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The WITNESS

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DECEMBER 17, 1942

THE LAST CLASS
BEFORE HOME FOR
CHRISTMAS

CHRIST, MEN AND MACHINES

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 112th St.
New York City

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

GRACE CHURCH, NEW YORK Broadway at 10th St.

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

Daily: 12:30 except Mondays and Saturdays.

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

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

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

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Park Avenue and 51st Street

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

8 A.M. Holy Communion.
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. Spefford, 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.

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DECEMBER 17, 1942

VOL. XXVI

No. 30

CLERGY NOTES

BLANCHARD, ROGER W., rector of St. Peter's Church, Beverly, Mass., will become rector of Calvary Church, Columbia, Mo., beginning Jan. 1.

BUTLER, JAMES S., called to St. Andrew's Church, Bryan, Texas, last May from Holydale, Miss., was instituted rector in services conducted Oct. 27 by Bishop Quin.

COPELAND, DON H., rector of St. Alban's Church, Cleveland Heights, O., has accepted a call to St. James' Church, South Bend, Ind., effective Jan. 1.

FARRELL, J. HUGH, formerly rector of St. George's Church, Texas City, Tex., has accepted appointment as student pastor and priest in charge of St. Thomas' Chapel at Texas A. & A. College, College Station, effective, Dec. 10.

HEDELUND, CHARLES, was advanced to the priesthood in Trinity Cathedral, Duluth, Minn., by Bishop Kemerer of Duluth, Nov. 30, 1942. He will be priest-in-charge of St. Bartholomew's Church, Bemidji, Holy Trinity Church at International Falls and Trinity Church, Park Rapids, Minn.

HENDRICKS, Walter F. Jr., was ordained priest on December 3 by Bishop Van Dyck, at Zion Church, Manchester Center, Vermont. He was instituted rector of the parish at the same service.

MYERS, CHARLES A., formerly rector of St. James' Church, Fremont, Neb., has accepted the rectorship of St. Peter's Church, Sheridan, Wyo.

PARK, RICHARD A., was instituted as rector of new St. John's Church in Columbus, Texas, by Bishop Quin.

ROBATHAN, ERIC O., archdeacon of Eastern Oregon, will become rector of the Church of the Redeemer, Pendleton, Ore., effective Jan. 1.

WISSENBAUGH, FREDERICK C., formerly rector of the Church of the Redeemer, Pendleton Falls, Ore., has accepted a call to St. Paul's Church, Klamath Falls, effective Dec. 13.

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

The Rev. Jack Malpas, Priest-in-charge

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: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints Days and Holy Days; 10 A.M. Holy Communion.

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.

Buchmanism Is Discovered to Be Largely Emotionalism

Lenox School Teacher Makes an Interesting Study in Preparation for Doctor's Thesis

By William R. Huntington

Lenox, Mass.:—A study of the religious phenomenon that is Buchmanism has been undertaken by Walter H. Clark, master of Lenox School, in preparation for a doctor's thesis. Although the study is by no means now complete, Mr. Clark has already collected, through a questionnaire, data of especial interest on this group whose brief history has been so close to most of us that we have not had time ourselves clearly to take stock of its course and accomplishments.

Forty-six replies were received from the 71 questionnaires sent out. Most of these were from men; all but four had first come into contact with the movement more than fifteen years ago; almost all were under twenty-five at the time; only three are still identified with the movement. Over half were religious workers, the rest teachers or business men. All but seven were Episcopalians, Congregationalists or Presbyterians.

In general, fifteen replies were negative, ten conveyed the impression that the experience had been more harmful than beneficial, five that they were conscious of no well-defined experience. Thirty-one of the replies were positive, seven of these reporting that the experience had been mostly beneficial but with definite harmful effects as well, while 24 reported that the experience was definitely beneficial with slight or no harmful effects. Although all reported their families to be at least nominally religious, the strongest religious family backgrounds were in the positive group, suggesting, as Mr. Clark says, "that rather than

completely 'changing' the individual, perhaps the group simply builds upon foundations already laid, supplying emotional power to put into practice ideas long accepted."

The reports indicated that the experience lacked intellectual content, on the whole, but was decidedly emotional. The negative group felt that this latter element was detrimentally dominant; the positive group paid tribute to it in expressing the general feeling that their experience had increased their "drive," had fortified their religious certainty, had given them greater zest for living.

The typical experience seems to have been one of dissatisfaction with life before association with the group, then "a warm experience of conversion or religious vitalization" followed by active identification with the group's work for a time, then a gradual disassociation, leaving the individual with a "quicken religious consciousness." Some replies suggested that the group's technique may have been faulty in that these persons were left with a sort of emotional "hangover." The majority, even though they may remain loyal to their own experience, are now critical or disapproving of the movement.

Among frequent criticisms expressed was the one that the movement was too much concerned with the rich. Appreciation of the group's work emphasized that it afforded the individual a deep experience of fellowship, gave him a capacity to deal with his own problems, and challenged him to live at his best. It has

also, many pointed out, vitalized from without the religious life of the churches.

From his summary of his statistics Mr. Clark concludes that in its professed mission to change the individual the group has been on the whole successful. "The fact that so many are now critical of the movement," he remarks significantly, "tends to increase confidence in the positive aspects of their personal testimony." He observes that this type of emotional religion has a powerful effect on personality which



The Rev. Sam Shoemaker, rector of Calvary, New York, benefitted from Buchmanism though no longer identified with the movement.

may be destructive if not properly controlled, and which, to be successful, must have outlets of concrete expression, and continual intellectual nourishment. "The tradition and follow-up which a church could supply might have helped the movement to preserve certain values for those" in the negative group "who now are cynical and scornful of it."

WITNESS EDITOR ACCEPTS A CALL

New York, N. Y.:—The Rev. William B. Sperry, a member of the editorial board of THE WITNESS and the vicar of Grace Chapel, New York, has accepted a call to the diocese of Western Massachusetts. There is a large industrial develop-

ment in Pittsfield, where the General Electric Company is building what is said to be the largest plastic mill in the world. Mr. Sperry is to be placed in charge of a mission located in this large new development. He is also to have charge of churches at nearby Lansboro and Dalton. Bishop Lawrence considers the work one of the most important in the diocese.

PLIGHT OF REFUGEES TOLD BY CAVERT

New York, N. Y.:—The plight of refugees from the Nazi terror is related in a release by the Rev. Samuel McCrea Cavert, general secretary of the Federal Council. He recently returned from a six weeks' visit to the continent of Europe, returning just before all of France became occupied. "It is difficult to describe calmly what happened to the foreign Jews whose deportation from France was ordered by Laval at the behest of his Nazi master," writes Dr. Cavert. "The conditions under which they were deported beggar description. The Jews were herded into box-cars like cattle, about thirty in a car, with no equipment for the journey of a fortnight except a bit of straw on the floor and an iron pail for toilet purposes. The destination, though unannounced, was presumably the Jewish reservation in Nazi-occupied Poland, where they would be put at forced labor. Included in the group were some Christians, both Protestant and Catholic. Their future existence will almost certainly be a process of slow death from exhaustion and semi-starvation—unless actual extermination comes sooner."

The writer says that most tragic of all was the fate of the children who were left behind. A movement had been started before he left Europe to bring them to America, though he

thinks recent developments will prevent this.

Large numbers of refugees have fled to Switzerland, which has placed an increasing responsibility on the World Council of Churches, which provides an international clearing house for refugee service. And he says that the attitude that American Christians take toward this refugee problem is a crucial test of our very civilization: first, a test of our understanding of what is morally at stake in this war. "The refugees are the victims either of an anti-Christian racial philosophy or of outspoken opposition to Hitlerism. To aid the refugees is to aid those who are the clearest symbols of the moral bankruptcy of the Nazi regime. Too, our attitude toward refugees is also a test of our competence to help in building a better world to come. All the international, political and economic plans for peace finally stand or fall on our attitude toward other peoples. Three: our attitude toward refugees is likewise a test of our Christianity. In so far as the refugees are Christians we have a special responsibility for them as members of the same household of faith in a fellowship that admits no racial barriers. In so far as they are Jews they afford a unique opportunity to exhibit the spirit of universal good will which our Lord enjoined in the parable of the Good Samaritan, whose sympathies knew no limitation of race and creed."

PROFESSORS STILL CAN TEACH

Washington, D. C.:—Churchman Maury Maverick, member of the board of directors of the Church League for Industrial Democracy, told a group of educators meeting here that hundreds of colleges and universities would have to close in the next year. Professors should seek outside employment for the duration and then participate in educational programs for the adults of the communities in which they live. "Unless our people understand better than they now do the conditions that caused this war, they are not prepared to participate in the sort of peace we hope for."

FORWARD MOVEMENT TO MOVE

Sharon, Pa.:—The Rev. Harold J. Weaver, business manager of the publication division of Forward Movement, is to leave St. John's to

become executive secretary of the army and navy commission of the diocese of Kentucky. The business office is therefore to be moved from this city to Cincinnati, Ohio. Mr. Weaver is to continue as business manager.

WILKES-BARRE MINISTERS TAKE ACTION

Wilkes-Barre, Pa.:—Ministers of this city have joined forces with



Churchman Maury Maverick tells educators to seek war work and to educate people on the issues of war and peace.

labor unions to ask the federal communications commission to refuse a radio broadcasting license to Robert J. Doran, Legionnaire and Red Cross executive. In the testimony presented in Washington they declared that his name was closely linked with those of Mrs. Elizabeth Dilling, Robert Edmonson and Eugene Sanctuary, all of whom are now under indictment for conspiracy to interfere with the morale of the armed forces. The ministers, including Episcopalian William Russell, declare that Doran has book-burning tendencies; that he interferes with the choice of books for the public library, that he uses his position with the Legion to interfere with public meetings, and that he is violently anti-labor.

A PEACE SERVICE IN HARTFORD

Hartford, Conn.:—On the anniversary of Pearl Harbor a service for a just and durable peace was held at Christ Church Cathedral. The sermon was delivered by the Rev. Elden H. Mills, Congregationalist of West Hartford.

Readers Tell Why People Fail to Go to Services

St. Louis Layman However Declares That Our Prayer Book Services Are the Best Extant

By W. B. Sperry

New York, N. Y.:—Two articles appeared here recently, presenting the findings of a committee of a metropolitan parish on "Why Don't People Go to Church?" As might be expected, the answers were varied: Sunday is a day of rest; a day of recreation; the preaching is dull; the Church is an outworn institution and I am no longer interested; the Episcopal Church is not cordial to new people.

We asked for contributions from our readers, and have received scores of them—too many for this one piece. So we will present the answers of a few this week, and will follow with others in later issues.

M. Edmond Francis, layman of Orange, California, writes that just as religion, as it was organized in the day of Jesus, scorned Him and finally crucified Him, "so the Church today denies Christian principles in many of its dealings." He illustrates what he means by referring to the way the House of Bishops, backed by the House of Deputies, a number of years ago disclaimed all responsibility for unemployed clergy, by implication saying that most of them were unemployable. "That struck me as a flagrant denial of the normal Church teaching about life service, as well as being thoroughly unchristian in spirit. I wonder how many had their health wrecked as a result."

He gives examples of priests being "kicked out" of parishes "because they are too old," though the writer points out that many of the vestrymen are themselves older than the clergymen they fire.

"A year or so ago," Mr. Francis continues, "I read a glowing article about the security promised by the Church Pension Fund, but discovered that it did not include the unemployed clergy whose poverty had prevented paying assessments in full themselves. These men were penalized for their poverty. Such is Christianity in action. Can you wonder if those who know such things prefer to keep faith in Christ without dealing with His betrayers?"

A letter of quite a different mood is that received from Mr. William L. Mason Jr., an attorney of St.

Louis. "It may be of interest to relate my own religious experience," he writes:

"I was born and raised a Southern Methodist, and attended church services irregularly from the time I was about twelve until I reached about the sophomore year in college. At that latter time I refused to attend my church any more, because I felt that the minister was my intellectual inferior, and his sermons ignorant and hypocritical. From that time until about five years ago I maintained an agnostic (not atheistic) attitude toward all organized religion.

"I began to feel, however, that something in my life was unsatisfied and untended, and began to attend the services of many denominations, though for some reason I never went to an Episcopal service. Then three years ago I married an Episcopal girl, who had chosen that faith in her late teens, though raised in another denomination. I studied the Episcopal Church, both by reading and by attending its services, and became so well satisfied with its doctrine and service that I studied for confirmation and was confirmed by Bishop Scarlett in March of this year.

"I give you this background so that you may know that my opinion that the Episcopal service as now conducted, out of the Prayer Book, is perhaps the best extant, is based on careful study and observation.

"Many of the Protestant services I attended in my seeking years abounded in warmth and fervor; members of the congregation sang, shouted, and praised in a most wonderful way; I heard many fine preachers deliver sermons on the highest intellectual plane, and many poor preachers deliver sermons obviously founded on the deepest faith. However, the only church I found where I could expect an orderly, reverent, religious service in a church obviously designed as an appropriate House of God, was the Roman Catholic Church. This of course, was prior to my experience with the Episcopal Church.

"I was forced to reject the Roman

Catholic doctrine for reasons well known to all of our Church, and for that reason could not become one of its communicants.

"I find now that no matter where I go in the United States I can on Sunday go to the local Episcopal Church, and there find a church and service in which I can actively participate, because I know very well how the service is to be conducted, and because the church building is usually well fitted to be called the



The Rev. Irving G. Rouillard has just celebrated his 25th anniversary as rector of Bethesda Church, Saratoga Springs, N. Y. During his long rectorship he has also won an enviable place in the affairs of the diocese of Albany. He is here saying goodbye to his son, off for the air force. He has two sons now in the service with a third soon to join.

House of God. It does not remind me of a bare courtroom, nor of a pagan temple. I usually find a temperate, sensible sermon delivered by a man obviously well educated and well trained in his calling, and I usually find a respectable, reverent congregation worshipping God through a means with which all present are well acquainted. There is no confusion, and no hysteria.

"There may be and no doubt are many reasons why people do not attend our Episcopal services as often as they might; I know that many and varied are the mental excuses I make when I fail of my duty on a Sunday. However, I firmly believe that there is nothing wrong with our service, and that it should not be altered in any essential form. As is well known, wide latitude is permit-

ted in conducting services within the essentials laid down in the Prayer Book.

"The cause for non-attendance at Church is not to be found in any defect of our authorized service itself."

Mrs. S. R. Elston of Baldwin Park, California, reports that many people, elderly or infirm, tell her that they cannot go to church because they are not able to stand and kneel through so much of the service. They dislike being conspicuous by remaining seated and so come only occasionally. She mentions particularly the Palm Sunday service where the congregation stands for the reading of the long Gospel. "Before it was over one young woman had fainted and some others said afterward that they thought they would faint." And she declares that one elderly man said to her, after giving some thought to her question about church attendance: "I am not of a very religious nature. I believe in the Church and support it, but I do not care for the liturgical part of the service. The Episcopal service is hard work."

"In an effort to help build up our small congregations," Mrs. Elston continues, "I often invite non-Episcopalians to our services. When asked how they liked the service the answers are often similar: 'I like the reverent atmosphere, but the order of service was unfamiliar. I suppose one could learn it in time. But I don't care for so much standing up and sitting down.'"

Her conclusion is that we would do well to have a shortened and simplified service that would commend itself to people whose background is not Episcopalian.

"I can say also for myself, that after being away from the Episcopal Church for several years, I returned to find great delight in the dignity and beauty of the service. But after awhile the prescribed forms lose interest from constant repetition and the words are repeated without meaning. Why cannot we have a dozen services of Morning Prayer instead of one? After all there is, to an American, little virtue in any procedure merely because it has been done that way for hundreds of years. Variety is said to be the spice of life. Why not a little in the Episcopal Church?"

FORWARD COMMISSION MEETS

Bronxville, N. Y.:—Declaring that organized religion must assume some of the responsibility for what has

happened in the world in recent years including the war, Presiding Bishop Tucker called upon the Church to develop a more adequate work and program to meet the needs of the present and immediate future. He was speaking at the annual meeting of the Forward Movement Commission. Optimistic reports on the work of the commission were presented by the secretaries, the Rev. Arthur M. Sherman and the Rev. C. Avery Mason.

PROTESTANT MISSIONS ARE BARRED

New York, N. Y.:—Protestant missionaries are being barred from the South American countries, according to John W. White, writing in the December number of the *Catholic Digest*. He declares that Protestant missionaries, many transferred by their boards from the Orient, have been ruled "undesirable aliens" and that these countries in the South are refusing them visas. Mr. White's opinion about this—and he represents the opinion of the Roman Catholic Church—is put in these words: "So, at long last, effective measures are being taken against the most serious obstacle that has stood in the way of closer friendship and understanding between the people of the United States and those of South America."

Headquarters of the Episcopal Church informs THE WITNESS that there is great difficulty in getting visas for missionaries to Brazil. One instance was given of a missionary, long in Brazil, who came to the States in order that his wife might receive hospital treatment here. The Brazilian consulate in New York has given numerous excuses for not renewing their visas, and the missionary is now in Washington in order to take the matter up directly with the Brazilian embassy.

MARTIN INSTITUTED AS RECTOR

Burlington, Vt.:—The Rev. Charles Martin, formerly of Philadelphia and a contributing editor of THE WITNESS, was instituted rector of St. Paul's, Tuesday, December 1st. In his sermon Bishop Van Dyck said that the new rector would have "an ever-growing consciousness that his best is nothing except as God gives him power and gives him grace." It is the first time in many years that the office of institution has been used in the diocese of Vermont.

A UNION SERVICE AT MT. KISCO

Mt. Kisco, N. Y.:—Demonstrating the happiness of interdenominational fellowship was the service held recently at St. Mark's Church, Mt. Kisco, N. Y. The



rector, Canon H. A. Dyke Prichard, invited the congregations of the Presbyterian, Methodist and Lutheran, the colored Baptists and colored Methodist

Churches and the Jewish Synagogue to participate. The church was packed with people from all these congregations. Women of St. Mark's helped the eight ushers with the ushering and acted as hostesses to the strangers. The service of Morning Prayer with special prayers and sermon, preached by the rector, was most inspiring, with some of the other ministers taking part. The singing of the hymns almost shook the building. As the smiling, happy congregations left the church they said "Oh, if we could only always have services like that!"

LIBERIA NOT FAR FROM NEW YORK

New York, N. Y.:—How closely this world has been knit by the airplane is indicated by mail from Liberia, Africa. The National Council reports receiving a letter from Bishop Kroll that was postmarked at Monrovia on November 20th and reached New York the following day.

TIME FOR RELIGION SAYS BISHOP

New York, N. Y.:—Bishop Oliver Hart, who was a chaplain at Fort Dix before being consecrated Bishop of Pennsylvania, told a New York congregation last week that army chaplains are to be relieved of recreational duties so that they may devote all of their time to religion. The move, so the Bishop affirmed, is being planned by Brig. Gen. William R. Arnold, chief of chaplains. Bishop Hart also stated that the army is providing camps with an increasing number of chapels.

EDITORIALS

Buchmanism

IT IS constantly repeated these days, and it cannot be denied, that in the long run the foundations of the desired world order and peace must be built with the solid stones of redeemed individual human characters; but there is the equally constant debate between those who maintain that this is the only hope for progress and those who maintain that even with imperfect human beings better living can be achieved through improved political and social systems. Most will agree that both approaches to improvement must be made simultaneously. Otherwise good people will be corrupted by bad systems, and good systems by bad people. The ideal, the limit we shall be forever indefinitely approaching, is good systems and good people together.

Even though religion may be said to be concerned primarily with the salvation of individual souls, it is at the same time inevitably concerned with individual conduct in this world, which brings involvement in problems of collective conduct as well. Besides leading in services of divine worship, the Church must both preach the gospel and guide men in the application of the gospel principles. It must, for instance, stand for the physical disarmament of men and nations as well as for their moral rearmament. To shun the former is to deny the meaning of the latter. Full religious life is a balance.

Buchmanism, about which we run a story on page three, is and has been a deeply religious concentration of a part of that balance only. Like all healthy extremes it is invaluable in broadening our understanding. The doctor dilates the pupil the better to examine the whole eye. The physiologist cultivates abnormalities the better to understand the true characteristics of life. The perfect character of God's ideal encompasses all extremes of positive religious endeavor and fulfilment, whether they be the rigorous self-purifications of the recluse, the wholly objective struggles of the statesman, or the personal preoccupations of mem-

bers of the Oxford Group. All of them show us something of what religion is and of what man must aim to be. That in showing us this something in particular they inevitably, because of the imperfection of man as a whole, produce their own distortions, is not to be held against them but prized like the genius or the special hybrid flower.

But admitting that the religious life offered by the average church today is probably lacking on the emotional side, nevertheless Mr. Clark's study suggests that all in all the Oxford Group experience is for the normal man necessarily a short term affair; otherwise he loses his religious balance. And would most of those questioned in his survey who look upon their association with the Group as beneficial still say so if they had not gotten out when they did?

"QUOTES"

AS our resources and our capacities are more and more concentrated upon a task involving material instruments of destruction, other purposes of life are pushed into the background. When we win the war we shall, if necessary, become habituated to the importance of material things. In the process of reconstruction the outstanding criteria of values will be materialistic and utilitarian. If the universities allow themselves to be overwhelmed by such a philosophy, if they and their alumni cannot meet the surge of unthinking public opinion, we shall enter a period and regime of intellectual mediocrity and spiritual stagnation which for the hopes of a civilized people would be hardly preferable to a new Dark Ages.

—CHARLES SEYMOUR
President of Yale

The Light of the World

WE WILL bring our Advent to a far better close if we look ahead in the attitude suggested by the first collect for Christmas Day: that "we may daily be renewed by thy Holy Spirit."

Our world stands more in need of spiritual renewal than of any other thing. Almost every newspaper headline proves it. For the time being, arms and armies count heavily, but the story of David and Goliath is an age old refutation of the claim that "God

is on the side of the heaviest battalions." If renewal is our desire, we must look to Christ in whom all things become new. And we pray, not only that our own lives may be renewed by His power, but that His body the Church may likewise be renewed, made a more worthy vehicle of His love.

America must speed up production and mobilize every resource these days; but our national program must be matched with individual effort for spiritual renewal. We have many skills to gain in the use of God's spiritual resources. The preservation of such values as our age still possesses

requires something more powerful than armies and navies. Civilization cannot be saved unless men commit themselves to the new life God instituted in a Bethlehem stable. Christ came into the world to bring men divine power, to save us from self-centeredness which is sin, to enable us to live up to our inheritance as sons of God.

The Church would remind us all, through the prayers of this season, that Christmas is far more than a lovely story. It is the record of God's effort to grasp man's hand, to empower

him with super-human strength. When angels sang: "Glory to God in the highest, and on earth, peace among men of good-will," they sounded a note to which all men's lives must be pitched. Wise men and women will listen intently, and then follow the Light of the World. They will offer themselves to God, their souls and bodies in living sacrifice to Him and to their fellows. Then they will return into their own country and try to inspire others to do likewise. Only thus can Christ's kingdom be established on earth.

Christ, Men and Machines

by James Myers

*Industrial Secretary
Federal Council of Churches*

A PROMINENT manufacturer once declared that the task of modern management and engineering was "to take the burden off the worker's back and put it on the machine, and to take the burden off the worker's mind and put it in the front office."

What have you got left at the machine? The trend of mass-production is a matter for concern on the part of the church. You cannot sufficiently offset in an hour of religious services on Sunday morning the de-personalizing effects of mass-production in the daily lives of the workers. Yet we cannot abandon mass production. It has made available articles for consumption at prices and in quantities never before equalled in human history. When at last we learn the secret of consumption and distribution as well as we have learned the art of production, it will be possible to abolish poverty and supply enough for all.

Must all the creative intelligence then be centered in a few supermen in the front office while the mass of workers become mere human cogs in the industrial machine?

There are a number of things that can be done about it. First, in normal times, hours of labor can be greatly shortened, giving opportunity for more leisure, culture, education. This may be necessary, but it does not fully meet the needs of human personality. The major interest of a man is his job. If there is no chance to use his brains in his daily work, there is less chance of his wanting to use his brains in leisure hours, if indeed the effect of his major occupation does not rob him of his brains altogether. I once watched an operator standing before a speeded-up machine which required of him only the simplest though rapid physical motions all day long. "Don't you find that monotonous kind of work pretty hard on you?" I asked—to which he replied, "Well, it is pretty hard on my feet!"

Something more is needed than shorter hours. The first step is assuring to workers the dignity of citizenship in industry—the American self-respect of common people who have something to say about determining the conditions under which they live and work. This democratic status for the common man in industry has been brought about chiefly by the labor union movement. With all their faults, labor unions are the chief expression of democracy in industrial relations. Through collective bargaining, they have done much to lift the lot of the worker to a new level of dignity, safety and adequate living standards. But from the standpoint of those interested in the further development of human personality in the course of the industrial process, even collective bargaining is not enough.

LABOR unions and employers who meet only infrequently and solely for purposes of collective bargaining and the adjustment of grievances, remind one of distant relatives who meet only at family funerals to quarrel over the will of the deceased. What is needed in the industrial family is frequent meetings of union representatives and employers to discuss not only grievances but problems of efficient production, reduction of costs, improvement of quality, elimination of waste, invention and development of new methods and machinery for the on-going, fascinating, creative processes of production. By such union-management cooperation for production it is possible at the same time to improve the efficiency of industry and to restore to the workers a share in the creative, intellectually interesting, character-building phases of industrial management.

Some employers are frightened by a suggestion for joint production committees, calling it "socialism." Others have been eager to cooperate with unions in such plans. They have discovered that two beneficial results follow. The first is a decided improvement in morale when the workers feel that the company is laying its cards on the table, taking them into its confidence, asking their advice on the real problems of successful operation. Part of this improvement in morale comes from the elimination of most of the unfounded criticism of management and destructive gossip which runs through a factory as fast as it goes over a back fence. When workers feel that "somebody higher up" is inefficient, it has a demoralizing effect all down the line. When somebody higher up is inefficient, the facts need to be brought out. But in most cases workers' criticism of management's efficiency is due to lack of information on company plans. Explanation of the facts restores confidence in management and increases morale and production.

A second result is improvement in operation because of actual suggestions for efficiency, and changes in method which come from the workers. "Men will use their heads as well as their hands when you give them the facts," said Robert B. Wolf of the Weyerhaeuser Timber Company, who has pioneered for many years in this field, in cooperation with the Brotherhood of Pulp, Sulphite and Paper Mill Workers' union. The Amalgamated Clothing Workers (C.I.O.), and the International Ladies' Garment Workers (A.F. of L.) have long cooperated with management in technical analysis and improvement of manufacturing processes. The latter union now has a Management Engineering Department with a "portable laboratory" which can be shipped wherever needed. It includes full motion-study and time-study apparatus, stop watches, drafting board, various measurement instruments and a motion picture camera. This expert engineering service is rendered free to employers which have contracts with the unions. The United Steel Workers of America (C.I.O.) has some fifty contracts with steel mills calling specifically for systematic cooperation between union and management on efficiency and production. Such plans are capable of application in any industry. Their general adoption would go a long way toward rehumanizing production to the lasting benefit of industry as well as of the men and women who operate the machines.

Finally, if we are to have a civilization in which men and not machines are paramount, the men must own the machines. Not a few men, but the many. A widespread democratic ownership of industry will best guarantee its use primarily for

service of humanity rather than for exploitation. I will go farther and say that only the setting up under a world government of certain international economic controls to lower tariffs, stabilize currencies, assure free access to raw materials and markets, will in the end keep the economic machine from crushing humanity through recurring wars of which it has been a principal cause.

But more widespread democratic ownership of industry in each nation is a pre-requisite for international economic peace. This can come about in three ways or a combination of them: increase in the number of persons participating in effective ownership of private businesses, together with profit-sharing plans; public ownership of certain industries; and cooperative ownership.

Talking It Over

By

W. B. SPOFFORD

VICAR FRANCIS YARNALL of Washington, D.C., writes that he wishes this publication would stop inflicting upon readers my scowling visage. As "one who loves the sunny side of

seams" he asks that I have another picture taken. It is a reasonable request upon which I may act one of these days. Meanwhile here are a few reasons for the scowls:—



Mr. Churchill telling the world that "we mean to hold our own. I have not become the King's First Minister in order to preside over the

liquidation of the British Empire."

The most widely circulated paper in the United States, the New York Daily News, accusing Mr. Willkie of standing on a platform of anti-Britishism, free trade and communism, because he now stands for freedom and justice for all peoples.

The statement by the representative of the National Association of Manufacturers, meeting in convention this month, that he is "not fighting this war in order to give a quart of milk to every Hot-tentot" . . . a statement which is of great comfort to Adolph Hitler who is doing his best to make the peoples of Africa and the Far East believe just that.

The statement made by Harry Bridges, labor leader, at the convention of the CIO in Boston: "Just two weeks ago in the port of San Francisco, CIO waterfront and warehouse workers had to unload and help store a large cargo of Australian

wines, champagnes and brandies that had just come in from Australia. Right across the deck, at the same docks, our men . . . and we were short of them . . . were engaged in loading practically a full load on another ship of California wines, champagnes and brandies to go down to Australia. At the same time other ships, waiting to load and transport weapons and materials to the United States army, were being delayed because there was not sufficient manpower at that time to do the job."

Members of the National Association of Manufacturers, representing the largest industrial firms in the USA, meeting behind closed doors and cheering loudly when a speaker declared: "If we are to come out of this war with Marxist brand of National Socialism, then I say negotiate peace now and bring Adolph over here to run the show. He knows how. He's efficient. He can do a better job than any of us can and a damned sight better job than Roosevelt, who is nothing but a left wing bungling amateur."

I don't collect these bits just to produce scowls. They are indicative of something deep, and we better start digging for them if we are going to have the sort of world Vice-President Wallace was talking about when he used the expression, the Century of the Common Man. Don't forget that Mussolini said long ago, when Wallace was running a farm in Iowa, that this was the Fascist Century. There is no sense in kidding ourselves that he may not be right . . . he's pretty likely to be if the N.A.M. has its way.

Just the same there are things to smile about . . . maybe I'll run across something before the week's out and get that picture taken.

THE SANCTUARY

Conducted by John Wallace Suter

REJOICE IN THE LORD

O LORD, grant that each one who has to do with me today may be the happier for it.

Let it be given me each hour today what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly.

Help me to enter into the mind of every-one who talks with me, and keep me alive to the feelings of each one present.

Give me a quick eye for little kindnesses, that I may be ready in doing them and gracious in receiving them.

Give me a quick perception of the feelings and needs of others, and make me eager-hearted in helping them. *Amen.*

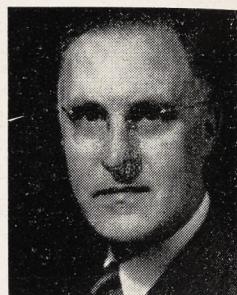
From THE OLD WORLD AND THE NEW
Collected by L. H. M. Soulsby

JUST FOR LAY READERS

Conducted by F. C. GRANT

AS STUDENTS and readers of the Bible, we certainly ought to do more than read sermons! Hence I intend from time to time to recommend good books that come my way, books that I think lay readers ought to read and study.

One of the best books on the archeology of Palestine is a recent one by Prof. Millar Burrows of Yale University. Professor Burrows is also president of the American Schools of Oriental Research. His book is entitled, *What Mean These Stones?*, published by the American Schools of Oriental Research, \$2.50.



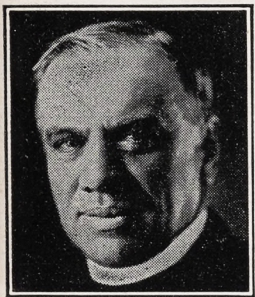
Now most books on the archeology of Palestine tell us a lot about the pottery of the Bronze Age and are totally unreadable by the ordinary person . . . though their importance for the expert is unquestioned. Here on the contrary is a perfectly readable book which anyone who is the least bit interested in the Bible will find completely fascinating. It will help to give him a clear and vivid idea of the background not only of the Old Testament but also of the New. It is not a textbook—but it is well illustrated, well-organized, and well-written. And that means that without sacrificing its appeal to the general reader it will make the very best kind of a textbook.

Another important book, very different in kind, is *The Living Thoughts of St. Paul*, presented by Jacques Maritain, and published by Longmans Green, \$1.25. He takes the great passages of St. Paul's epistles and arranges them by subject, then supplies just enough introduction and comment to give the passages their proper setting. He also writes a good introduction, and makes it clear that St. Paul was more of a mystic than a theologian. Many Protestant scholars, probably the majority, will not agree to his inclusion of the Epistle to Hebrews and the Pastoral Epistles among the Pauline letters; but the passages from these can easily be checked out. The text is from the new Westminster Version, made by a group of Roman Catholic scholars. It is always interesting to read the Bible in a new version. Like other recent Roman Catholic versions and also some of the Protestant versions, it shows to a marked degree the continuing influence of the old Authorized or King James Version. In the English-speaking world you just cannot get away from it!

Faith and Character

By
BISHOP JOHNSON

WE LIVE in an age when wistful thinking is a substitute for definite convictions. Consequently it is a time when dictators can exert domination over colorless mortals. It was a profound truth which our Lord declared when He said, "Because I tell you the truth therefore ye will not believe me." This is so because there is no field for egotism in accepting the truth whether it be in science or in religion.



Also it is quite the fashion to accuse one who asserts definite convictions of being intolerant because truth admits of no compromise. So much that is called tolerance is merely indifference and the assertion of truth is held to be uncharitable, whereas convictions and charity are not mutually exclusive for convictions form the skeleton and charity is the flesh and blood which cover the bones. A skeleton is ugly without the covering but without a backbone man would be a jelly fish, for he could not stand upright. It is curious how easily men are irritated by the assertion of a definite religious belief, but without such a creed our religion is spineless.

As a Christian I accept the Apostles' Creed as a statement of the faith. First of all because I assert my belief in the fatherhood of God I am obnoxious to the unbeliever who resents my profession of faith. It has been well said that the difference between the theist and the atheist is found in an apostrophe. The atheist says of men "all are gods" whereas the Christian says "all are God's."

Again I believe in Jesus Christ as my Lord and Master, but it is bad form for me to refer to Him in ordinary conversation. He would not be a welcome guest in any educational, political, industrial or labor group. Although He is the finest character in history the mention of Him is taboo. I may quote Hitler or Judas but not Jesus Christ.

Also I believe in the Holy Ghost as the Lord and Giver of life. In spite of the fact that Christ told the apostles that it was expedient for them that He should bestow the Holy Ghost upon them and that He should guide them into all truth and endue them with power from on high, and in spite of the fact that the apostles believed that they had received this gift and transmitted it by the laying on

of hands, many Christians attach no importance to the work of the Holy Spirit as the giver of life.

I also believe in the Holy Catholic Church as the instrument through which grace is bestowed. The mission of the historic Church has been to formulate the creed; to determine the canon of Holy Scripture; to preserve the Sacraments and to perpetuate an authorized ministry as witness to the faith. It has also been the channel of divine grace through the laying on of hands. Schism has been futile and has failed to rectify the evils which it assumed to correct, and has resulted in a house divided against itself. Yet many Christians look upon the Church as a glorified service club with no vital relation to Christ's mission. It is a far cry from St. Paul's conception of the Church as the pillar and ground of the truth.

We come now to the objectives of Christ's Gospel. Let us remember that it is His Gospel and not one of man's creation. These objectives are to be found in the last few weeks of His life. They include the promise of the Holy Ghost; the foundation of His Church in His statement to St. Peter; the institution of the Lord's Supper; His death upon the Cross; His resurrection from the dead and His promise to the apostles of eternal life.

These objectives are set forth in the Creed. I believe in the forgiveness of sin, the resurrection of the body and life everlasting. Here again many Christians reject the testimony of the Creed and the Gospels and confine the work of the Gospel merely to secular purposes.

When all is said and done I am reminded of our Lord's warning that "because I tell you the truth, therefore ye will not believe me."

—HERE'S AN IDEA—

THE Presbyterian Church throughout the country is collecting articles to send this Christmas to Japanese American boys and girls who formerly were members of their Sunday Schools. Among the many articles that the committee says are most appreciated are balls of all kinds, ball gloves, nets, paddles, rackets, masks, bats—that is anything that is used with any kind of a ball. Then games like jacks, horseshoes, bean bags. Next, story books for the children; religious books for the pastors. Musical instruments of all sorts—they'll even take a piano if you have a good one. And of course toys of all sorts. If there are Episcopalians who care to join in aiding young folks who were formerly in our Church schools, send your things to the Refugee Committee, 281 Fourth Avenue, New York, marked, "For a Japanese American boy or girl." Thus help to build goodwill.

It is not popular to hear these definite convictions but if the Christian religion is to stand up against the persecution of blatant atheists it must have a definite faith which admits of no compromise covered with a wide charity which loves those from whom it differs radically.

It is the function of the Church to hold fast the form of sound words and not to accommodate the faith to popular demand.

One doesn't have to be disagreeable because one disagrees. The world needs the whole gospel which has been handed down from the apostles.

What we believe determines what we are and a definite faith is essential to a definite character.

The Hymnal Presents . . .

A MISSIONARY HYMN

DR. HENRY HALLAM TWEEDY wrote the hymn, "Eternal God, Whose Power Upholds," in 1929 in response to a challenge of the Hymn Society for a new missionary hymn, and it was chosen by the judges for the Hymn Society awards. In addition to its missionary character, it is distinguished by its recognition of beauty as one of the ultimate values to be associated for that reason with truth and goodness.

Dr. Tweedy at one time taught physics and chemistry at the Hili School. He has ministered to parishes of the Congregational church, and from 1909 to 1937 he was professor of practical theology in the Yale Divinity School. He preaches almost every Sunday of the college year in some school or college.



*Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown,
Oh! send us forth, Thy prophets true,
To make all lands Thine own!*

*O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore,
Dispel the gloom of error's night,
Of ignorance and fear,*

*Until true wisdom from above
Shall make life's pathway clear!*

*O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart,
Teach us to ban all ugliness
That binds our eyes to Thee,
Till all shall know the loveliness
Of lives made fair and free.*

*O God of righteousness and grace,
Seen in the Christ, Thy Son,
Whose life and death reveal Thy face,
By whom Thy will was done,
Inspire Thy heralds of good news
To live Thy life divine,
Till Christ is formed in all mankind
And every land is Thine!*

Used by permission of the Hymn Society and of the author.

—HOWARD CHANDLER ROBBINS

Book Titles and the Bible

By

ADELAIDE CASE

MORE book titles are here presented that refer to people, phrases or incidents found in the Bible. Underline the correct reference. The answers will be found on page eighteen.

I. *Absolom, Absolom* by William Faulkner. 1, The cry of the Israelites as they marched around Jerico. 2, Jesus' words as He raised the daughter of Jairus. 3, The lament of David for his son. 4, Moses calling to his brother.

II. *Unto Caesar* by Baroness Orey. 1, Paul's imprisonment in Rome. 2, Jesus and a Roman coin. 3, The Roman soldiers at the crucifixion of Jesus. 4, The story of Jesus' birth.

III. *The Lion and the Lamb* by E. Phillips Oppenheim. 1, Isaiah's prophecy. 2, One of Jesus' parables. 3, The Good Shepherd psalm. 4, A riddle associated with Samson.

IV. *Whosoever Shall Offend* by F. Marion Crawford. 1, One of the penitential psalms. 2, Moses and the Ten Commandments. 3, Cain and Abel. 4, Jesus' words, and connected with mill stones.

V. *The Green Bay Tree* by Louis Bromfield. 1, The forbidden tree in the Garden of Eden. 2, The tree of life mentioned in Revelation. 3, A Psalmist looks at the wicked. 4, Nebuchadnezzar's dream which Daniel interpreted.

News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

Money and Law

Paterson, N. J.:—St. Mary's, Haledon, suburb of this city, received a substantial bequest by the will of Frederick W. Budd, about one year ago. Rector Gordon T. Jones appeared in the surrogate's court a month later for the probating of the will. Eight months later the attorney for the executors informed the rector and vestry that payment of the bequest was ready, but "before arranging to pay this legacy we should like to be sure of the correct corporate title of the legatee and receive from you a certified copy of its certificate of incorporation." Many frantic meetings of the vestry were held, with legal counsel present. The entire history of the parish had to be searched and established from a legal angle. A similar search had to be made from the ecclesiastical side. These searches revealed that there are three different names by which the church may legally be called today. It became necessary for Mr. Jones, who began his rectorship in 1930, to prove that he actually is the rector of the parish. It was necessary to prove that the parish actually is a Protestant Episcopal Church. It had to be proved that the six northern counties of the state of New Jersey is now the diocese of Newark, and as such is the legal and ecclesiastical successor to the diocese of New Jersey.

Having, after about a year, established these facts, the parish received the bequest of \$75,000. Mr. Budd had asked that \$65,000 of it be used to build a new church. The matter was taken up with the federal government. The answer: nothing doing. So the vestry bought \$65,000 of government bonds—they'll build later. The remaining \$10,000 was given for endowment and has been invested. Moral: what about the legal status of your parish?

Conditions of Peace

Saratoga Springs, N. Y.:—Just economic conditions alone will not give the world a lasting peace, declared Bishop Oldham of Albany, speaking here at the sixth meeting of the Sunday evening forums, sponsored by a committee of laymen

representing all of the Protestant Churches. Social and moral factors must be included. He urged free markets for all nations, and a world organization in which each nation would give up part of its sovereignty. The meeting, attended by 400, was held at Bethesda Episcopal Church.

School Head Retires

Philadelphia, Pa.:—Miss Margaret P. Tappen, for 25 years the head of the Burd School, is to retire on December 31. The school is conducted by St. Stephen's Church and is for very young children who are admitted without cost if no funds are available for tuition. The vestry of the parish paid a tribute to Miss Tappen's fine administration in a resolution that was passed unanimously at their meeting on December 4.

Survey on Child Care

New York, N. Y.:—National Council's division of social relations has just issued a study of child-caring agencies that is based upon the study of 65 institutions. Problems created by the war are dealt with, such as the breaking up of homes; difficulty of financing the institutions; the need of religious education; day time care for children of defense workers.

A Christmas Gift

Lakewood, Ohio:—The Rev. George Jones is now at St. Stephen's, Fort Yukon, Alaska. He will soon receive a phonograph disc from his former parish, The Advent, Lakewood. On one side are recorded several carols by the choir; on the other greetings from the Rev. Arthur Pritchett, at present in charge, and members of the choir. "Hello, George—I mean, Mr. Jones. Remember me, I'm Sadie. And I was so thrilled—they let me sing a solo last Sunday, and was I scared. Is it cold up there in Alaska? Have a Merry Christmas. Bye-Now."

Closing Shows

New York, N. Y.:—Encouraged by the prosecution and closing of a show in this city, the Lord's Day Alliance, in annual meeting December 6th, stated that they were now investigating three others which they think are

immoral. Secretary Harry L. Bowlby of the reform organization stated that the interest and support of Archbishop Spellman, Bishop Manning and the Rev. Norman Peale has been secured "to bring to account the so-called variety revue theaters who were giving performances of rank burlesque pattern." Besides concern for public morals along Broadway, the organization sent a resolution to the President asking that the army and navy do no more work than absolutely necessary on Sunday.

Praise For Stalin

Cambridge, Mass.:—The Rev. Gardiner M. Day, rector of Christ Church, urges his people to read the recent speech delivered by Mr. Will-



kie in Toronto, and to study it. He calls attention to the fact that Mr. Willkie presented the Russian war aims, as given by Joseph Stalin, not once but twice in his rather

short address. And Mr. Day indicates, as does Willkie by his quotations, that he considers the Stalin statement extremely important. Stalin said: "Abolition of racial exclusiveness, equality of nations and integrity of their territories, liberation of enslaved nations and restoration of their sovereign rights, the right of every nation to arrange its affairs as it wishes, economic aid to nations that have suffered and assistance to them in attaining their material welfare, restoration of democratic liberties, the destruction of the Hitlerite regime."

Combine Chinese Churches

New York, N. Y.:—Word comes from a member of the China Inland Mission in Shanghai that the same policy of consolidation of all the churches is being followed in the occupied areas of South China that has been in operation for some time in Japan and North China. Bishop Abe, who has been appointed to superintend the Christian Churches in China, has arrived in Shanghai from Japan and has laid his plans before a number of Christian leaders. A synod will be formed to which all religious bodies must belong. It will be undenominational, but any groups having a large enough number of congregations will be allowed

to form their own synods. All organizations not conforming to this arrangement will be disbanded. All foreign money or foreign influence on the policy of the churches must be entirely eliminated, and all public mission property will be confiscated. It is necessary to get such property transferred to church ownership as soon as possible. The whole trend shows clearly that the intention is to eliminate all foreign missionary effort, but the policy of unification shows signs of being slower and more difficult than in North China.

Grace Church Consecrated

Oak Park, Ill.:—Free of its long standing debts and with a tidy surplus in promised pledges, Grace Church in Oak Park, Ill., was consecrated Dec. 13 by Bishop Conkling of Chicago. Members of the parish made their corporate communions at the early services in thanksgiving for the release of the debt and in intercession for the future life of service of the parish. The eucharist was celebrated at the 11 o'clock service by the rector, the Rev. Harold Holt. The procession with Bishop Conkling at its head, formed outside the church and to the tune of the bells from the tower, marched in and up the aisle for the ceremonies. The debts have been cleared partly as a result of the hard work of the finance commission, elected in 1939. Its six members have controlled all income and disbursements of the parish since that time and secured

sufficient pledges to pay all bills and lay aside the beginnings of a rebuilding fund.

Now We Have SWAMS

Orange, N. J.:—WAACS, WAVES and many another tricky title have come out of this war and seem destined to endure, but none has a



brighter future before it, we venture to say, than the "SWAMS," now active at Grace Church, Orange, N. J. SWAMS are the Sweethearts, Wives and Mothers

of men in the service, and together with the mothers' service circle, they have been keeping the men of Grace Parish well remembered on birthdays and other occasions. They have packed and shipped 137 Christmas packages alone and each month other items are sent just to remind the men that the folks back home in the parish church are thinking of them. A corporate communion is held each month for families of men in service too, and each man is remembered by name. The Rev. Lane Barton, WITNESS editor, is the rector of the parish.

Churches See Union

Wilmington, Del.:—Organic union of the Episcopal and Presbyterian Churches is desirable, feasible, and would produce a united church made richer by the fusion, was the conclusion arrived at by a group of ministers of both Churches, meeting here on December 3rd. The address was by the Rev. Howard Chandler Robbins, the vice-chairman of the Episcopal commission on approaches to church union, with the audience including nearly all of the Presbyterian pastors of the city, who were the guests of the Episcopal laymen's organization of the diocese of Delaware. The address was followed by discussion.

Release More Students

New York, N. Y.:—Two more American students of Japanese ancestry, both of them members of the Episcopal Church, have been placed in colleges to continue their schooling through the efforts of the division for college work of the National Council. Released by the government from the relocation center at Jerome, Arkansas, Miss Marian Koyama of

Lend-Lease

★ We are sorry about that small communion set. No sooner did we state that nobody seemed to want it than several asked for it. We asked the donor to send it to the first person to ask . . . a man serving a mission field in Louisiana. . . . A small mission in Michigan, run by a layreader, has a rather elaborate opening for the church school, with cross, Church flag and national flag. But the cross is a very old one, and they would like another processional cross if anyone has one to give. If you have one send it to Mrs. W. H. Keedle, Whitmore Lake, Michigan. She has been teaching in the Sunday school for a long time and writes that she and her husband have been members of the mission for nearly fifty years. And she likes the opening ceremony, partly because the children make their offering then "and it keeps the small children from dropping more than a small portion of their coins down the furnace." Write Lend-Lease what you need and what you can give.

MALVERN AND AFTER

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Los Angeles is now living with Dr. Adelaide Case of the Episcopal Theological School, Cambridge, and is attending Radcliffe. Jim Harold Kinoshita, now at the relocation center at Topaz, Utah, and a brilliant student at San Francisco Junior College, will shortly enter Bard College for pre-medical work. The division also reports that Ichiro Hasegawa, Episcopal Church member from Seattle has been assigned to Kenyon College. Before his evacuation he was a student at the University of Washington, doing his main work in chemistry. He will finish his college work at Kenyon but his credits will be transferred back to the University of Washington from which he will receive his degree.

Church Tackles Job

Bridgeport, Conn.:—Acting on the reports of diocesan and national Church authorities which cite the need for work in defense areas, Episcopal churches here have appointed a committee in inter-parochial relations to assist war workers and their families. The chairman of the committee is the Rev. Lester M. Worthey of Christ Church. The city has been divided into districts and a parish or mission assigned to each.

Serviceman Pledges

Seattle, Wash.:—The senior warden of the Epiphany received a letter from a young man of the parish who is now a "seaman, second class" in the U. S. navy. In response to an Every Member Canvass letter, he wrote: "I only recently joined the church, but in the short time I have attended, something has been added to my life which I never secured in any other place. I therefore am only too glad to help and contribute as much as I am able at the present time. Please write and tell me more about the canvass." The sequel is that he did not wait for further communication from the senior warden, but on his first furlough he came into the parish office and signed a pledge card for twenty dollars.

Beds for Soldiers

Detroit, Mich.:—Girls' Friendly Society branches all over the country are knitting, dancing, studying and even drilling as their parts in the war program, but none has a more unusual activity than the club at St. John's Church in Detroit. The parish house has been turned over as a hostel for service men over week-ends and G.F.S. members have

assumed responsibility for making up 70 beds, caring for linen and getting ready for guests after their Thursday meeting. They also are co-operating with other civic agencies in helping to find housing and recreation for the 1400 women of the ordnance department who descended on the city from Washington recently.

Hear Speech Recorded

Philadelphia, Pa.:—People of Calvary Church, Germantown, Pa., heard the Presiding Bishop's recent broadcast for the Every Member Canvass at their service half an hour after it was broadcast. Recordings were made at station WCAU and rushed to the church where it was played to open the parish canvass. Two weeks later the budget had been raised, and the bell rang at the end of the service while all the congregation sang the doxology.

Appoint Lay Worker

Wilmington, N. C.:—The Church here has found itself increasingly unable to contact new arrivals coming in by the hundreds to work in new industries. Mrs. W. O. S. South-erland, a lay worker, has been appointed to assist the various parishes of the city.

Chinese Turn Missionary

Richmond, Va.:—Missionary activity in China is by no means a one sided affair. The Church of Our Saviour, consecrated Nov. 29th by Presiding Bishop Tucker near Beau-

erdam, Virginia, was rebuilt partly from a large gift from a Shanghai congregation. The friendly relations between the two parishes go back a long way to 1851 when the Rev. Robert Nelson began his work as a missionary in China. Home on furlough during the war between the States, he was unable to return immediate-

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ly. Seeing the need of a church in a nearby neighborhood he began to have services in a small log building. In Shanghai Doctor Nelson's "foreign congregation" heard of his work at "home." They sent a contribution to begin the building fund. After the church was completed it was named the Church of Our Saviour after Doctor Nelson's church in China. Some 60 years later the building burned and in 1928 was rebuilt. And sure enough, again from Shanghai, a large gift was received to help in the restoration.

Sports News

Fremont, Ia.:—Lou Gehrig played in 2,130 consecutive games for the New York Yankees. John Wesley Zerbe entered a pulpit to preach for the 2,130th time on a recent Sunday. It covers a period of forty years, as he has preached every single Sunday since September 19, 1902. He is at present the pastor of the Methodist Church in Fremont, Iowa.

In Concentration Camp

Providence, R. I.:—Bishop Perry, in charge of American churches in Europe, reports that he is relieved to learn that Mr. Laurence Whipp is well, though in a concentration camp near Paris. Mr. Whipp was lay reader at the pro-cathedral in Paris and held services there after the rector, Mr. Beekman, left for the United States.

Monthly Intercession

Chicago, Ill.:—Observance of November 11, Armistice Day, as a day of prayer and intercession for peace was coupled by Bishop Wallace Conkling of Chicago with a suggestion that regular monthly days of intercession be established to "pray for a deepening of the will for peace in all peoples and that statesmen and leaders be given guidance to decisions of honor and justice." The Bishop also asked individuals in their private devotions to petition for new strength in their own will for peace and to unite with others in a plea that bitterness and hatreds may be removed.

The Yule Log

Hoosick, N. Y.:—Boar's Head and Yule Log will be the center of the Christmas activities at Hoosac School for the 51st successive year on Saturday evening, Dec. 19. Rodney Hunter, youngest boy in the school and formerly of Kuala Lumpur, Malaya, will light the yule log candle and the pageant of the Nativity will be followed by supper and then carol-

ling and folk dancing and the traditional play of St. George and the Dragon.

The World Council

New Zealand:—The Anglican Church of New Zealand has accepted membership in the World Council of Churches, now in process of formation.

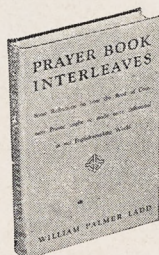
Community Service Full

Albany, N. Y.:—An overflow congregation made record attendance at

the annual community service in the Cathedral of All Saints. The service was participated in by people and ministers of various churches with the sermon being preached by Bishop Oldham. Well-known hymns were sung with vigor and the whole service was devotional in nature.

A Lot of Money

New York, N. Y.:—National Council's treasurer, Lewis B. Franklin, announced on December 7th that \$393,482 must be collected from



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at this time, when payments at the
close of the year were 100.7% of ex-
pectations.

New Mission Area

Los Angeles, Calif.:—Bishop Rob-
ert Gooden conducted the first reli-
gious services in the new industrial
defense area in Westput Heights,
Los Angeles on Thanksgiving Day.
They were held in the Warden's Post
and Miss Margaret Brown, who is
working among the defense plant
employees, is planning a regular reli-
gious ministry to the people of this
new and congested area.

Record Confirmations

Garden City, L. I., N. Y.:—Parish
statistics at the Cathedral of the In-
carnation here show a record number
of confirmations since Dean George
Robertshaw began his ministry two
years ago. In that time 270 persons
have been presented to the bishop
for confirmation and 219 persons
have been baptized. Today there are
5,000 members in this congregation
and the total attendance at all the
services of the Cathedral in the past
two years has been 136,000. "These
are some of the 'vital' statistics,"
says Dean Robertshaw, "but they do
not represent that invisible life of
the spirit. From my standpoint and
observation I honestly believe that
there is a spirit in our common life
of worship and fellowship which is
unique. For much of this spirit . . .
this congregation . . . is responsible.
For the spirit which they have
brought into the life and work of the
Cathedral. I thank God."

Another Verse

White Bear Lake, Minn.:—Many
verses have been written for the fa-
miliar hymn, *Eternal Father, Strong
to Save*. Mrs. Lillian Lowe, organist
and choir leader at St. John's, wrote
the following verse which is now
sung at the end of each service:
*Eternal Father, hear our prayer,
Protect our soldiers everywhere;
While in the air, on land and sea,
Watch over there wh'er they be.
We pray for freedom, wars to cease,
And grant us, Lord, a righteous
peace.*

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BACKFIRE

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

MR. ARTHUR F. LEWIS
Layman of Syracuse, N. Y.

Christianity and Social Order by William Temple, Archbishop of Canterbury, is listed as indispensable in THE WITNESS (Nov. 26). I wish to know where I may buy a copy.

ANSWER: Penguin Books are distributed widely through chain drug stores as well as book stores.

* * * *

THE REV. W. PAYNE STANLEY
Youngstown, Ohio

The editorial relative to the new alignment between Negroes and whites is most timely. Mr. Francis needs to be commended most highly for affirming the vital necessity of being Christian and democratic first in the Church before we may hope to plant the social pattern in others. Our Church needs this lesson.

* * * *

MR. CHARLES I. STEWART
Layman of New York

In Oklahoma, decision is pending on four criminal syndicalism convictions that represent an outrageous violation of the right to freedom of conscience and opinion.

Three young men and the wife of the state secretary of the Communist party have been given sentences of ten years in the penitentiary and fines of \$5,000 each, in the words of "The Christian Leader," "not for doing anything unlawful, but for reading books, thinking thoughts, and expressing them." Eight others still face trial with the same books as the only evidence against them.

These cases are now before the highest state court. The defendants have been ordered to return to Oklahoma to await the decision.

Those of your readers who feel that it is a sad thing that people should go to jail for reading books at this time and in this country, should write Attorney General, Mac Q. Williamson, Oklahoma City, urging him to plead error before the Oklahoma Criminal Court of Appeals, thus dropping the State's attempt to sustain the convictions.

* * * *

MR. WINSLOW AMES
Layman of Philadelphia

The Backfire from your Negro number has been as useful and revealing and encouraging and, also, as shaming as the original publication. I want to beg Mrs. Colony, whose note you published December 3, to consider this proposition: is it necessary for her and all of us to "accept Negroes socially" if we are to make an honest claim to treat them fairly and justly. So why is it embarrassing? How many of us could qualify for a league of equality without reservations, I wonder?

There are of course Negroes of the type that their people call "white folks' niggers," and they are as much an impediment to quality as we white people are with our hard hearts. "To accept socially" is a pretty tough phrase and a pretty patronizing one. Anyone is embarrassed when he meets that state of mind, or when he is

asked to sit at table with someone whom he expects to snub him.

We need someone to do for the lip-service of equality what John Henry Newman and Co. did for the lip-service of the Church of England; someone to wake up everyone to the plain fact that what we say with our lips can be true, and must be true (that is, must be believed in our hearts and practiced in our lives) if we are going to get anywhere.

Not long ago a great man, Mordecai Johnson, president of Howard University, showed how scandalously far ahead of Nazi racial theory is American and British and Dutch and Belgian racial practice. He said to his predominately Negro audience: "If the white man asks you, 'Do you think you are getting good treatment now?' tell him, No. If the white man asks you, 'Do you believe you will get better treatment soon?' tell him No." And all that the white people in his audience could say was, "God forgive us."

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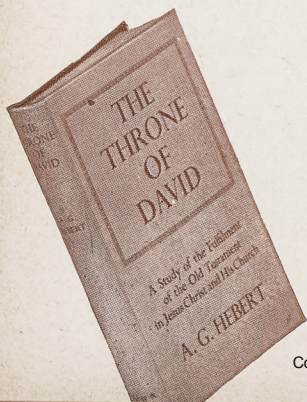
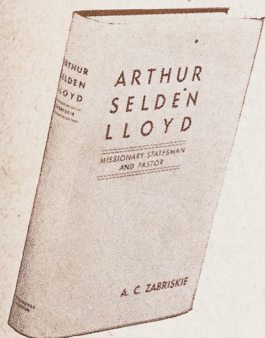
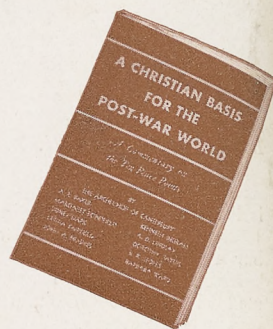
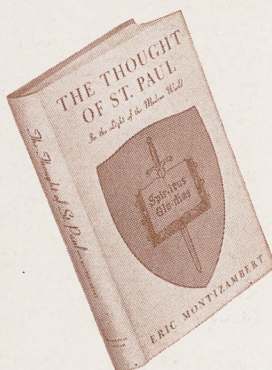
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