of the church in the valley. I had lived on one hill and looked across to the other considerably higher where cattle grazed. Yes, in the center of Pittsburgh! To build this great "Village," more dirt was sliced off the top of that hill than was removed for the Panama Canal. On its summit, and hanging on its slopes, now stretched out enough three story houses to accommodate 3076 families, next to the largest of all the projects in the U. S. Three villages, each with its manager and assistant manager and its separate offices of management, and a community auditorium! The board was inter-racial; the Management was inter-racial—white and colored managers and assistants, the population was inter-racial. And he it said that every project in whatever neighborhood in Pittsburgh is operated under the same policy.

It took five months of incessant study, survey, discussion and conference to come to this settled policy. For two and a half years in this one terrace village it has more than justified itself. Here in a city that has all the prejudices of any northern city, where until two or three years ago they never had a Negro teacher in the public schools (and only five now), where hotel accommodations are as exclusive as in the Capital, 3076 families, half of them white and half Negro, live together communally, neighborly.

A plan was worked out to test natural residential groupings. In each of the three villages a different sorting of races has been arranged. In one village, Negroes and whites

are allocated to apartments without distinctions, both races living in the same house, even on the same floor. In another village, all white people live in one house—six families—and in the next house live all Negro families, and so on throughout the village. In the third village, there are two houses for Negroes and two houses for white; then four houses



Outstanding among Negro leaders is Dr. Max Yergan, director of the International Committee on African Affairs, who is considered one of the foremost authorities in the world on conditions in Africa, now so much the concern of all. For many years Dr. Yergan was the head of Y.M.C.A. in Africa.

for Negroes and four for whites; then three for Negroes and three for whites, and so on through the village.

There they were—children by the scores, playing together, roaming the streets, enjoying the lawns; adults standing about talking, walking together; a normal neighborhood, but so super-normal. Quiet, peaceful, busy, American citizens, enjoying a new kind of clean, sanitary, orderly, refreshing life away from sub-standard housing and neighborhoods, getting acquainted for the first time in a

natural way with people of an opposite race from whom they had been socially separated for generations. And these families have incomes up to \$2500 per year—not all sub-standard incomes, by any means; so probably different cultural and social levels.

And—in two and a half years, it was authoritatively reported to me, there has not been one open racial difficulty!

EMPHASIS ON RACE IN CLID MANUAL

New York, N. Y.:—The new manual of the Church League for Industrial Democracy, "... and Justice for All," which is being widely used by Church discussion groups this fall, lays emphasis on those parts of the Malvern and Delaware reports dealing with race relations. The manual is the work of Miss Elizabeth Forrest Johnson, former head of the Baldwin School, Philadelphia. On the subject of the Negro, Miss Johnson urges groups to discuss and find the answers to the following questions: Has a Negro an equal opportunity with a white man in securing every job for which he is personally qualified? Is training offered the young Negro on equal terms with the white youth to prepare for any job he would like to enter? Is theoretical equality nullified by such devices as inserting in the questionnaire one must fill out in applying for a job the caption "Race," and (the important part) does the answer "Negro" to that query prejudice the employer against the applicant? Does the Negro have equality with the white citizen in securing a home? Does the Negro have equal opportunity and right in trade unions and other business and professional groups? What is the status of the Negro in your own church? What are the professional opportunities and what are the prejudices in your community as to the Negro doctor or lawyer? What is the attitude of the commercial banks toward extending credit to Negroes on the same terms as whites? Does the law apply with even hand to Negroes and whites when a misdemeanor or crime is committed? Are school facilities open to Negro and white children identical?

In addition to race tolerance, the manual deals with employment, the home, modern industrial problems, international adjustment and other topics that are stressed in the various reports of the Churches upon which it is based.

CALIFORNIA HAS BOOM TOWN

Santa Ana, Calif.:—For half a century the Church of the Messiah stood in quiet dignity in the county seat of the orange belt. Now the parish teems with military and aircraft workers in the thousands. Funds from the estate of the late Rev. and Mrs. W. S. Dearing with added gifts totaling \$1150 have been employed to modernize the existing plant for heavy duty. The woman's auxiliary has purchased a \$1,000 war bond toward a future parish house of better dimensions. The church school has doubled and religious motion pictures are regularly shown. A shrine to service men has many daily visitors. The Rev. Wesley Havermale, rector of the parish has been collaborating with army chaplain John A. Bryant stationed nearby.

MULTIPLE INTEGRAL PROBLEMS IN CALCULUS

New York, N. Y.:—When the American Mathematical Society met last week at Columbia University one of the speakers was J. Ernest Wilkins. He is 18. He is a Negro. He receives the degree of Doctor of Philosophy this month at Chicago University. He is now studying in the Institute for Advanced Study at Princeton. He was graduated from high school when ten; received his bachelor's degree at 16 and his master's degree at 17. His father is an attorney and a Phi Beta Kappa; his mother is a school teacher; he has two brothers who entered college at the age of 15. The subject of his paper before the learned men at Columbia was "Multiple Integral Problems in Parametric Form in the Calculus of Variation."

Lend-Lease

★ Extensive repairs were made recently at St. James', Upper Montclair, where the Rev. Orrin F. Judd is rector. A rood screen was removed and is now offered to a church that might like it. It is of golden oak, simple design, twenty-seven feet long. . . . St. Paul's Mission, Phoenix, Arizona, will appreciate a hymn board, with the fixings of course. Sorry . . . several have asked for the green altar hangings, offered a number of weeks ago, but the first to ask was a missionary of China who now has them. So what have you to offer others and what do you need yourself? Write Lend-Lease: THE WITNESS, 135 Liberty Street, New York City. We try to bring needs and unused supplies together. Naturally, no charge.

STANLEY MATTHEWS DIES SUDDENLY

Delray Beach, Fla.:—Mr. Stanley Matthews, prominent Churchman of Cincinnati, died suddenly on November 5th. He has been ill for some time with a bad heart, but had every reason to expect recovery. He was a contributing editor of THE WITNESS and on the national board of directors of the CLID. He had been particularly active in recent months in promoting those ideas set forth by the Malvern Manifesto.

AUXILIARY STRESSES WORK WITH NEGROES

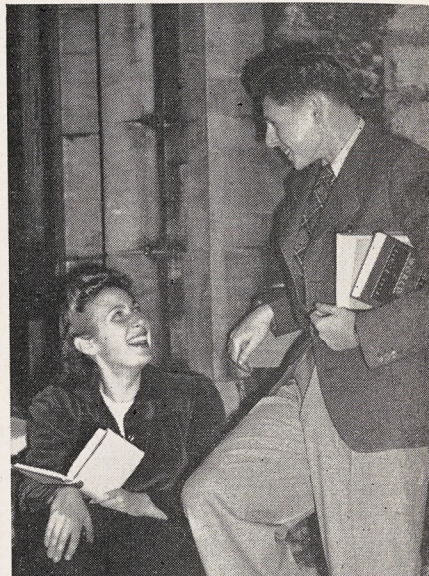
Cleveland, O.:—Work with Negroes is being stressed this fall by the Auxiliary of the diocese of Ohio. A study program has been prepared by Mrs. Josephine C. Cowin of the department of social relations which stresses such subjects as housing, employment, recreation, health, family welfare, public schools, child care. Field trips are recommended, and groups are urged to invite professional social workers to lead in discussions. Dealing with Negroes in particular, the Churchwomen are asked to study population trends, voting restrictions, treatment of Negroes on buses and trains and also in hotels, restaurants and movie houses and theaters. It is suggested that they review the lives of prominent Negroes, and invite Negro citizens to address their meetings.

PORTUGUESE SEND PLEA FOR HELP

New York, N. Y.:—Protestants in Portugal on October 7th broadcast an appeal to America to come to the aid of Protestants in Spain. The central bureau for relief of the Evangelical Churches of Europe, located in New York, at the same time declared that all reports from Spain indicate that the religious situation there is definitely bad, with all "heretic" schools closed, many churches shut up, and their membership debarred from public aid, admission to public schools and offices. Compulsory attendance at Catholic religious services in the army is reported. No stipends can be legally paid to Protestant pastors or workers under present conditions.

The Swiss weekly, *Vie Protestante* states that the institution of civil marriage, one of the achievements of the short-lived Spanish Republic, has in practice been abrogated, although the civil marriage law is still of-

ficially on the books. Non-Catholics are compelled to seek Catholic priests for the performance of the wedding ceremony. "Nevertheless," says the paper "the parish life in the few places where services can



Conrad LaTour of Austria and Margaret Hayman of England are now studying in America, thanks to the Church committee to aid Christian refugees.

still be held, is more intense than ever before. One church which ordinarily had eighty communicants, now reunited a hundred and sixty or more at the Lord's Table. Protestantism in Spain is by no means dying, but it is oppressed by tragic problems, above all, by the lack of pastors and the difficulty of instructing its young people without schools, Sunday Schools, or regular worship services."

Catholics, too, are dissatisfied with the religious policies of the Franco government and several recent utterances of the higher clergy reveal realization of the fact that religious divergences are being used to suppress political opposition. The Bishop of Calahorra, Msgr. Martinez, published a letter concerning the penetration in Spanish governing circles of certain "modern ideologies which menace Christian faith . . . in particular that of the supremacy of the nation or of a race."

PREACHING MISSION IN COLORADO

Denver, Colo.:—"A spiritual offensive on the home front" is Bishop Ingley's title for a diocesan preaching mission to be held in Colorado during the Epiphany season.

EDITORIALS

Not Past Fears, But New Hopes

WELCOME NEWS comes from the National Council in the proposal to have the Negro work of the Church placed on a national basis by the appointment of a secretary to function in the home department.

That this is not the first attempt to give the Negro work national significance is shown by the action of the General Convention of 1937, when a joint commission was appointed. Under the leadership of Bishop Scarlett this commission met six times during the triennium. Just when it was getting ready to make some contribution to the subject Bishop Scarlett felt obliged to resign and Bishop Penick was appointed as his successor. Whatever the reason may be, the commission has not been called to meet since.

The world is a different place than it was in 1937 or in 1940. The democratic countries are being challenged not only by the forces of fascism, but by their own attitude toward the colored races. The question of the Negro in a democratic society can no longer be by-passed.

In the face of the all too apparent failure of the joint commission, the National Council has had the courage to make a constructive proposal which should help to bring the issue before the whole Church. Our Negro communicants have a right to ask: "Does the Church mean business or is this another piece of window dressing?"

Certainly the constructive possibilities of this proposal will never be realized if the sub-committee, to be appointed along with the secretary, is so completely acceptable to everyone that they will never run counter to the prejudices of some Churchmen. The greatest missionary opportunity of the Church is in our own yard. What is possible is shown in those dioceses where there has been a constructive program for the Negro. In spite of the vast differences in the Negro population, it is interesting to note that there are more Negro communicants in the second province than

in the whole South. In the name of simple justice this faithful section of the Church should have the opportunity to help determine the policies and to make their contribution to the work among their people.

The future course cannot be determined by past fears or prejudices. A new day is upon us which demands courageous action if we are to keep our democratic processes functioning and if we are to be true to our faith.

"QUOTES"

AMONG the primary factors in the maintenance of a just and durable peace will be equitable treatment of all racial groups that make up the world's population. Therefore the securing of justice now for racial groups is essential if America is to make its full contribution in securing a just and durable peace. We acknowledge with profound contrition the sin of racial discrimination in American life and our own share, though we are Christians, in the common guilt. So long as our attitude and policies deny peoples of other races in our own or other lands the essential position of brothers in the common family of mankind we cannot safely be trusted with the making of a just and durable peace.

—Findings of the Delaware Conference on a Just and Durable Peace.

Absolutism in Religion

THERE have been three main types of religion. One is the theological, in which the main emphasis was laid upon exact definition of doctrine and complete acceptance of the doctrine or theological system as formulated. This type of religion goes with a very high intellectual development on the part of its followers. Medieval scholasticism is a good illustration of this type.

Another type is that which centers in worship, or what is called cultus. The exact performance of a prescribed ritual and the restriction of things sacred to a group of experts who know all about the sacrifices, the calendar, signs, oracles, etc. . . . these are characteristic of this second type. A good example is the old Roman religion down to the time

of Cato; another good example is Judaism after the Exile and down to the destruction of the temple.

Still a third type centers everything in piety, personal experience, conversion, and sanctification. The inner life means everything to it; that is, the state of the soul in relation to God. A good example of this type is the old-fashioned evangelicalism; so also is early Methodism.

We might also list a fourth type . . . the social. But this is really compatible with any one of the three already mentioned and so it hardly forms a class by itself.

Now the extraordinary thing is that any one of these types may be pushed to an extreme, to the

exclusion of the others. A standard may be set up to which everyone must conform. If he fails to do so, out with him! And so you get absolutism in religion, whether of the theological, the ceremonial, or the pietistic variety.

It is the glory of the Anglican Church that it has been comprehensive and that it has kept a balance. It finds room within its broad catholicity for very different types of Christian faith and practice. It has always laid a restraining hand upon the extremist, who would like to drive out his brethren unless they agree 100 per cent with him. And it has always been liberal, in the sense in which lib-

eralism is the opposite of absolutism in religion. Freedom, comprehensiveness, toleration, liberalism—these are words we find on the bargain counter today. An effort is being made to get rid of them and to “tighten up” all along the line. It will be a sorry day for the Anglican Communion if this tendency prevails. The Anglican Church has always been liberal and has always opposed totalitarianism in religion. If now and then certain individuals have tried to enforce a rigid uniformity, their efforts have always thus far come to naught. It is a lesson for today in the long history of the Church!

Let's Be Christian

by E. G. Francis

Layman of St. Luke's Church
Anchorage, Kentucky

THE Episcopal Church has traditionally taken the position that a church is a place where all people could meet and worship God in a spirit of agreement on certain fundamentals and in spite of minor differences. Much emphasis has been placed by church historians upon the parallelisms between the history and organization of the Episcopal Church and of the United States of America. It is justifiable to assume that any great problem facing the United States as a whole becomes, in its religious aspects, a problem in which the Episcopal Church should concern itself.

The very essence of American tradition is the ideal of individual human freedom and equality, an ideal which is taught to our children from their earliest days and is practically synonymous with America. Therefore it is difficult to understand how, with our whole Christian and American tradition based upon the ideal of universal freedom and brotherhood, we can yet fall so far short of its actual realization. For in spite of what all of our basic and accepted law may say, one great race of our native people actually does not enjoy the free and equal exercise of natural rights.

The Negro was brought here from Africa as a slave against his will and therefore the responsibility for his subsequent condition is largely ours. Since the very first, some far-seeing men have cried out against the rank injustice of their original enslavement and subsequent treatment and have met with some success in securing some rights for them. However, all of such partial and qualified rights as the Negro now enjoys have been grudgingly granted in piecemeal form in response

to specific pressure; they have always been limited in extent and have always been considered by the white majority to be in the nature of concessions of privilege rather than of recognitions of natural right.

In recent years there has begun a slow and growing surge of protests against the discriminations practiced against the Negroes and demands that additional rights be granted. This has been greatly accelerated since the war has focused attention upon the need for service and sacrifice from all alike. The results of this growing protest have been such things as equalized salary schedules in some school systems; the opening of a great scholastic fraternity to Negroes; a fight against the poll tax; the opening of a small school for training Negro pilots for the army air corps; opening of

THE SANCTUARY

Conducted by John W. Suter Jr.

BROTHERLINESS

O GOD, by the Spirit of whose most blessed Son we know thee as Father; Vouchsafe unto us thy children grace to be kindly affectioned one to another with brotherly love; for his sake who hath called us friends, the same, thy Son Jesus Christ our Lord.

GOD'S FAMILY

BIND, O God, the heart of every man to his neighbor, and the hearts of all men to thee, in whom the whole family in heaven and earth are one; through the power of the Holy Ghost.

The author is a southerner, a descendant of slave-holders in Tennessee and Virginia. He was used to having a Negro "mammy" in the house when he was a child; he was raised and educated in the south and writes as a southerner, fully conscious of and familiar with the so-called "Negro problem", which he considers to be actually a "white problem".—Editor.

certain limited classifications in the navy; and a few new opportunities in war plants. It must however, be pointed out that these and all other advances have been piecemeal concessions of minor points rather than statements of broad principle; they have all recognized that the Negro should have more rights than he has, but have not pointed out just how far those rights should go.

We are now engaged in a great world-wide "war for freedom," a war which we dare not lose, because it is a war to determine, for a length of time which we cannot estimate, the entire way of life to be followed by all of the peoples of the world. If we lose, that way of life will eventually be outright physical slavery for us and a brutal and savage overlordship on the part of our conquerors. This we know to be the truth from the acts and statements of our enemies. We are at present on a somewhat false and insecure moral foundation in this war, because, regardless of the specific causes of its outbreak, the basic question involved is that of freedom. And we, the people of all peoples in the world's history to champion freedom, do not ourselves have a clean slate in that respect. It avails little to say piously that the Negroes would be much worse off under nazism than under democracy; that is judging ourselves by the lowest standard rather than by the highest. We stand for the freedom of all peoples everywhere, yet deny it to one-tenth of our own native citizens. This fact must lower greatly the moral influence of the United States from the viewpoint of the colored races of the world.

When the time comes for rebuilding the world after this war, it can only be built cooperatively. We may hope that we will be so loved and respected by all nations that they will wish us to take the part of leadership for the good of all.

— HERE'S AN IDEA —

CHURCHES unite for Thanksgiving services in many communities. This year particularly there is occasion for thanksgiving and also for an expression and demonstration of unity. In planning your service this year the suggestion is made that not only should denominational lines be broken down but, quite as important, racial and language barriers as well. If there are foreign language churches in your city ask them to join in the service, and ask their pastors to take part. If there are churches composed of Negro-Americans they should be urged to attend and to share equally with their white brothers in the service. Reports reach us also that in some communities Jewish congregations are to be urged to join in the united service of Thanksgiving.

But if that is to be so, it will be necessary for us to train ourselves to the point of willingness to recognize the true equality of all nations and races and to gain and hold their respect and confidence. If we expect to see total freedom realized by all peoples and if we wish to lead in that realization, then let us logically start by securing true freedom for our own people.

THE difficulty with all of our efforts to help the Negro has been that they have been piecemeal, based upon the expediency of the moment, and in the nature of concessions granted rather than rights recognized. We must therefore, because of Christian doctrine, because of democratic principle, because of simple logic, and because of urgent necessity, make a new step forward in our relations with the Negro. That step must be to change our basic philosophy of race relations.

Instead of centering attention upon one more small step forward at a time, leaving to a repeated and endless debate the question of whether or not the Negro should have this or that one more small privilege, we should now go the whole way; we should set forth a philosophy and preach a gospel of complete and unqualified equality and freedom.

All men, though varying in natural endowments as individuals, are created equal in the sight of God and have the same natural rights; these natural rights are the will of God, and any curtailing or qualifying of them, whether by force, by law, by acceptance of custom, by subterfuge, or by taking advantage of weakness or ignorance is a sin against God.

If we grant that anything is the will of God, then it follows most logically that the Church, which is Christ's body upon earth, is faced with the responsibility of seeing that that will is followed in spiritual matters and preaching the need for its acceptance in temporal matters. The Episcopal Church, being a powerful national organization, and having always taken, at least in theory, a broad and catholic viewpoint, is in a most favorable position to work *militantly* for the complete freedom of the American Negro, and, by example, for all minorities. Therefore the Episcopal Church should adopt a broad and far-reaching policy of preaching the equality and freedom of the Negro in all situations, in both theory and practice. This should become the settled policy of the national Church and of the dioceses, both north and south.

The Episcopal Church, in every diocese and parish, should give concrete expression of the gospel of freedom by opening its doors and its communion to all people, without regard to race, color, or social status; in fact, it is a blasphemous presumption on our part for us to fail to do so.

When the principle of complete freedom of the

Negro has been preached and demonstrated by the church, then those who work for greater freedom in the social, economic, or political fields will have a new basis from which to work. It will no longer be necessary to show that a given new step will not do any harm, or to argue for some special concession on the basis of expediency; it will rather be necessary to show that a certain thing is part of the natural rights of all men and it will then follow that it is also the right of the Negro. This alone will not bring the millenium, but it will provide a more favorable position from which the continuing fight for freedom may be carried on.

There are boundless possibilities for human good in this step if our leaders only have the courage and imagination to see them. The present moment is one of great flux in social, political, and economic institutions. Many things can be done today which were not dreamed of a few years ago, but if we wait for what we think is a better time the opportunity may be lost. I urge that the Episcopal Church take the present moment, when freedom is struggling to emerge all over the world, to make a clear and unequivocal stand for complete freedom of all peoples, beginning with our own at home.

Why Liberal Catholic?

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

A FEW MONTHS ago THE WITNESS published an article entitled "Why Liberal Evangelical?" Among our readers were some who inquired if this implied that Evangelicals alone are liberal.



Are there not liberal Catholics as well? Are there not many, perhaps a growing number, of Catholics who share the liberal outlook and tradition? Surely, no one school has a monopoly of the assets—or the liabilities—of liberalism! One of the best recent answers to the question is the brilliant paper by Pro-

fessor Norman Pittenger, of General Seminary, read at the recent 75th anniversary of the Episcopal Theological School in Cambridge, *The Value of the Liberal Tradition in Historic Christianity*. (It appears in the October *Anglican Theological Review*.)

It is a good answer likewise to those who are inclined to view liberalism as "bankrupt" or "defunct"—a religious outlook appropriate to the blatant and garish twenties, or (farther back) to the stodgy and self-complacent early nineteen-hundreds, but unworthy of serious consideration today. We need something deeper, more realistic, more disciplined, now that Christianity and Christian civilization are alike confronted with a renewed outbreak of chaos and barbarism. But may not liberalism itself be that "something deeper, more realistic, more disciplined?" We believe that it is—unless pessimism is deeper than optimism, and rigid logic is more disciplined than spiritual insight, and the sense of sin is to be set in contrast, as more realistic, with the sense of joyous release,

fresh power, and the gifts of grace. Christianity is no gospel of sin, but the gospel of salvation. To say the least, this side of our religion is far more amply stressed by liberalism than it is by its chief rival and accuser these days, neo-orthodoxy.

To many people, liberalism seems vague and nebulous, and therefore dangerous to settled ideas and interpretations. It seems (at least to those who oppose it) a kind of wishful thinking, pursued by rank individualists who accept what they like and ignore what they do not, and whose final contribution is to call in question all the received doctrines and rules of the faith. It is felt that its eventual conclusion is skepticism and uncertainty. Hence a dogmatic faith can never come to terms with such an attitude—as the Roman Church clearly recognized when it suppressed the Modernists.

If this is what liberalism really is, and does, there can hardly be any liberal Catholics, save by a contradiction in terms, by a shallow would-be compliment—as you might praise a rigid formalist in portraiture for his abandon and contempt of form!

This view of liberalism goes a long way back. Newman wrote in his *Apologia* (Note A):

Liberalism then is the mistake of subjecting to human judgment those revealed doctrines which are in their nature beyond and independent of it, and of claiming to determine on intrinsic grounds the truth and value of propositions which rest for their reception simply on the external authority of the Divine Word.

Here you have it! Christianity rests upon "the external authority of the Divine Word," just as completely as it does in present-day neo-orthodoxy, where the divine is the "wholly other," and where divine revelation comes "perpendicularly from above," and "cuts clean across" the ideas and purposes of men. Newman might almost be ranged with Barth, in this definition.

And yet there *are* Liberal Catholics: Bishop Gore, for example, and in this country the late Bishop Anderson; the late Baron von Hügel in the Roman Communion—and many others in all branches of the Catholic Church, who either acknowledged the term, as Gore did, or else cannot be described any other way than by its use. Evidently there is something more to liberalism, and to liberal Catholicism, than its critics allow.

WITHOUT presuming to voice the convictions of those who are perfectly capable of speaking for themselves, and more ably than we can do, it is worth while noting some of the features of liberal Catholicism that afford common ground with liberal Evangelicals and other Christians outside that school.

1. For liberal Catholics, Christianity is a religion of experience, of present fact—just as truly as it is for evangelicals. The difference is that the experience centers more directly upon the Church and its sacraments, and upon worship, than it does upon the Bible, or the moment of conversion, or the preaching of the Gospel. Both types of Christianity are one in their devotion to the person of Christ; if the one thinks of Him more as the founder of the Church, or its living Head, the other as the ever-present friend of sinners, it is difficult to see how evangelical devotion to the living Christ can exceed Catholic devotion to "Christ present in the sacrament of the altar." His life the vitality of the whole Body. Both are one in their opposition to the view that Christ is only a memory and a name—the now remote historical figure of the Nazarene, or the merely cosmic and perfunctory, official Redeemer in the old forensic theologies of the past. Religion is a present experience, and its very heart and origin is a divine vitality—God has made himself known to us, God has drawn near, God has in truth visited His people—the initiative is His.

2. At the same time, there is such a thing as a classical, standard, Christian theology. It is not left to individuals to pick and choose. Call it rigid logic if you will, there really are some things that follow reasonably from the Christian revelation, and some that do not. Catholicism has always been rational, has always recognized the rightful place and function of human reason, as a reflection of the divine reason. No true Catholic would ever

pooh-pooh rationality, and this remains true of liberal Catholics as well. In fact, it is the inherent rationality of Catholicism that gives them their right to be liberal *Catholics*, and not merely liberals. The greatest achievement of pure rationality, in our western world, was—after the Greeks—the theological system of St. Thomas Aquinas. Perhaps it was too rational; but it was Thomas and his fellow-schoolmen who laid the foundation for the whole development of modern science (as Whitehead, Temple, and others have pointed out).

But we know that rationality is more than logic (at which the schoolmen were past masters); today it involves new methods—e.g. the historical, so that we can trace the genesis of this classical Christian theology itself. Reading still farther back, we can trace with some degree of confidence the historic process by which the very faith underlying the theology arose, and back of that the successive stages in the divine revelation. It is not the Bible that is final, but the revelation which it records and reflects. Hence the Bible can be—and should be—continually interpreted, and reinterpreted. The great creative minds in early Christian theology would certainly have welcomed this method, had they known it—Augustine, Jerome, Basil, the Gregories, Origen, for example.

3. Again, liberal Catholicism recognizes the Church as something *given*, and its unity as something truly supernatural, not man-made. It is one because Christ is one, God is one; and the objective, historical manifestation of God is one and continuous. Therefore we do not create the unity of the Church—and, in a sense, we cannot destroy it (as Dean Barry used to insist). The Church is greater than the sum-total of Christians; and as it was here before us, so it will be here long after us. Though we must labor, while it is day, as if all depended upon us, yet in the end we must recognize that all depends upon God, and without Him we are nothing. The liberal Catholic has not forgotten this; and at this point likewise he brings a salutary reminder to the liberals of other schools.

4. Along with this, and as a matter of course, Liberal Catholicism takes history seriously. In history, "God has done great acts, whereof we rejoice"; and a history so used, and consecrated, cannot be condemned to the ash-heap, as if God had no further use for it, and meant to burn up the scaffolding before the house is finished. The ultimate is yonder, beyond history; yes, but that does not make history a meaningless maze, or a squirrel-cage where little captive animals run in endless circles, and achieve their destiny only by getting out of it, dead or alive!

By the same token, the experience of the past must be reckoned with, as well as that of the pres-

ent. This is what Chesterton described as "the democracy of the dead." We are not the first generation of human beings, or the first to experience God!

5. For the liberal, whether Catholic or Protestant, ethics is as important as metaphysics, morals as important as theology. Indeed, quite so—for systematic moral theology is one of the great creations of the Catholic spirit, on a par with the rest of systematic theology. Here the liberal Catholic meets liberals of other schools and has something very tangible and concrete to offer. Not that it is final, or beyond criticism, and to be accepted as fully formulated in the past. "New occasions teach new duties," and the science must be progressive. But the interpretation of Christian duty is not to be left to the noisiest organization of a cause, or the chance voices of occasional critics of the present order. There really is a Christian morality—and let us know what it is! But let us use all the knowledge available—sociology, medicine and hygiene, psychology and psycho-therapy—all the tried and proven methods of dealing with our problems, personal and social. The liberal Catholic has something of incalculable value to offer the rest of the Christian world, on this score. But the great book on modern moral theology, as Bishop Kirk says, is yet to be written!

6. Finally—though there are still other features which lack of space forbids us to mention—take Biblical criticism. Not only does the liberal Catholic grant the propriety of biblical research, the historical, literary, critical study of the Bible, but he takes it seriously. Its results count. For he has a view of the relation of the Bible to the Church (the Bible is the Church's own book) which enables him to fit in these findings into the history of divine revelation and of God's dealings with man, which in turn enriches and deepens his conception of the Church itself. He does not have to check his findings by some antique standard of what the men at Trent or Geneva or Westminster thought the Church must hold. He is free to discover fresh light breaking forth from God's word. But he has complete faith that these findings will tally with, and not contradict, what is already known of God and his ways with men, with the spirit and ethos, the outlook and the faith of the Historic Church. That is why he is a Catholic, and that is why he is a liberal Catholic. Christianity is, and will always be, a way of faith, not a way of pure knowledge; the two are not incompatible—they belong together, always!

These are some of the things held in common by Liberal Evangelicals and Liberal Catholics. There is more that they hold in common than there is that divides them. In the further development of Christian thought they both have a great contri-

bution to make. Let us hope that they may work in harmony, to the glory of God and the good of His Church!

Parish Calling

By

GEORGE I. HILLER

Rector of Trinity, Miami

IN THE days of long ago the pastoral call was quite an institution. When I was just a little boy I can remember the one or two occasions of the rector's calling. I remember also listening at



the crack of the dining room door to see what would happen. I had announced his arrival at the front door, having recognized his flat hat and long tailed coat from a vantage point in the back yard. While mother hastened up the back stairs to "straighten up" he was admitted in to the parlor—

sacred precinct where I only occasionally went. The shades were raised and the sunlight had a brief chance to light up the red plush covers and the family portraits which so seldom saw the light of day, much to my youthful disgust.

Then I heard his deep voice, "Peace be unto this house," and Mother responded from the hall as she entered the room. I do not know (even now) what the response was, but she was apparently ready with it, which made me proud that my mother knew so much. After a formal greeting he read a chapter of the Bible, then both he and mother knelt down, each facing a chair, and he began to pray. I listened fascinated and then slipped out as quietly as I could, and went around to play innocently in the front yard, but chiefly to see the funny hat he wore. I remember he told my mother, patting me on the head, that he hoped I would be a clergyman someday. She said she hoped so too; but I certainly did not. The years have passed and now I have to call, but times have changed—for better or for worse?—I wonder.

The dark gloomy parlor has passed out and so has "Peace be to this house." I wonder if they both went out together. The conversation runs along, and certainly I do not have to take the burden of it. In fact, I find it hard to turn it into any useful channel.

Prayers? Well, no. With cocktails, cigarettes and the radio, there hardly seems a chance. Scripture? Well, on the few occasions I felt impelled to read the Scripture, I hesitated to ask for a Bible

for fear I would increase the embarrassment of the occasion.

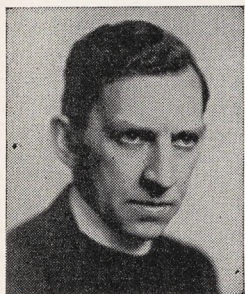
Of course, even this depends upon my getting in, which in my experience I do twice out of every ten calls. Certainly times have changed—for better or worse, I cannot say—but I do know that my mother stayed at home.

Talking It Over

By

W. B. SPOFFORD

LOTS of Episcopalians will be tickled over the steps taken to establish a Negro department at headquarters. This new move, reported on page three this week, has the enthusiastic support of the



Presiding Bishop, which means a great deal. Just the same, when the matter was discussed at the recent meeting of the National Council, there was a disposition on the part of some to consider the whole matter "a Southern problem" and to insist that southern Churchmen must first be satisfied with both

program and secretary or else . . . no soap. If this means that white southerners are to be lined up who have sufficiently discarded their fears and prejudices to insist upon a vigorous program . . . with a policy of working *with* Negroes and not merely *for* them . . . swell. If it means satisfying them that the Negro department is to be "safe" then it means continued dilly-dallying with about the hottest issue our world faces today.

As a matter of fact, why this consideration for white southerners? They say "it is our problem," yet of our 55,000 Negro communicants but 13,000 are in the south, with metropolitan New York alone having about an equal number. Sabotage ("scamped work," Webster) has been their method of dealing with the situation for decades, as the figures clearly indicate, and it may well continue to be.

PEARL BUCK, I suppose is a Christian, though I doubt if she still functions as one, largely because of her passionate dissatisfaction with the way the churches have dealt with the race question. She says: "The only real division among us is of character and not of skin. There are good and bad, selfish and unselfish, honest and dishonest, inside all skins." With that I agree, and to decide on any other basis who comes to my house as a guest is just plain cockeyed. I agree like-

wise with Clayton Powell, Baptist minister, who, after urging his Negro congregation wholeheartedly to support the United Nations, said: "In turn to the United Nations we say give us definite assurance that the Four Freedoms are intended for all people. Let us know that out of this conflict will come a free India, a free China, a free Africa, a free West Indies." And he well might add, and a free United States.

I think it is a plain statement of fact to say that the vast majority of Episcopalians accept no such statements. They believe in race distinction, in class distinctions . . . in short, in snooty Episcopalianism. I go to meetings of our Church and find swell people being "democratic" by going out of their way to be "nice" to Negroes. It gets me down. So I go to the headquarters of the National Maritime Union . . . "reds" to Westbrook Pegler . . . and there find sailors with horny hands, little of what goes by the name of education, and gin breaths, just being themselves with other guys, irrespective of race, creed or class . . . united because they are just plain men. Why can't we be like that?

What this all adds up to is that we of the Episcopal Church better learn, and fast, to accept all people as brothers, and no fooling; not because that's the way to save our skins but because it is right and Christian. "Thou shalt love the Lord thy God . . . and the second is like unto it . . . thou shalt love thy neighbor as thyself." And believe me your neighbor today is not alone the families in your block, or even in your own country. He is the millions in Asia, Africa, India . . . and the United States, irrespective of the skin color. If you don't believe it read Willkie's speech over again, or study the recently published map of American Airlines, Inc.

Danes' Secret Weapon

A QUOTATION from an obscure Danish folk-school paper reveals the faith that gives courage to the people in the occupied countries. "Our weapon is the smallest possible—nobody can find it. Even with all their brainpower and ingenuity the task would be impossible. The effect of the weapon is visible and traceable, but the weapon itself is never found. In an age of swords its effect is peace, joy, and frankness, and faithfulness to what is holy. No other weapon can compare with it. It melts ice, spreads light, brings warmth. It creates and alters, drives out doubt and despondency and stands guard. It marches victoriously through locked gates, so that he who sits in prison finds consolation, and is enabled to live through the word of his people and the God they worship."

News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

Chaplains Graduate

Cambridge, Mass.:—Another large class of chaplains was graduated on October 31 at the chaplain's school at Harvard. Episcopalians among them were the Rev. Richard L. Sturgis of Alabama; the Rev. James Helm of Arizona; the Rev. Devon Ellsworth of California; the Rev. Loyal Graham of Connecticut; the Rev. Thomas Richey of Connecticut; the Rev. Frederic Witmer of Connecticut; the Rev. Richard White of Delaware; the Rev. Arthur Cope of Illinois; the Rev. Glenn Reddick of Illinois; the Rev. E. W. S. Scully of Illinois; the Rev. W. B. Kenworthy Jr. of Maryland; the Rev. Stephen Webster of Massachusetts; the Rev. M. B. Courage of New Jersey; the Rev. J. E. Clarke of New York; the Rev. F. J. Haskin of New York; the Rev. L. R. Howell of New York; the Rev. R. S. Trenbath of New York; the Rev. Edward B. Guerrey of North Carolina; the Rev. E. W. Borell of Oregon; the Rev. Joseph B. Bernardin of Tennessee; and the Rev. H. E. Brendemihl of Wisconsin.

News from Anvik

Anvik, Alaska:—News from Anvik in a letter dated Sept. 28, from Miss Bessie Blacknall reports that all is running smoothly in the absence of Rev. Henry Chapman, now in the United States on furlough. The letter came on the last boat of the year and no more mail will go in or out until mid-November when freezing weather sets in and other forms of transportation become available.

Roadhouse to Church

Union, N. J.:—Within a month now what was once a road house will be occupied by the Rev. Harold E. Schmaus and the members of St. Luke's Mission as their new rectory and parish house. Prevented from erecting new buildings and forced to move through sale of the large dwelling which was being temporarily used, the undaunted congregation of St. Luke's took over a large house and grounds lately occupied as a tap room and road house. The problems of cleaning, heating and caring for the building are being faced with fine spirit by the members of the congregation.

Church Free Libraries

Baltimore, Md.:—Among the many other firsts that can be laid to the credit of the Church are free libraries according to the Rev. Dr. Arthur L. Kinsolving in an address given in observance of the two hundred and fiftieth anniversary of the establishment of the 30 original parishes of the Province of Maryland in 1692. The anniversary service was held at St. Paul's Church, Baltimore and was attended by representatives



Mrs. Harper Sibley scored racial prejudice in a sermon preached at St. George's, New York.

from Maryland, Easton and Washington, and delegates to the Synod of the province of Washington. An Anglican clergyman, the Rev. Dr. Thomas Bray, sent to the Maryland Province as a commissary of the Bishop of London, conceived the idea of providing parochial and lending libraries for poor clergy and parishes and established 39 of them throughout the state according to Dr. Kinsolving.

Synod for Sewanee

Birmingham, Ala.:—The synod for the province of Sewanee met at the Advent, November 3-5. The proposal was made by several that it be called off because of the war, but after canvassing his fellow bishops the president, Bishop Juhan of Florida, issued the following statement:

"While the war makes necessary unusual expenditure of life, time,

and money for the preservation of our national life, the welfare of the Nation and its peace require not less but more attention to our spiritual problems. The Church must not retreat but advance if it is to give the leadership necessary to the establishment of Christian ideals when peace returns. Meetings to discuss and promote the work of the Church should, therefore, not be discontinued—the Church must not only carry on her normal life and work, but she must go forward. Not in spite of the war but because of the war, we should hold our Synod."

Mrs. Sibley Scores Bias

New York, N. Y.:—The disunity and racial prejudice that are widespread today are the result of mankind's forgetting the existence of God, said Mrs. Harper Sibley from the pulpit of St. George's Church here Nov. 1. A member of the national preaching mission, she delivered the sermon at the regular Sunday morning service in which she pleaded for a union of Christian efforts.

Chaplain Learns Soldiering

Shreveport, La.:—Duties ranging from machine gun practice to personal counseling are all in the day's work according to Chaplain Harry S. Kennedy, writing from Camp Polk to his parishioners of Grace Church, Colorado Springs, Col. "Chaplains are not permitted to carry weapons, but it is well to know them so I have received instruction and practice on machine guns and pistols so far." Nor is this all. "My commanding officer feels that chaplains should also learn to drive every type of vehicle . . ." so Chaplain Kennedy is eagerly awaiting instruction on motorcycles and large trucks after completing an apprenticeship on jeeps and tanks! Moreover eight mile marches through mud, rain and swamp are "a great opportunity to become acquainted with the men."

Scouts Have Chapel

Pendleton, Ore.:—With the dedication ceremonies Oct. 28, the scout chapel of Sir Galahad takes its place in the clubrooms and the lives of Troop 42 of the Boy Scouts of America here. The chapel, located in the clubrooms of the troop in the basement of the Church of the Redeemer of which troop chaplain F. C. Wissenbach is rector, was made possible through donations from the local Boosters' Club. Above the altar hangs a large picture of Sir Galahad; behind glass panels on either

side are the scout oath and laws; the small cross is made of cotton-wood and on the altar are 12 candles in red and black, the troop colors, symbolizing the scout laws. A Bible has been presented by Scout Ernest David, curator of the chapel, and other gifts include pictures of "The Vigil," "The Pathfinder" and Chief Scout of America, James E. West. The troop, led by Scoutmaster T. M. Barber, numbers 40 boys of eight different communions.

State of the Church

Topeka, Kan.:—The Rev. A. Ervine Swift, recently of Hankow and Shanghai, China, and the Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver, will report to the people of the diocese of Kansas on the state of the church, through meetings this week. Meetings have been arranged at Parsons, Wichita and Topeka.

Their Loss Our Gain

New York, N. Y.:—When Tokyo sent home the faculty of St. Paul's University along with other occidentals, it gave the United States armed forces at least four active members. Mr. Karl Branstad on the university musical staff is now at Camp Devins, Mass., Ernest Foote, English instructor, is a first lieutenant in the marine corps at San Diego, Calif., Douglas Overton, also in the English department, is a first lieutenant in the signal corps in Washington, D. C. at present, and Vincent Canzoneri who went to Japan on a Gug-

enheim fellowship to study Japanese music and assisted with English and music is now in the navy language school at Boulder, Col. Another former member of St. Paul's faculty, the Rev. David M. Pyle, was ordained to the priesthood in New Jersey in October and is serving as curate of Grace Church, Merchantville, N. J.

Complete Parish House

Blacksburg, Va.:—Begun on historic December 7, 1941, the new parish house and student center at Christ Church, Blacksburg, Va. had a formal opening and dedication Oct. 29 when people of the parish gathered at a banquet in the spacious dining room of the parish house. Bishop Phillips gave the closing talk preceded by Dr. Julian Burruss, president of Virginia Polytechnic Institute at Blacksburg, Mr. Ambler Johnston, the architect of the new buildings, and Mr. Marshall Watson, senior at the local college.

Memorial of Bishop Mosher

Albany, N. Y.:—A memorial service in honor of the Rt. Rev. Gouverneur Mosher, for 20 years bishop of the Philippine Islands, who died a year ago, was held on the evening of All Saints' Day in Saint Paul's Church, Albany, N. Y. This is the parish where the Bishop spent his boyhood and the family pew where he sat as a boy with his brothers and sister was decorated with flowers for the service. Bishop Oldham of Albany offered the final prayers and

Scribner Books

Invitation to Pilgrimage

by JOHN BAILLIE

author of "And the Life Everlasting"

A book directed at the honest doubter: a lucid and convincing discussion of common unbeliefs and misunderstandings and a call to discover the real value of true Christianity. \$1.50

The Servant of the Word

by HERBERT H. FARMER

"It looks at preaching from an angle at which I do not think anyone else has treated it... One of the most valuable books I have ever read."—*Henry Sloane Coffin.* \$1.50

Religion In Colonial America

by W. W. SWEET

"A mine of information about the founding and subsequent history of almost every significant sect, large or small, up to the time of the Revolution... An excellent piece of readable scholarship."—*N. Y. Times; A Religious Book Club Selection.* \$3.00

Your Morale And How to Build It

by AUSTIN PARDUE

Forthright and constructive advice for meeting the manifold personal problems of critical times. "A fascinatingly human book... packed with revealing anecdotes."—*Religious Book Club Bulletin.* \$1.50

Jesus in the Light of History

by A. T. OLMSTEAD

A noted historian and teacher here goes directly to the sources and explains the story of Jesus in terms of the ordinary human life of His times. "Original, scholarly and amazing."—*The Churchman.* \$2.75

at bookstores

CHARLES SCRIBNER'S SONS

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing
any of the above at

20 Exchange Place

New York

the Rev. George Taylor, rector of the parish, and the Rev. Franklin Knight, Bishop Mosher's brother-in-law and room-mate during seminary days, gave brief talks.

Election Returns

Baltimore, Md.:—It is safe to say that she was defeated, but just the same it is worth a paragraph. Miss Elisabeth Gilman, loyal Churchwoman of Maryland, one hundred and five pounds and in her seventies, was the candidate for sheriff on the Socialist ticket in the recent election. She writes, "It is very amusing that I should be candidate for a position which requires the supervision of whippings and hangings. But as I do not expect to be elected it does not worry me."

Study Kagawa

Nashville, Tenn.:—The life and work of Kagawa is the current subject for study and discussion at the Young People's forum which meets here weekly at Christ Church. The series on great contemporary Christian leaders includes Presiding Bishop Tucker, Archbishop Temple, and Martin Niemoller.

Dedicates Sanctuary

Memphis, Tenn.:—A new sanctuary containing all the symbols of the Roman Church as well as other religions was dedicated Sunday, Nov. 1, by the Rev. I. H. Noe, former dean of St. Mary's Cathedral here. The golden tabernacle door was given by Msgr. Francis Grady of the Roman

Catholic Church of the Immaculate Conception. The sanctuary is a part of St. James' parish which Dean Noe organized in 1938 following his famous fast.

Personal Religion

Wilkes-Barre, Pa.:—The Rev. H. Adye Prichard is to conduct a series of services in January at St. Stephen's, Wilkes-Barre, on personal religion.

Specialize in Service

Mansfield, La.:—Given a Soldier's Prayer Book by Mrs. E. A. Embrey, a soldier from a camp in Louisiana returned in two weeks and reported that he had memorized the Lord's Prayer and the Creed, then said, "Lady what is the Creed?" He said that he had never been to church or Sunday school. Mrs. Embrey, chairman of the American Red Cross in De Soto Parish, is a member of Christ Memorial Church which is actively engaged in many kinds of services for the men in uniform. Besides the Soldiers' center where women of the Auxiliary serve as hostesses and sponsor evening dances and refreshments, there are the open houses on the church lawn on Sunday after-

noons and the corps of cars which goes to the service center every Sunday and takes those who want to go, to church in the morning and home to dinner with different families of the parish afterwards. Each afternoon the Rev. William Draper and two of the women of the parish go to the evacuation hospital taking ice cream, cigarettes and magazines.

Combat Intolerance

London, England:—The Archbishop of Canterbury, the moderator of the Church of Scotland, the moderator of the Free Church, the Chief Rabbi of the United Hebrew Congregations and Cardinal Hinsley were in complete agreement in issuing a statement of commendation of the formation in England of a Council of Christians and Jews. Its purpose will be four-fold: to combat and check religious and racial intolerance; to promote mutual goodwill between Christians and Jews of all sections of the community, but especially in connection with the problems arising from conditions created by the war; to promote fellowship between Christian and Jewish youth organizations in educational and cultural activities; to foster the co-

A Gentle Laxative Good For Children

Most any child who takes this tasty laxative once will welcome it the next time he's constipated and it has him headachy, cross, listless, with bad breath, coated tongue or little appetite.

Syrup of Black-Draught is a liquid companion to the famous BLACK-DRAUGHT. The principal ingredient is the same in both products; helps impart tone to lazy bowel muscles.

The Syrup's flavor appeals to most children, and, given by the simple directions, its action is usually GENTLE, but thorough. Remember Syrup of Black-Draught. 50c and 25c.



The Witness and Negroes

"I would like to thank you for the fine editorial in THE WITNESS in reference to the Church's attitude toward its Colored constituency. I think you summed it all up when you said, 'Can we not talk more about working with them, and less about working for them?'"

—The Rev. Samuel J. Martin
Rector of St. Edmund's, Chicago

"Please accept my deep thanks for the fine, fair Christian way THE WITNESS deals with the Negro."

—The Rev. John R. Logan
Rector of St. Simon the Cyrenian,
Philadelphia

If you are not a regular subscriber to the magazine will you not accept this special offer:

Twenty Weeks for One Dollar

Send your name and address and one dollar—
or just use card and we will bill

THE WITNESS

6140 Cottage Grove Avenue

CHICAGO

operation of Christians and Jews in the study of services directed to post-war reconstruction. "In the forefront of their efforts to create division within every community," the statement announced, "the Nazis have always placed anti-Semitism, which is repugnant to the moral principles common to Christianity and Judaism alike. We cannot afford to ignore the effects of the steady propagation of this evil throughout the world. It is not only a menace to the unity of every community in which it takes root, but it is a very negation of those values on which alone we believe that a new and better world can be established."

Another Version of Hymn

New York, N. Y.:—Since printing the version of the hymn "Almighty Father! Strong to Save" which appeared at a navy pre-flight school, we have received word of a third arrangement which is sung at the end of every service at All Saints' Church, Dallas, Texas. We think it's worth passing on.

*Almighty Father! strong to save,
Whose arm hath bound the restless wave,*

*Who bidd'st the mighty ocean deep
It's own appointed limits keep:*

*Oh hear us when we cry to Thee
For those in peril on the sea!*

*O Christ, who madest hill and plain
O'er which our traffic runs amain
By mountain pass or valley low;
Wherever, Lord, thy brethren go,
Protect them by thy guarding hand
From every peril on the land.*

*O Spirit, whom the Father sent
To spread abroad the firmament;
O Wind of Heaven, by thy might
Save all who dare the eagle's flight,
And keep them by thy watchful care*

From every peril in the air.

*O Trinity of love and power!
Our brethren shield in danger's hour;*

From wreck and tempest, fire and foe,

*Protect them where-so-e'er they go,
Thus evermore shall rise to Thee,
Glad praise from air and land and sea.*

Nine Join Forces

New York, N. Y.:—Nine members of the staff of the Church Missions House have entered the armed forces during the past year. Latest to leave is Patricia Stribling who is now in Des Moines, Iowa, for a six weeks' training course preparatory to joining the WAAC. First to leave for

the Army was a messenger, Rocco Orsillo, now a technical sergeant somewhere overseas.

Archbishop of York

London, England:—Speaking at Sheffield on October 18th the Archbishop of York, Cyril F. Garbett, disputed the charge that the Church would become political if Christianity were concerned with social life. He agreed that the Church should not commit itself to any one political party, or adopt its own political program. Its duty, he said, was to proclaim the word of God and to bring people nearer to God, and in doing so to apply the doctrine of the Fatherhood of God and the value of every human being to all departments of life.

The Fewer the Higher

Aberdeen, Miss.:—St. John's parish here has 25 communicants and at the regular church services in 1940 the attendance averaged 20. Not content with this, in 1941 they averaged 21 and in 1942, 23!

Aid Chinese Students

New York, N. Y.:—A gift of \$30,000 in Chinese currency has been received by President Francis C. M. Wei of Central China College for

the aid of students who have been cut off from their homes in occupied China or orphaned and made homeless by the war. The gift, from a Chinese friend, will make it possible for many of the students to stay at the college which is in free China near the Burma border.

New Church for Deaf

Akron, O.:—A large room in the undercroft of the Church of Our Saviour in Akron has been offered by the rector and parish for use as a church for the deaf. The altar at the end of the room can be covered by a curtain to convert the hall into a parish house and there is a kitchen in the next room.

A Panorama of Christian Missionary Pioneering

ANSWERING DISTANT CALLS

Mabel H. Erdman, editor

The exciting stories of eighteen unsung heroes who have been carrying the Christian faith to the four corners of the world are here brought together in an inspiring volume that focuses attention on the magnificent work that is being done in the foreign service. Fifteen boards of foreign missions in America working through the Student Volunteer Movement collaborated in the writing of this book. From the Protestant Episcopal Board comes the stirring tale of one of the greatest missionary figures of all times—Bishop Schereschewsky whose action-packed life included the founding of a University in China and the translation of the Bible into Chinese. \$1.50

HOW TO MAKE FRIENDS FOR YOUR CHURCH

John L. Fortson

Here the Director of Public Relations for the Federal Council of Churches of Christ of America offers tested technics on how to bring religion into the daily lives of the church and unchurched and how to build bridges of understanding between the church and the public. \$2.00

At your bookstore

ASSOCIATION PRESS

347 Madison Avenue, New York City

SCHOOLS

DeVeaux School

Niagara Falls, N. Y.

1852-1942

The diocesan school for boys in Western New York. Thorough preparation for college combined with military training and the discipline and instruction of a Church school. Grades six through twelve. Tuition \$850. For Catalogue, address

**The Rev. William S. Hudson,
Headmaster**

All Saints' Episcopal College

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. C. Christian, Rector

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector

HEADQUARTERS
for **CHOIR GOWNS**

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLAS • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
321-23 ARCH ST. PHILADELPHIA, PA.

HONOR THE BOYS OF YOUR PARISH

who are in the armed
forces of our country
—by displaying a

SERVICE FLAG

Special sizes for
churches, lodges and
organizations. Send for
illustrated catalog and
price list.



PRICES ON FLAGS FOR HOMES

A blue star on a white panel in a field of red.
One star for each member in the service.
Satin with yellow fringe.

No. 21	7 x 11 in. each	50c
No. 23	10 x 15 in. each	75c
No. 24	12 x 18 in. each	\$1.00
No. 25	15 x 24 in. each	\$1.50

WE MAKE CHRISTIAN AND U. S. FLAGS
Write for catalog.

FAIRCRAFT CO. Dept. W Rock Island, Ill.

PURE IRISH LINEN FOR THE CHURCH,
still available. Samples Free. Also now
in stock **PATTERNS** for Alb, Amice,
Chasuble, Cotta & Surplice.

MARY FAWCETT CO.

Box 146

Plainfield, N. J.

CATHEDRAL STUDIOS

Washington & London, England. CHURCH
VESTMENTS, plain or embroidered, surplices,
exquisite Altar Linens, stoles, burses & veils.
Materials by the yard. See my NEW BOOK
"CHURCH EMBROIDERY" & CHURCH VEST-
MENTS a complete instruction. 128 pages, 95
illus. Price \$4.00. And my HANDBOOK for
ALTAR GUILDS, price 50c. Miss L. V. Mack-
rille, 11 W. Kirke St., Chevy Chase, Wash-
ington, D. C. 30 minutes from U. S. Treasury.
Tel. Wisconsin 2752.

ALTAR ORDERS PROMPTLY FILLED
BREADS SAINT MARY'S CONVENT
KENOSHA • WISCONSIN

Church Windows
DESIGNS AND QUOTATIONS
FURNISHED UPON REQUEST

Pittsburgh Stained Glass Studios
Warden and McCartney Sts. Pittsburgh Pa.

CAPS and GOWNS

For Choirs, Choral Groups,
Graduation. Fine materials,
beautiful work, pleasingly low
prices. State your needs. Cata-
log and samples on request.
DeMoulin Bros. & Co., 1188 S.
4th St., Greenville, Illinois.

BOOK REVIEWS

A DIGEST OF CHRISTIAN THINKING. By
Charles S. Macfarland. New York, Revell,
1942. \$1.50.

This volume by Dr. Macfarland (Gen-
eral Secretary Emeritus, The Federal
Council of the Churches of Christ in
America) is the fifth in his series dealing
with various trends in contemporary Chris-
tian thought. The representative cross-
section of recent Christian writings here
treated covers the vital subjects of philoso-
phy, ethics, theology, psychology, edu-
cation, war-messages from British pulpits,
the "New Order," Christianity and history,
coming from the pens of such important
authors as Gilson, Maritain, Hough,
Kroner, both Niebuhrs, Oman, Weather-
head, Niemoeller, E. F. Scott, Moffatt,
Latourette, and others. Dr. Macfarland
succeeds in presenting a lucid exposition
of the main theses in the books reviewed,
occasionally interspersed with brief critical
and appreciative notes. Although the
author's own predispositions do not be-
come prominent, his liberalistic opposi-
tion to those whom he brands "... dis-
illusioned dialectical theologians ..." is
somewhat stressed without, however, the
presentation of supporting reasons. The
book is especially valuable for its con-
venient and incisive summary of present
currents in theological thinking and for
its invitation to actual study of the works
reviewed.

—EDWARD G. HARRIS.

THE CHURCH AND THE NEW ORDER. By
William Paton. Student Christian Move-
ment Press, pp. 188. 6s.

Dr. Paton is secretary of the Interna-
tional Missionary Council and also editor
of the *International Review of Missions*, as
well as the author of many books on
Christianity and its world relations. The
present book is a serious attempt to show
what the church might and can and ought
to contribute toward the new order which
is to follow the war. He takes a thor-
oughly realistic view of such special prob-
lems as colonies, India, and the Jews.

The theory is not worked out in a
vacuum. Those who know the position
Dr. Paton holds in the world of Christian
thought today will realize that he is in
closest touch not only with actual sit-
uations but with living men. This is a
capital book for study groups interested
in the 'implementation' of the Christian
Gospel on a world scale.

—F. C. G.

THE GOSPEL OF THE KINGDOM by Fred-
erick C. Grant. Macmillan.

His thesis is that the Gospel of the
Kingdom was originally a this-worldly ex-
pectation; a message of social redemption,
but as gospel a divine message and not
a human plan. This study illustrates
again the depth and richness of the
author's scholarship, with its welcome
lacing of common sense. The breadth of
both his knowledge and his outlook, his
careful testing of evidence and sound con-
clusions therefrom, his care of detail, make
this book a valuable addition to literature
on the subject.

—ROSE PHELPS.

WANTED—Position to teach Spanish,
German, French in some Episcopal college.
Dr. Margaret Ascher, 1100 E. Huron, Ann
Arbor, Mich.

CHOIR VESTMENTS

FOR THE HOLIDAY SEASON
Cassacks - Caps - Cottas
Windsor Ties - Eton Collars
Altar and Communion Linens
VESTMENTS FOR THE CLERGY

C. M. ALMY & SON, INC.

562 Fifth Ave. (at 46th St.), New York

CONFIRMATION INSTRUCTIONS

By BISHOP JOHNSON

50c for single copies

\$4 for a dozen copies

THE WITNESS

6140 Cottage Grove Ave.

Chicago

BUY DEFENSE BONDS

Buy Defense Bonds out of the proceeds of
Sunflower Dish Cloth sales. Your group can
buy twice as many and gain twice the benefits
for your organization.

Sample Free to Official

Sangamon Mills, Est. 1915, Cohoes, N. Y.

Write us for
Organ information

AUSTIN ORGANS, Inc.
Hartford, Conn.

BURNS BROS.

11 West 42nd Street
New York, N. Y.

COAL - FUEL OIL - COKE

LOngacre 5-4300

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK

Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS • WINDOWS

The PAYNE-SPIERS STUDIOS, inc.
175 FIFTH AVENUE—NEW YORK
STUDIOS; PATERSON, N. J.

STAINED GLASS WINDOWS
BRONZE TABLETS
MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED

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 RT. REV. FRANK E. WILSON
The Bishop of Eau Claire

The Bishop of Washington is reported to have preached a sermon in the National Cathedral on Oct. 18 in which we called for immediate union with the Presbyterians and properly flayed the "contentious and voluble minorities" who oppose such action. Granting that the reports are true, one might suggest two points for consideration.

1—Does Bishop Freeman really know what he is asking for? Two commissions of reasonably intelligent men have been working diligently for the past five years in the effort to find the answer. They still have a large basket of nuts to crack—legal problems and canonical adjustments as well as agreements on doctrine and polity. To take just one of them—what would Bishop Freeman say if he were asked to divide his diocese and turn over half of it to a Presbyterian Bishop? Would he want a little time-out to consider a few items of property rights, trust funds, a complete remodelling of the diocesan constitution and canons, to say nothing of the personal equation involved in the transfer of whole congregations of people? One might reply that concurrent jurisdictions would be preferable to divided dioceses. But the members of the Presbyterian commission have already rejected that suggestion. And that is only one of many problems not yet threshed out. To leap into "union now" would be to leap into chaos and the Bishop of Washington would find himself very near the center of the hottest spot.

2—Like some others who have recently broken silence the Bishop of Washington assumes that a large majority in the Church are all for "union now" and that only a "contentious and voluble" minority are questioning it. How does he know that? Certainly there was no majority in favor either of the Concordat or of the Joint Ordination plan. There is excellent reason to believe that most of our people were relieved when these two measures were shelved. What reason is there for thinking there is any popular clamor for immediate action? I do not believe any such condition exists. The plain fact is that most of our people know very little about it and the same is true of the Presbyterians. On the flat question of "union now" it is much more likely that the "contentious and voluble" minority would prove to be the actual majority.

This sermon leans heavily in the direction of those emotional outbursts which wreck the cause they are aimed to save.

ANSWER: The situation is this: General Convention, by overwhelming majorities in both houses, declared in 1937 its purpose to achieve organic union with the Presbyterian Church in the U. S. A. That Church reciprocated in 1938 in a manner equally decisive. Both churches instructed their respective commissions on unity to take immediate steps toward the framing of plans whereby this end may be achieved.

Acting upon these instructions, the two

commissions adopted in June, 1942, a statement of "Basic Principles" for study and report. Without waiting for such study and report, certain groups in the Protestant Episcopal Church, which Bishop Freeman justly characterizes as "contentious and voluble" proceeded to "gang up" against the proposals, chiefly on the basis of the mechanics of union. The larger purpose is ignored for the sake of paying tithes of mint, anise and cummin. It is useless to try to decide ex parte whether these groups represent a majority or a minority of the Church. The commission is proceeding on the basis of the vote of General Convention which is binding upon us all. These groups have a perfect right to try to repudiate the Lambeth Quadrilateral adopted by Anglican Bishops as the basis of the reunion of Christendom which underlies the "Basic Principles," to change the name and nature of this Church, to substitute the American Missal for the Book of Common Prayer, and to seek union with Rome and the Eastern Orthodox Churches, if they are able to do so by lawful means, which in this democratic church means obtaining a majority vote for their proposals in General Convention. But they have no right to challenge the procedure of the commission on approaches to unity, which with exemplary fidelity and with signal success has been doing precisely what it was instructed to do by the General Convention of the Protestant Episcopal Church.

* * * *

MRS. THOMAS COOPER
Providence, Rhode Island

When the Rev. Kimber Den was in this country a number of years ago I had the great pleasure of meeting him, and was impressed with the great work he is doing for refugees in China. I have written him several times since but have received no answers from him. I would be interested to know whether or not you have and how aid can be sent to him.

ANSWER: The last we heard from both Mr. Den and Mr. John Foster was early this summer, by Clipper mail. Whether letters can now reach them we are unable to say. Therefore acting on the advice of authorities of the Chinese government, donations for the work of these men is now cable to them through the Bank of China in New York.

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W. Plymouth, N. H.

U. S. NEEDS NURSES

The Hospital of Saint Barnabas and the University of Newark offer a full course in
NURSING
to qualified High School graduates.

Apply to
Director of Nursing,
HOSPITAL OF SAINT BARNABAS
685 High Street, Newark, N. J.

SCHOOLS

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$700. For catalog, address: Mother Rachel, O.S.A., Box A, Versailles, Kentucky.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

KEMPER HALL

KENOSHA, WISCONSIN

A Church school with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music and Dramatics. Complete sports program. Accredited. Well organized junior school. Under direction of the Sisters of St. Mary. Catalog on Request. Address Box WT.

THE CHURCH DIVINITY
SCHOOL OF THE PACIFIC
BERKELEY, CALIFORNIA
Dean, Henry H. Shires
2457 Ridge Road

CARLETON COLLEGE

Donald J. Cowling, President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President
CARLETON COLLEGE
Northfield Minnesota

THE SCHOOL OF THEOLOGY
OF THE UNIVERSITY OF THE SOUTH
Sewanee, Tennessee

For particulars apply to
The Very Rev. Fleming James, Ph.D., D.D.
Dean

St. Faith's School

Saratoga Springs, Health Center of
America

Episcopal School for 60 girls, ages 8-18. Tuition \$550. Regents' examination for college entrance. Business, Art, Music, French, Winter Sports.

The Rev. F. Allen Sisco, Ph.D., Rector
Protection, Care, Health, Education

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog, Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

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 Morn-
ing Prayer and Sermon (first Sunday in the
month, Holy Communion).
Wednesday and Holy Days, Holy Communion
7:15 and 10:00.

The Church Society for College Work



"Pro Christo Per Ecclesiam"

The Church Society for College
Work unites in prayer and work
and giving all those who care
about the work of the Church
in schools and colleges.

Mount Saint Alban
Washington D. C.

BENNETT JUNIOR COLLEGE

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

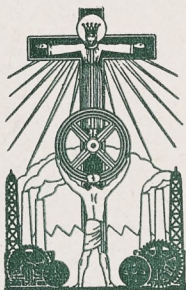
St. Andrew's Church 306 North Division Street Harris Hall, Student Center, State and Huron Streets Ann Arbor, Michigan

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.

REV. KILLIAN STIMPSON, D.D.
Daily Services: 7:30 A.M.
Sundays: 8, 9:30 and 11 A.M.



"....and JUSTICE FOR ALL"

A 68 page manual for parish study groups, based on the findings of Malvern,
Delaware and other reports from Church conferences here and in England.

by

ELIZABETH FORREST JOHNSON
Former Head of the Baldwin School

Here are a few questions the manual asks Churchmen: Has a Negro an equal oppor-
tunity with a white man in securing a job? Is training for a job offered a young
Negro on equal terms with a white youth? Does the law apply with equal hand to
Negroes and whites when a crime is committed? Are school facilities open to Negro
and white children the same?

ORGANIZE A GROUP FOR STUDY IN YOUR PARISH
20c for a single copy \$2 for a dozen copies

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
155 Washington Street

New York City