

# *The* WITNESS

10¢  
A COPY



JANUARY 27, 1944

HENRY HILL PIERCE  
HOUSE FOR GIRLS AT  
ST. GEORGE'S, N. Y.

AN ARTICLE BY BISHOP LUDLOW

## SERVICES

### In Leading Churches

**THE CATHEDRAL OF ST. JOHN**  
THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

**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 4:30 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.  
Spiritual Healing 4 P. M.

**ST. BARTHOLOMEW'S CHURCH**  
NEW YORK  
Park Avenue and 51st Street  
*Rev. Geo. Paull T. Sargent, D.D., Rector*  
8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon  
4 P.M. Evensong. Special Music.  
Weekdays: 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'S 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 noon.

**THE CHURCH OF THE EPIPHANY**  
1317 G Street, N. W.  
Washington, D. C.  
*Charles W. Sheerin, Rector*  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
*Rev. Roelif H. Brooks, S. T. D. rector*  
Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.  
Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs. 11 Holy Communion.

**THE CHURCH OF THE ASCENSION**  
Fifth Avenue and Tenth Street, New York  
*The Rev. Donald B. Aldrich, D.D., Rector*  
(On leave: Chaplains Corps, U. S. Navy)  
*The Rev. Vincent L. Bennett*  
Associate Rector in Charge  
Sundays: 8 and 11 A.M.  
Daily: 8 Communion; 5:30 Vespers.  
Tuesday through Friday.  
This church is open day and night.

**ST. PAUL'S CATHEDRAL**  
Buffalo, New York  
Shelton Square  
*The Very Rev. Edward R. Welles, M.A., 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; G. V. O. Barry, L. W. Barton, Catherine Fort, C. K. Gilbert, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. W. Suter, J. H. Titus, W. M. Weber.

CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. S. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, J. F. Fletcher, John Gass, C. H. Gesner, C. L. Glenn, J. M. Groton, G. I. Hiller, I. P. Johnson, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, P. E. Osgood, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, H. A. Prichard, Otis Rice, Cyril Richardson, Paul Roberts, Louisa Russell, V. D. Scudder, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, S. E. Sweet, Alexander Zabriskie.

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., on behalf of the Church Publishing Association, Inc. Samuel Thorne, president; Mrs. Henry Hill Pierce, treasurer; Charles A. Houston, secretary.

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

JANUARY 27, 1944  
VOL. XXVII. NO. 29

## CLERGY NOTES

BATCHELOR, LESLIE D., is rector of the Church of the Redeemer, Providence. He formerly was stationed in Canada.

CHARLES, J. EDWIN, formerly rector of St. Paul's, Winslow, Arizona, will become assistant at St. Andrew's, Fort Worth, on Feb. 1.

EVENSON, L. FRANKLIN, was ordained deacon by Bishop Dagwell at All Saints' Chapel, Church Divinity School of the Pacific, on Jan. 4.

JONES, GORDON M. JR., vicar of St. Andrew's, Philadelphia, was ordained priest in Christ Church on Jan. 22.

KRUSSEN, HENRY P., has taken charge of St. George's Church, Central Falls, R. I.

NUGENT, LEIGHTON H., has left St. John's Church, St. Louis, to succeed Bishop Sumner Walters of San Joaquin as rector of Trinity Church, San Francisco.

PATTILLO, MANNING M., has resigned his charges in the district of San Joaquin to accept work in New Mexico.

PATTON, J. LINSAY, has resigned as rector of St. Mark's Church, Berkeley, Cal., to become rector of Grace Church, Colorado Springs, succeeding Bishop Harry S. Kennedy of Hawaii.

PEASE, RICHARD N., formerly vicar of All Saints' Church, Whalom, Mass., will become curate of St. Gabriel's Church, Hollis, L. I. on Feb. 1.

PENDERGAST, ALLEN, was ordained priest by Bishop Block on Dec. 19, at Grace Cathedral, San Francisco.

PRICE, JAMES, has been appointed to take charge of the Virginia City Field in Montana. He will live in Sheridan, Mont.

REILLY, JOHN E., formerly priest-in-charge of St. Mark's in the Bowery, New York City, has taken charge of St. Mary's Church, Haddon Heights, N. J.

TOWNSEND, MERTON, was advanced to the priesthood by Bishop Brown on Jan. 6. He will be rector of churches in Amelia and Powhatan counties, Virginia.

WEEKS, WILLIAM P., formerly curate at St. Andrew's, Fort Worth, has entered the navy chaplaincy and is located at the naval hospital at San Diego, Cal.

YOUNG, NORMAN E., was ordained to the diaconate in St. James' Church, Lindsay, Cal., on Dec. 21. He will be vicar of St. James', Lindsay and St. John's, Tulare, Cal.

## 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., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

**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. Saints' Days.  
The Church is open daily for prayer.

**EMMANUEL CHURCH**  
811 Cathedral Street, Baltimore  
*The Rev. Ernest Victor Kennan, Rector*  
**SUNDAYS**  
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.  
Wednesdays 10:00 A.M. Holy Communion.  
Thursdays 12 Noon Holy Communion.  
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

**EMMANUEL CHURCH**  
15 Newberry 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 People's Meetings.  
Thursdays and Saints' Days—Holy Communion 10 A.M.

**GRACE CHURCH**  
105 Main Street, Orange, New Jersey  
*Lane W. Barton, Rector*  
**SUNDAYS**  
11 A.M.—Church School.  
8 A.M.—Holy Communion.  
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.

Editorial Office: 135 Liberty St., New York 6, N. Y.

Circulation Office: 6140 Cottage Grove Ave., Chicago 37, Illinois

## Church Takes Practical Steps To Combat Race Friction

*A Committee Is Functioning in Sections  
Where Anti-Semitism Is Most Pronounced*

By W. B. Spofford Jr.

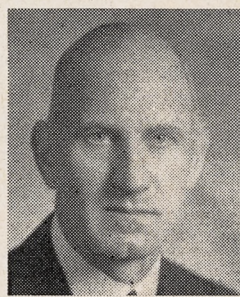
*Boston:*—Anti-Semitism can only be prevented by common-sense and constant watchfulness on the part of responsible citizens. That, at least, seems to be the answer of a group of citizens of Mattapan, Dorchester and Hyde Park, sections of Boston that were marked by vicious anti-Semitic attacks a few months ago. This is the story of how that group, functioning on a communal, inter-faith basis, has set out to destroy any latent anti-Semitic feeling that may still be festering in those communities and to insure that no further disturbances of a similar nature shall take place.

In 1940, a few of the religious leaders of the three communities . . . Jewish, Catholic and Protestant . . . organized the Good Neighbor Association for the purpose of "promoting and fostering mutual understanding, friendship and cooperation among the inhabitants of the communities regardless of race, color or creed." For the past three years, the association has been holding regular meetings at which common problems have been discussed and at which the members of the three faiths had the opportunity to meet on a friendly, social level. And, over that span of three years, the program was successful.

But then, last fall, the flagrant attacks occurred. Immediately the association began to tackle the problem by more direct means. Realizing the seriousness of the situation, the association formed its own committee on propaganda analysis which could recognize and spike any vicious rumors on the race-issue before they could incite any more overt attacks. With the Rev. David R. Hunter, rector of the Church of the Holy

Spirit, Mattapan, as chairman, the committee has set out to "assemble a group of fifty residents, people of sound judgment and well-distributed geographically throughout the area, for the purpose of recognizing, understanding, and treating anti-racial or anti-religious propaganda."

Stating that the building of good relationships in a neighborhood de-



*Active in promoting better race relations in their communities and dioceses are the Rev. Theodore Ferris of Trinity, Boston, the Rev. Joseph H. Titus of Jamaica, Long Island and the Rev. Elmore McKee of St. George's, New York.*

pends upon knowing obstacles that exist, the prospectus of the new committee says: "The program of the Good Neighbor Association will be determined in part by the reports of the members of this committee. For example, it may become possible to take preventive educational action in our churches, synagogues, libraries, schools and newspapers by aiming directly at the types of misunderstanding and friction that are reported. Among other possible courses of action are literature distribution, inter-cultural meetings, rumor clinics, and like activities. In more extreme cases we shall be prepared to make reports to the police or to the FBI when we know of serious sources of conflict and subversive propaganda. Reports from the committee may be-

come important in the prosecution of cases of violence or slander. The results of the work will be made available to persons and groups especially trained to study them and develop suitable remedies."

Defining propaganda, for the purposes of the committee, as anything that is against the Negroes, Jews, Catholics or Protestants, or any other American cultural or religious group, the committee has divided propaganda into three general categories: writings (pamphlets, handbills, cartoons, textbook quotations, etc.), rumors and acts (including personal insults, damage to property, discrimination, etc.). Workers for the committee are expected to get full facts on all such propaganda techniques that come to their at-

tention and report back to the committee, which will then send trouble-shooters into the particular area affected and apply some direct, preventive education. Minor cases will be more-or-less handled by the workers themselves but, nevertheless, each of the fifty workers is expected to hand a monthly report in to the committee.

Under the direction of Mr. Hunter, the committee held a mass meeting in the Mattapan library on January 18th at which Prof. Gordon Allport, psychologist at Harvard; Mr. Ralph Herwitz, representative of the Anti-Defamation League of the B'nai B'rith; and Prof. Jacob Levy of the Portia Law School were the principal speakers. At the meeting, the nature of propaganda was

discussed and the various techniques employed by 'racist-fanatics' in Germany and the United States were explained. According to Mr. Hunter, Dr. Allport, who is editor of the *Rumour Clinic* in the Boston *Herald* and who has been vitally interested in combatting fascistic 'racism' for years, will be official consultant for the committee during its work.

Realizing that the virus of racial prejudice infects all age levels, the committee is also trying to foster racial understanding among the younger members of the community. As a part of this program, the senior department of the Sunday school of the Church of the Holy Spirit, under the direction of Mr. Max Pearse, student at Episcopal Theological School, attended classes at the Hecht School of Religion (Jewish) on Sunday, January 16th. At the joint sessions, talks on the fundamentals of both Christianity and Judaism were delivered . . . with Christians giving the talks on Judaism and Jews discussing the Christian faith. Plans are now under way to hold some more joint sessions and, if possible, to expand the practice so that it takes in other churches in the area.

The committee, according to Mr. Hunter, realizes that such efforts are only a drop in the bucket compared to the work that must be done before all is quiet on the Boston home-front. Nevertheless, it is a mighty big step in the right direction . . . and one which, we feel tempted to add, might well be copied by other communities throughout the nation.

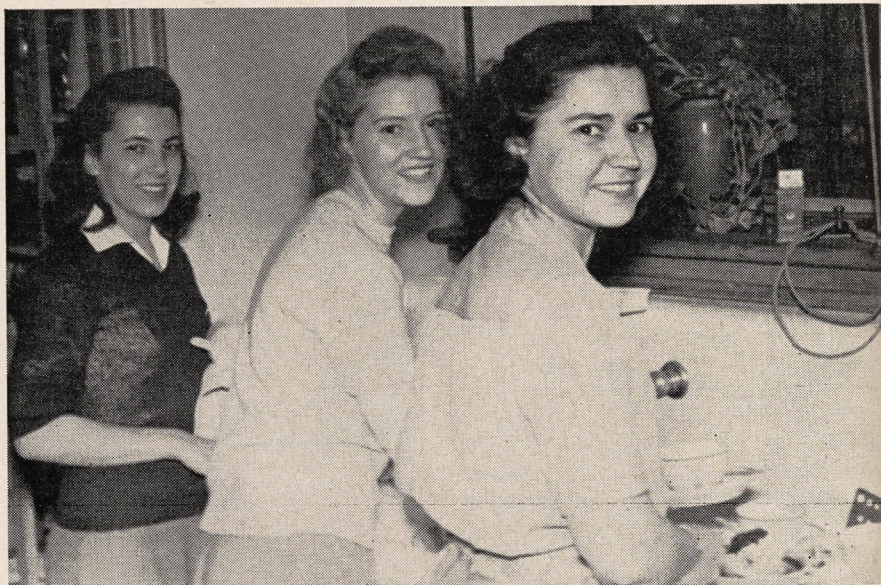
### SIX BATTLES FOR PEACE ARE STRESSED

*New York:*—The Church League for Industrial Democracy, in cooperation with the denominational organizations affiliated with the United Christian Council for Democracy, is issuing a study leaflet, one a month for six months, on six battles that must be won if the world is to have a just and durable peace. All of the leaflets are designed to implement the Six Pillars of Peace promulgated by the commission on peace of the Federal Council of Churches. The first is being sent to CLID members this week, with copies available for any others that may care to use them. It is the hope of the organizations that they will be used widely by parish discussion groups. The first, the work of an editorial committee on which the CLID is represented by the Rev. Gordon C. Graham, is on

the battle against inflation. Others are to follow on Unemployment, Cartels, Discrimination, Boundary Disputes, the battle against Fascism. Single copies are priced at 5 cents; 25 copies are one dollar and the first leaflet is now available at the CLID office in New York (address on the back page).

### CHURCHMEN WATCH CITY COUNCIL

*Los Angeles (RNS):*—Churchmen are regularly attending sessions of the city council here as observers. They are members of the observer's corps of the federation of churches. They are expected to watch and listen and to meet afterward to interpret what they have seen and heard and report to their local churches. Councilmen are becoming increasingly aware of the presence of the church representatives, according to officers of the federation.



*These young ladies are busy at KP duty at Ruge Hall, Church Center at Florida State College, Tallahassee, a worship, study and social center that serves about 300 Episcopal students*

### MINISTERS URGE NEW APPROACH

*New York (RNS):*—A test sampling of ministerial opinion, conducted by the commission on the church and minority peoples of the Federal Council of Churches, reveals that clergymen feel some revision is needed in the Church's attitude toward racial and cultural minorities in this country. Replying to the question, "Is there a need for the Church to change any of its policies or practices with regard to racial and cultural minorities?", 59 per cent of the respondents answered

"yes"; 71½ per cent "no"; 14 per cent were indefinite; 12 per cent said the church should practice what it preaches; and 71½ per cent did not respond.

The answers appeared on a questionnaire which the commission recently sent to 1,300 presidents of local ministerial associations representing 23 denominations in 37 states. To date, 191 replies have been received. Asked to indicate what customs needed revision, 51 clergymen specified racial segregation in church life, 16 checked "social snobbery and class distinction," 17 mentioned inadequate local fellowship with minorities, and 22 designated "unChristian attitudes."

Sixty-four ministers stated that churches in their communities were taking an active part in resolving racial and cultural tensions, while 51 noted that something was being done, although "not enough."

### MUST CHANGE ATTITUDE TOWARD NEGRO

*St. Louis (RNS):*—Bishop William Scarlett presided at a meeting of the Urban League held here to observe the 25th anniversary of the founding of the organization. The chief speaker was Rabbi Julius Gordon who declared that unless America changes her traditional attitude toward Negroes she will not be able to assume world leadership in post-war affairs. The League devotes itself to the betterment of conditions for Negroes who comprise twelve per cent of the city's population.

# Coffin Discusses Church Unity With Archbishop Temple

*Also Says That Our Soldiers Are Wondering If There Will Be Jobs Following the War*

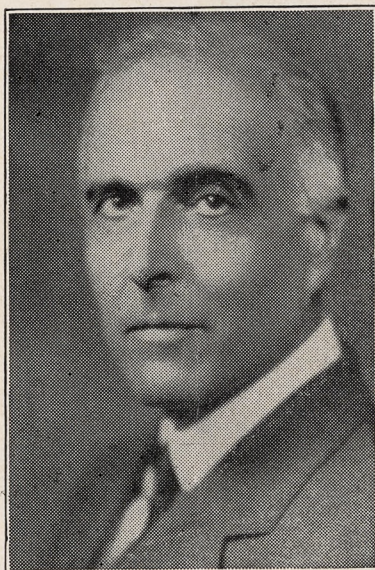
By James W. Hyde

New York: — The Rev. Henry Sloane Coffin, president of Union Theological Seminary and moderator of the Presbyterian Church in the United States, who has recently returned from a four weeks' visit to England was honored at a testimonial dinner at the Hotel Roosevelt, here, on Jan. 17. Nearly 800 persons, including Presiding Bishop Tucker, who gave an introductory talk, and Bishops Gilbert, Dallas, and Larned, gathered to hear Mr. Coffin recount his experiences overseas. The toastmaster of the occasion was the Rev. John Southerland Bonnell, moderator of the New York Presbytery, and other speakers included James Rowland Angell, president emeritus of Yale University and Bishop Gilbert who gave the invocation.

Mr. Coffin told of three meetings with the Archbishop of Canterbury, at one of which they were joined by the Bishop of Chichester, in which they discussed the progress of the proposed union between the Presbyterian and Episcopal Churches in the United States. Mr. Coffin gave the Archbishop a copy of the report of the joint commission on approaches to unity which he had not seen. Later Mr. Coffin met with the committee on unity of the Church of Scotland and discussed Basic Principles with them in detail. He asked this committee whether or not they would consider the proposed union a breach of fellowship between themselves and the Presbyterian Church in the United States. They replied emphatically that they would not consider it such a breach and expressed the hope that the proposed united Church would remain in communion with both mother Churches and thereby furnish a basis for reunion between those Churches in Britain.

Mr. Coffin also stated that the English people were shocked by the treatment of colored soldiers by their white fellows in the American army, and he said that the question most often asked him by our soldiers was, "Will there be jobs for us when we return?" In reply to this question,

Mr. Coffin said that the remarkable ingenuity which has gone into arming America for the war must be applied to the problems of economic justice after the war. Furthermore, he said, economic justice must not end at our own frontiers. Servicemen have become concerned with the poverty which they have seen



*Henry Sloane Coffin tells of conferences on Unity with Archbishop of Canterbury*

among peoples of other lands and they now realize that we cannot expect a permanent peace so long as millions of people are living under such conditions.

Finally, Mr. Coffin said that the question uppermost in the minds of the British people is, "Will the United States of America stand by and take full share in the post-war order?" This he said America would and must do in a spirit of Christian unity, and he emphasized that this meant an increased missionary effort upon the part of the Churches. The best investment anyone ever made, he said, was the investment in missions which created a loyal band of Christians now carrying on in China and Japan.

Mr. and Mrs. Coffin will depart shortly for a tour of American cities where he will address Presbyterian bodies in his capacity as moderator.

## SOLDIERS OUT OF TOUCH WITH CURRENT ISSUES

New York:—Servicemen returning from overseas duty are likely to find themselves and their families mental strangers. This is the opinion of the Rev. C. Leslie Glenn who, as chaplain of the Midshipman's School, here, has come into direct contact with thousands of men home on leave. Help in this critical situation, he believes, must come for the most part from the Church, the USO and other similar well-equipped bodies.

"Against the number of men whose horizons have been broadened by overseas duty," he explained in an interview, "there are countless more whose judgment of nations and people has been, and is being molded by purely personal and highly limited experience. For instance, men who live month after month on a ship carrying material to our allies see the lend-lease as only a one-way agreement. Erroneously, though quite understandably, they conclude that the United States is shouldering the whole burden of supply and they form their opinion of what the peace settlement should be on this conclusion. Others base their ideas on their personal disapproval or approval of a handful of Germans or Japanese with whom they have come into superficial contact.

"Furthermore, post-war plans, now so common with civilians as to be almost wearisome, have scarcely reached the armed services. Granted that there are sporadic efforts on the part of some more enlightened commanders to keep their troops up to date in their thinking; but by and large the statement stands. There are places in the service where men are cut off from newspapers and radio and the usual channels of adult education are far behind that of civilians. We often say we are afraid of post-war reaction. But let us be clear what this means. It does not come because war brutalizes combatants and makes them cynical, it comes because soldiers return to their communities with ideas that every one had three or four years ago when they went away. An anachronistic lump returns to society and like Rip Van Winkle, is not easily assimilated. Veterans shock us the way reading a diary of our candid thoughts a few years ago would shock us. And to say this is not to criticize those who are fighting for us. It is our fault if they are cut off from the intellectual currents of these rapidly

changing times. 'Write often and keep in touch with them' is good enough advice; it might be better advice to mail them good papers and magazines every week.

"The Church especially must be blamed here because it seems to have forgotten that soldiers are people. Every organization in the parish is busy in a dozen ways educating for peace, but the men whose names appear on the honor roll in the church porch are untouched by it. They are treated to a friendly letter from the pastor, a carton of cigarettes for Christmas, and the church leaflet with its poems and announcements of meetings. Even this they are pathetically glad to receive. It is friendly and in many cases a spiritual touch with home, but by no stretch of the imagination can it be said to keep the soldier in touch with the thinking of his fellow Christians on the future.

"The answer to all this is to tell it to the chaplain. Right here it may as well be faced that one of the reasons that the army and navy have had trouble in setting up any general scheme of post-war education is because the thing is political dynamite. It is only in a Christian atmosphere of unselfishness and brotherliness that men will trust each other enough to discuss controversial questions. Hence the chaplain is the chief means for the Church to introduce to the armed forces its contribution to post-war education."

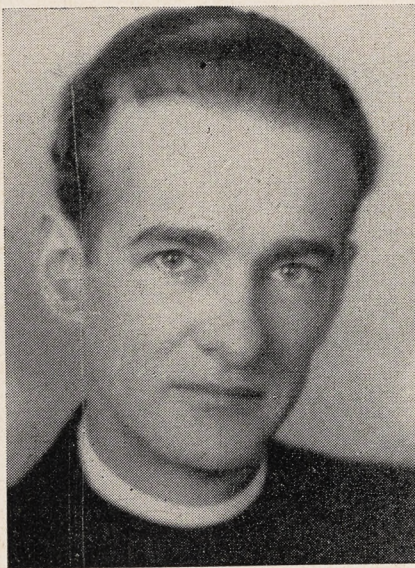
## VATICAN IS FACING HOSTILE TREND

*Washington:*—The rise in power of the Soviet Union and a likely period of "unprecedented anti-clericalism in Italy" are among the "grave problems in international relations" facing the Vatican. This is the opinion of the Foreign Policy Association according to a report published last week, following a survey of Vatican foreign policy. Sherman S. Hayden, who made the survey, expressed the opinion that "the long association of the Vatican with fascism will reap its harvest of hatred and even of persecution." He also pointed out that "there is growing evidence that the Church is still regarded in some quarters as a refuge from fascism and even that the Vatican has offered sanctuary to anti-fascist fugitives since the German occupation of Rome."

"The predominance of Russia on the Continent will impose the necessity of reckoning anew with atheis-

tic Communism, and the past policy of unswerving hostility may make this difficult. Related to this is the question of competing with Russian economic ideas and pro-Russian sentiments in the Continental nations where many Catholics reside. The gradual disappearance of every great power that was traditionally Catholic — from Spain and France of the old regime to Austria of our own day — will presumably add to these difficulties.

"Neither the United States nor Britain is a Catholic country, but both may be described as well disposed, and both have important



*The Rev. J. Lindsay Patton, rector of St. Mark's, Berkeley, California, has accepted the rectorship of Grace Church, Colorado Springs. This is now one of the strongest parishes in the country and is the result of a merger of two parishes accomplished by Bishop Johnson some years ago*

Catholic minorities. In due time, however, the increasing dependence of the Vatican, financially at least and possibly intellectually as well, on the Western nations will undoubtedly create new problems for the Church.

"Other questions are raised by the growing predominance of Asia in world affairs — whole regions which are not Christian even in tradition and to which the Vatican has hitherto given little direct attention save in a missionary way. The entire future of the Vatican is plainly bound up with the uncertain place of religion in the new world. Further defections from the Church must weaken the influence of the Papacy. If, on the contrary, a religious revival should follow the war one can

only speculate on the degree to which the Holy See, always slow to modify its traditional ways, will be in a position to turn it to advantage. The Vatican, however, appears to face the future with complete confidence."

## THE PICTURE ON THE COVER

*New York:*—Henry Hill Pierce House was formerly the rectory of St. George's Church, New York. It was recently converted into a co-operative club for young Church women. It is a memorial to Mr. Henry Hill Pierce, for many years a devoted vestryman of the parish.

## BISHOP SHERRILL HEADS EUROPEAN CHURCHES

*New York:*—Bishop Sherrill of Massachusetts has been appointed to succeed Bishop Perry as the Presiding Bishop's representative in charge of American Churches in Europe. A convocation of these churches is to be held in the near future.

## PEACE CONGRESS FOR COUNTY

*South Bend, Ind. (RNS):* — The post-war peace congress, a community-wide enterprise sponsored by the council of united churches of St. Joseph County, is to be continued through 1944. The project follows the pattern of the national Congress, electing delegates from churches, schools and community groups in the county.

## CLERGYMAN FIGHTS ABSENTEEISM

*Batavia, N. Y. (RNS):*—A defense plant here has engaged the Rev. A. C. Davis, rector of St. James Church, to interview employees who are consistently absent from work. "I have had lots of experience with absenteeism in church," was Mr. Davis' comment after the appointment. Working on a part time basis he interviews the employee when he returns to the job, learns the reason for the absence, and offers suggestions if the problem is a personal one.

## FEDERAL COUNCIL BACKS UNRRA

*New York:*—Church people are urged to take the lead in supporting the United Nations Relief and Rehabilitation Administration (UNRRA) by the executive committee of the Federal Council of Churches.

## EDITORIALS

### *Spread the Burdens*

NOBODY likes to have his spending income reduced and we can quite understand why Mr. Butterworth, whose letter appears in *Backfire* this week, feels as he does. We respect his opinion, and all the more so since he is known to us as a devoted Churchman and a member of the Church Publishing Association for whom THE WITNESS is published. But unfortunately there is a war and wars cost much of everything so that we are sure he would be the first to agree that an executive whose spending income has been reduced, through taxes, to \$43,300 is relatively well off these days. After all there are millions sleeping in fox-holes, amid bombs; there are other millions, not fighting, who have lost not only all their income but everything else as well. Also, since it is true that taxes take so much of the salary increases, why is it that executives demand, or accept, these higher salaries? Why not distribute the corporation profits to stockholders, a large number of whom certainly are in the lower income brackets?

In any case to support the editorial for which Mr. Butterworth thinks we should apologize, we present a few facts so that readers may determine for themselves whether or not there is greed stalking the land. Recently a magazine for investors complained that executives were skimming the cream and thus depriving investors of profits that properly belonged to them. They printed a long list from which we select at random: Mr. G. A. Eastman, Armour & Co., \$74,000 in 1940, \$101,000 in 1942; W. Dickerman, American Locomotive Co., \$75,000 to \$114,000; V. Emanuel, Aviation Corp., \$25,000 to \$89,000; J. Spencer Love, Burlington Mills, \$92,000 to \$196,000; L. B. Mayer, Loews, Inc., \$697,000 to \$947,000; F. F. Hickey, Savage Arms, \$32,000 to \$86,000; W. B. Holton Jr., Walworth Co., \$60,000 to \$120,000; J. W. Frazer, Willys-Overland, \$60,000 to \$123,000. Such figures could be extended almost endlessly.

Or, if you prefer, consider corporation profits, recently released by a committee of the United States Senate. The Timken-Detroit Axle Co., *after taxes*, made a profit of \$8,500,000 in 1942 which was four times as much as they made in any previous year. The Elastic Stop Nut Corp., *after taxes*, made a profit of \$3,480,000 as compared with \$432,000 in 1939 which was their best previous year. This 1942 profit was 122 per cent of its net worth. The Warner & Swasey Co. of Cleveland, which has been running ads in the papers that they are not making money out of the war, made \$5,461,000 in 1942 which was four times its peace time average and 49 per cent of its investment. This also was *after taxes*. The Senate committee lists 200 corporations that showed 1942 earnings, *after taxes*, of from 25% to 950% on net worth.

Or the meat packers: in the period 1936-39 the average rate of return on invested capital of the nine largest packers, doing over half the business in the nation, was 4.1%. In 1942 the earnings jumped to 14.2%, with two of the companies having a return of over 20%. Similar figures can be offered for canners, milk products, bakers, chain stores, flour mills.

Our editorial of December 30th merely asked, it seems to us moderately, "how can men accept such increases in salary while their fellowmen are laying down their lives at the front?"

The question was asked more forcibly by Senator David I. Walsh of the Senate committee at the time the above figures were released: "In the midst of war it is impossible to justify such payments of public money to industrial concerns. To wage this war the nation must expend its substance and the lives of its young men on an appalling scale. Measured by their sacrifice, any lesser contribution of time, or effort, on money seems but a paltry mite. Equality of sacrifice there can never be. But if we cannot match their supreme sacrifices we must do our best to spread the burdens of the war as fairly as

### "QUOTES"

SOME fine and stirring things have been said in our own and other lands as to the democratic principles at stake in this struggle. For the true American a democracy is the best we know for government in human affairs. Democracy at its best approximates more nearly the Christian way of living than any other government this world has ever seen. Both are committed to the belief that every personality has a God given right to live. When the ugly, earth born thing called Naziism is really understood it is seen to be in conflict not only with the democratic way of life but is an attack upon the very fundamental of the Christian order.

—STEPHEN E. KEELER  
Bishop of Minnesota at the consecration of the Bishop of Honolulu.

we can. Above all else, we must make certain that no group or class shall exploit the war for its selfish benefit. This is but simple fairness to our soldiers and sailors and also to our people who are enduring unwonted restraints and burdens for the common good."

We agree with Senator Walsh; we believe the vast majority of the people of the United States agree with him and we believe that an overwhelming majority of our Churches do likewise.

### **Winfred Douglas**

Canon Winfred Douglas died at Santa Rosa, California, on January 18th. Readers will recall that he was one of several selected for the WITNESS Honor Roll of 1943, his citation calling attention to the remarkable job he did with the Hymnal of

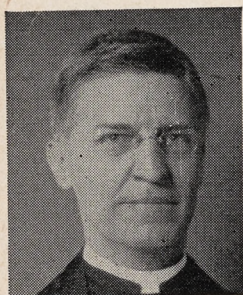
1940. That members of the Church Publishing Association that nominated him, and the editors who selected him, were right in so doing is indicated by word that has just been received from Mr. Bradford Locke, executive vice-president of the Church Pension Fund, publishers of the Hymnal. "I cannot stress too much," says Mr. Locke, "the tremendous debt owed him by the Church and by the joint commission on the revision of the hymnal of which he was musical editor. I am doubtful if the Hymnal of 1940 could have been published last year without his indefatigable labors and his extraordinary knowledge." We join with churchmen everywhere in mourning our great loss. He was a truly great musician, an outstanding authority on Church music, a devoted priest and a loyal friend.

## Face It Now

*by Theodore R. Ludlow*

*Suffragan Bishop of Newark*

**P**RECEDENTS are particularly troublesome when they involve sincerely respected leaders and subject matter which has a deep emotional content. For these reasons they should be clearly



understood at the time of their origin and not be left open to later challenge when perhaps disappointment is keen, feelings are high and innocent third parties are involved. Therefore, without any reflection upon the persons involved, without any reference to the subject matter under consideration and

in no captious spirit we call attention to the way in which the chairman of the House of Bishops and the president of the House of Deputies have interpreted the word "advisable" in enlarging the membership of the Commission on the Approaches to Unity. Our sole desire in calling attention to the fact at this time is to avoid future misunderstanding and possible later challenge of action taken by the commission. It is all the more important that we should avoid such a contingency in view of the fact that other Christian bodies are involved.

Our respected leaders justify their action on the ground that the enabling resolution of General Convention said (Journal 1943, Page 332) "be continued with such changes in membership as

may seem advisable." The moot question is whether authority to change should be interpreted as authority to enlarge. "Advisable" is a word of wide implications, but the controlling word is "change" and not "advisable." What did General Convention mean to have done when it used the word "change?" In the absence of any clear expression of intention one is forced to examine (a) background thinking, so far as that is ascertainable, (b) the rules of General Convention pertaining to Commissions and (c) precedents established by previous actions of General Convention in similar circumstances.

Background thinking is not conclusive because it is intangible, but it is indicative. The writer submits his own impressions for what they may be worth. The discussion which revolved around the report of the Commission on Approaches to Unity prior to the meeting of General Convention related to the *kind* of members on the commission and not the *number*. The objections to the work of the commission centered around an alleged lack of scholarship, but not around the number involved.

We next turn to joint rules as to joint committees and joint commissions. Here we come to an interesting situation. Prior to 1940 there was a joint rule No. 6 of both Houses which read: (Journal of 1937 page 599).

Vacancies in joint committees and joint commissions occurring during the recess between Gen-

eral Conventions shall be filled by the chairman of the House of Bishops on the part of that house and by the president of the House of Deputies on the part of that house. No joint resolution creating joint committees or joint commissions shall provide that they shall have power to fill vacancies or to add to their number unless the same is so ordered by a two-thirds vote of each House.

The last sentence forbade the passing of any resolution empowering a commission to fill vacancies or to add to its number except by a two-third vote. This would seem to be an indication of the determination of both houses to keep control of the size and personnel of commissions in their own hands except by a particular vote.

In 1940, General Convention (Journal 1940, Page 365) struck out the last sentence of the Rule, as above stated, (relating to power to control size) and, by implication, retained that power in its own hands solely. It did, however, continue the power of the respective presiding officers *to fill vacancies*, but nothing was said about their having any power to add to the number of members on a commission.

Nevertheless, the Journal of 1943, Page IX says:

General Convention of 1940 voted that joint committees and commissions should not have power to fill vacancies, or add to their numbers. This shall be done on behalf of the House of Bishops by the chairman of that house, and on behalf of the House of Deputies by the President of that House.

By what authority this statement appears in the Journal is not clear for one looks in vain through the proceedings of the Conventions of 1940 or 1943 to justify the retention of such a statement. The secretary of the House of Deputies informed the writer that the above statement represented the practice of the two houses, but presented no express authority. It looks to us as if the action of the 1940 Convention in striking out the last sentence (the empowering to add sentence) from joint rule 6 thereby restored that power to the respective houses and left the presiding officers with simply the power to fill vacancies.

This conclusion at any rate as concerns this particular commission, would seem to be borne out by previous actions of General Convention concerning this very commission. It was created at the Convention of 1928 (Journal 1928, Page 43):

On motion of the Bishop of Western New York the following resolutions were adopted: Resolved, the House of Deputies concurring, That the Methodist Episcopal Church, and the Methodist Church, South, and the Presbyterian Church in the United States of America and the Presbyterian Church in the United States be invited to form commissions from their respective bodies to sit with a similar commission appointed by General Convention in active study of matters of Christian morality looking toward organic unity. Resolved, the House of Deputies concurring, That a commission of three

bishops, three presbyters and three laymen chosen from our younger theologians be appointed to act with the commissions above mentioned and report to the next General Convention.

In 1931 (Journal—1931, Page 54, 260, 287), both houses concurred in the following resolution:

Resolved that the commission for conference with the Methodist, and Presbyterian Churches on Christian morality in relation to organic unity be continued *with power to fill vacancies* and to confer with the representatives of these other commissions upon lines of approach to unity other than specifically moral. This was amended to include the Lutherans, (Page 265 and 280.).

The same Convention also passed some procedural legislation: (Journal 1931, Page 137 and 388.):

That the present clause (iv) of present joint rule 3 be amended by adding thereto the following sentence: No joint resolution creating joint committees or joint commissions shall provide that they shall have power to fill vacancies or to add to their number unless the same is so ordered by a two-thirds vote of each House.

The commission itself was apparently aware of a feeling in the Church that General Convention should retain control of its commissions and in 1934 (Journal 1934, Page 375) asked to have its then membership ratified:

Resolved, the House of Bishops concurring, That the commission for conference with the Presbyterian, Methodist and Lutheran Churches on Approaches to Unity be continued with power to fill vacancies and that its present membership in accordance with the resolution of the Convention of 1931 be ratified by Convention. (Commission as printed in 1931 and 1934 Journals retains same number of persons.)

Conscious of the evident desire of General Convention to retain control of its commissions and yet feeling the burden of the increased amount of work entrusted to it by the Convention of 1934, the commission itself asked General Convention (and not the presiding officers) to increase its membership. (Journal 1937, Page 382):

In view of the increasing interest in conferences upon lines of approach to unity, and the responsibilities devolving upon this commission by reason of the action of this Convention, we beg to offer the following resolution: Resolved, the House of Bishops concurring, That the Commission on Approaches to Unity be increased to five Bishops, five Presbyters and five Laymen. The resolution was adopted.

We believe that the chairman of the House of Bishops himself felt this to be the general feeling of the house because when the Convention of 1943 voted continuance of the commission, he at first appointed five bishops on the "changed" commission. (Journal 1943, Page 338). Sometime after General Convention adjourned that number was increased to six in each order.

We believe that the above data indicate that at least as far as this particular commission is con-

cerned, the desire of General Convention is to retain control of this commission, except in the matter of filling vacancies. The practical expediency of fixing authority for filling vacancies in some ad interim power needs no argument. But the enlargement (or diminishing) of membership is a different matter. If an officer has discretion to enlarge, he has also the implied power to diminish. We could also point out the inexpediency of creating a commission having an even number of members because of the possibility of a tie vote, but the important point is to recognize *now* the manner in which our respected leaders have interpreted this discretionary power.

Attention is called to the fact now without any reflection upon the sincerity or intelligence of these leaders as they attempt to discharge the responsibilities of their difficult offices, but simply for the purpose of obviating any future challenge of the action of the commission. No question of personnel or of subject matter is involved,—only a matter of procedure. In due course, General Convention should clarify its rules concerning Commissions so as to relieve these leaders of the unfair burden of uncertainty.

## *The Autobiography of* **BISHOP JOHNSON**

**A**FTER serving Gethsemane for a dozen years I realized that I attacked the job with less enthusiasm each fall. In the summer of 1911 Paul Matthews had leased an estate in England and invited me to spend the summer with him. We both were ready for a new field of work and we were anxious to be together again. We thought we would like to teach in a theological seminary. As Fred Kramer was a former classmate of mine and was also warden of Seabury Divinity School, we intimated to him that we were candidates for any vacancy that he might have. The result of our suggestion was that we were given chairs in the seminary and Paul Matthews became the dean of the cathedral in Faribault as well.

Then began a very pleasant fellowship and also a new experience. I was given the chair of Church history and was able to keep a little ways ahead of my classes during the first year. Some one once asked me which I enjoyed the most, being a bishop or teaching Church history, and I said that in both cases you met some unreasonable people but in Church history they were all dead.

I was then fifty years of age and needed a fresh

stimulus which the contact with the students and faculty gave me. One of the students whom Paul Matthews brought with him was Ben Dagwell, who was like a son to both of us then and since he became Bishop of Oregon.

But our paradise was soon invaded when New Jersey elected Matthews as bishop and it was not long after that I was elected to Colorado. There is something about an academic atmosphere that, when accompanied by that of our religion, is very delightful, even if some of it is not always practical. It added one more color to the rainbow. The list consisted of my life at the General Sem-



*This picture of Bishop Johnson was taken when he was rector of Gethsemane and just before he left to join the Seabury faculty*

inary; at Oxford; at the Associate Mission; in a hard missionary field; in a delightful parish and in a lectureship. Added to these was the holding of teaching and preaching missions in a hundred or more places throughout the country. In fact I have held missions or preached in every state in the union—not however in every diocese—and so added a seventh color to my rainbow. In these missions I have attempted to increase the nucleus of devout people which, to my mind, is a primary objective of such missions.

While I was at Seabury I held a mission for the Rev. John Sage at Keokuk, Iowa, and while there we discussed the need of a non-partisan Church paper. We believed there was a need for a paper

that would appeal to the ordinary layman and would be moderate in price. The need seemed evident since the total circulations of our Church press, with a membership then of over a million communicants, was hardly twenty thousand. There is no group of religious people in the United States who seem to be so indifferent to their press as Episcopalians. Magazines devoted to dogs, stamps and bridge have circulations that run into the hundreds of thousands, but the circulation of the religious papers is pathetically small and this was, and still is, particularly true of the papers of the Episcopal Church. John Sage, later to become Bishop of Salina, and I thought something ought to be done about it. The result was *THE WITNESS*, the story of which I will relate next week.

Next week: *THE WITNESS*.

## Talking It Over

By

WILLIAM SPOFFORD

**T**HE Report on Reconstruction that was adopted by the last General Convention says that "in pursuing his selfish and partial ends man invites disaster." There are good men, generous and kind, who are also men of power and money. They want to keep their power and money. I do not blame them for that; I merely accept it as a fact, occasionally pointing out the disaster that seems to me to lie ahead if their selfish and partial ends are too raw. And when they deal in death because of money it seems



to me that something needs to be said about it in a Church magazine. Agnes Smedley, time and again in her fine new book, *The Battle Hymn of China*, tells of American-made bombs and American-made planes killing their hundreds of thousands. She relates the story of the American oil company executive who was indignant with her when the matter was discussed and said in a rage: "Why shouldn't we sell whatever we can to the Japanese?" He now has his answer—disaster in the Pacific, with death for American as well as Chinese boys.

But it is not necessary to go back to Pre-Pearl Harbor days to read the sad story of the disaster that some men bring upon themselves and others because they insist upon pursuing their selfish and

partial ends. Mighty little has been said about it in the newspapers—the two recent trials of the Anaconda Wire & Cable Co. In these trials executives of the company were convicted by federal juries of deliberately faking tests of field wire and cable that went to the United States army. They were convicted of conspiracy to defraud the government. From the record one can well wonder why they were not convicted of sabotage and treason. The company had a contract with the government which accounted for over fifty per cent of its output and averaged twenty million feet a month. The trials revealed that the company deliberately labeled wire OK that was unfit for use. Red tags, meaning defective, were replaced with white tags meaning OK after government inspectors left their plants. Good wire was wound over defective wire in order to fool inspectors; an engineer confessed that he designed and built a testing machine which made it appear that wire stood much higher voltages than it really could. He also invented a vacuum-tube device which was hidden and connected with the testing machine by a concealed wire which made it appear to government

### *Stories About* **BISHOP JOHNSON**

**T**HE incident which stands out in my memory about Bishop Johnson was at a graduation at Seabury. The warden had collected all the dignitaries he could pack into the small chapel. It was a colorful array—bishops with their different colored hoods, one or two with purple cassocks, one wearing red, and I believe there was a lace surplice present, with majestic birettas crowning the domes of several of the notables. The proceedings were very boring and most of the students were half asleep. The sermon was to be preached by Professor Johnson, but nobody could see him for bishops, priests and deacons. But at the appointed time he appeared from behind a pillar. He wore a wrinkled surplice. One side of his stole was six inches shorter than the other. He was chewing his tongue in his cheek in typical Johnson fashion. Anything but an inspiring sight. But then he preached. And did that chapel come to life. You could literally feel that bored congregation come to life and hear it breathe a sigh of relief. I've spent many an evening telling stories about Bishop Johnson. And I still say that the House of Bishops is composed of High Church Bishops, Low Church Bishops, Broad Church Bishops and Bishop Johnson.

—submitted by A. W. SIDDERS  
rector at Puyallup, Washington

inspectors that faulty insulation was effective. It even came out in the trials that Anaconda officials knew that one of their plants was not equipped to meet army specifications and yet went ahead cold-bloodedly to fill their profitable contracts and sneak the wire past the inspectors by various methods. It is all in the court record for those who care to read.

**T**HE wire and cable went to our army to be used in North Africa, Sicily, Italy and elsewhere, by the signal corps. It just didn't work—and there are probably soldiers buried in far-off lands and lying in hospitals today because of the greed of an American corporation. Incidentally our government might never have known why the wire was defective had not some of it been sent, under lend-lease, to the Soviet Union. They caught it and kicked. In their so-called "ruthlessness," one can well imagine what would have happened to Soviet engineers had they been caught playing such tricks. There would have been a public trial, broadcast, and those found guilty shot.

Here in the first trial the Anaconda Company (with annual profits on millions) was fined \$31,000. In the second trial, just closed, the company was fined \$10,000 and four defendants were given prison sentences ranging from a year and a day to eighteen months.

I got a letter today from a soldier who is in a hospital in South Carolina—maybe there because the wire of the Anaconda Wire & Cable Co. was unable to let him know that a Nazi plane would soon be overhead. I do not mean to be vindictive,

## SONNETS

### for ARMAGEDDON

THE THREEFOLD CORD  
A Sequence of Three Sonnets  
By  
CHARLES RANN KENNEDY

#### *My Lady Chastity*

**E**ACH thought, a babe unborn, all innocent  
Of its belonging to a larger scheme  
Of being, but alive; the secret dream  
Within the bud, the final purpose meant:  
Such is the deep internal substance, blent  
Of perfect purity and love supreme,  
Which demonstrates, unless the heart blaspheme,  
My Lady Chastity's divine descent.  
Nor is that inward childhood ignorant  
Of the high danger whereby such a gift  
Is held. That meditative brow can sift  
The true from false. Here is no hierophant  
Of grace by flagellation; and her shrift  
Stands good, because her love is vigilant.

but if this one boy—or any boy—is crippled for life (let alone dead) because this company insisted upon "pursuing its selfish and partial ends," then I consider the sentences entirely too light.

## The Hymnal Presents

FOR THE EPIPHANY

**O**NE of the marks of Christian patriotism is the realization that a beloved land stands under the judgment of God, is not "beyond good and evil" but is subject like an individual to the moral code, and is not itself properly an object of worship. This rules out chauvinism and jingoism and greatly reduces the number of patriotic poems which are available as hymns. There is need of more national hymns written from the religious presuppositions which are common to the Old and New Testaments that God deals historically with nations as well as with individuals, and that all are in need of His forgiveness as well as of His aid. The Hymnal of 1940 has introduced such a hymn, taken from the *Yattendon Hymnal* for which it was written by a former Poet Laureate of England.

*Rejoice, O land, in God thy might;  
His will obey, him serve aright;  
For thee the saints lift up their voice:  
Fear not, O land: in God rejoice.*

*Glad shalt thou be, with blessing crowned;  
With joy and peace thou shalt abound;  
Yea, love with thee shall make his home  
Until thou see God's kingdom come.*

*He shall forgive thy sins untold:  
Remember thou his love of old,  
Walk in his way, his word adore,  
And keep his truth for evermore.*

The author, Robert Bridges, was a physician who in his thirty-eighth year gave up the practice of medicine to devote the remainder of his life to literature. He was learned, scholarly, fastidious, a skilled musician, and with poetical gifts so distinguished that in 1913 he was appointed Poet Laureate. His poems are not well known in this country, yet it has been truly said that "many of the lyrics of Dr. Bridges express a joy in the lovely things of life so pure and unclouded that, as we read, it seems never to have been expressed before."

—HOWARD CHANDLER ROBBINS.

# English Bishop Leaves Message For American Soldiers

*Church Secretary Discovers Widespread Violations of Labor Laws in New York*

Edited by James W. Hyde

London:—The inhabitants of a small village in the south-west of England were recently moved away en masse to clear the area for the battle maneuvers of American troops. On the door of the centuries-old church — whose altar and sanctuary had been left in perfect order, although all fragile objects had been removed—the Americans found the following message signed by the bishop:

"From this parish to our United States Allies:

"This Church has stood for several hundred years. Around it has grown a community which has lived in these houses and tilled these fields ever since there was a church. This church, this churchyard in which loved ones lie at rest; these homes, these fields are as dear to those who have left them as are the homes and graves and fields which you, our allies, have left behind you. They hope to return one day as you hope to return to yours, to find them waiting to welcome them home. They entrust them to your care meanwhile, and pray that God's blessing may rest upon us all."

## Child Labor

Albany (RNS):—Dr. Wilbur I. Clemens, executive secretary of the New York state council of churches, has joined other clergymen in backing efforts by state industrial commissioner Edward Corsi to combat widespread violations of the state's child labor laws. The commissioner has ordered vigorous criminal proceedings against owners of theatres, bowling alleys, stores, and other places where violations are taking place. Pointing out that "the associations around bowling alleys are none too good," Clemens expressed hope that these and other establishments will be "made to live up to the child labor laws." Employment of children "too young or late at night" contributes to juvenile delinquency, he said.

He revealed that last year, the church council in Schenectady complained to authorities after a Sunday

school teacher in one church reported that 12- and 13-year-old boys, who had been working until 2 a.m., were falling asleep in class. Commissioner Corsi has given special instructions to the inspection force of the state labor department "to concentrate on this problem."

## For Lent

★ As announced last week THE WITNESS will run serially through Lent the Report of the Theological sub-committee of the Commission on Reconstruction. The report, dealing with social, economic, racial and international affairs, was prepared by a committee consisting of the Rev. Clifford L. Stanley, formerly on the faculty of the Virginia Seminary and now rector of St. Peter's, St. Louis; the Rev. Thomas J. Bigham of the General Seminary; the Rev. Richard S. Emrich of the Episcopal Theological School; the Rev. Albert T. Mollegen of the Virginia Seminary, and the Rev. Harold F. Hohly of the General Seminary. The first installment will appear in the issue of February 17 and they will run through eight numbers. We urge rectors to use the Report with Lenten study groups and to otherwise distribute the magazine in the parish during Lent. The cost of THE WITNESS in bundles is 5c a copy and orders should be sent to THE WITNESS, 6140 Cottage Grove Avenue, Chicago 37, Illinois.

## Adult Education

Springfield, Mass.:—Five well-known speakers will be the leaders of the Cathedral School of adult education, a new venture of the diocese of Western Massachusetts. Besides the five speakers, four courses continuing for the five weeks period will be given. The speakers are: the Rev. Henry P. VanDusen, professor of systematic theology at Union Seminary; the Rev. Otis R. Rice, an editor of THE WITNESS and chaplain of St. Luke's Hospital, New York City; the Rev. Richard S. M. Emrich, professor of Christian social ethics at Episcopal Theological School, Cambridge; Bishop Lawrence; and the Rev. Paul L. Lehman, professor of biblical history at Wellesley College.

The four courses are: five great

Christian beliefs, by Dean Donald J. Campbell of Christ Church Cathedral; teaching and practicing religion today by Dr. Franklin P. Hawkes, superintendent of schools, West Springfield; worship and Christian symbolism, by the Rev. Charles D. Kean, vicar of St. Barnabas Church, Springfield; and great ideas in the Bible, by the Rev. Robert H. Throop, curate of the Cathedral. The Rev. Carl J. Webb, who a year ago filled a similar post in the diocese of Massachusetts, is dean of the school.

## In Red Cross

Christiana Hundred, Del.:—Louisa Russell, in charge of the church school at Christ Church, is joining the Red Cross and is soon to go overseas. For

the past year she has had remarkable success with the school, including a steady increase in enrollment. Before going to this parish



she was on the editorial board of THE WITNESS and contributed a number of articles as well as having her say at the weekly meetings in the writing of editorials. It was Miss Russell also who gave the name *Backfire* to what is perhaps the most popular page in the magazine, the letters from readers. Rector William C. Munds is now looking for a director to take her place.

## British Missions

New York:—A statement showing the disposition of the 17,250 pounds sent as aid to British missions in 1943, has been received by the Presiding Bishop from Canon J. McLeod Campbell, general secretary of the Church Assembly. Mr. Campbell says, "I think it is wonderful that the Church in the U.S.A. has sent us such a splendid gift. I was hearing only a few days ago of the far-reaching dislocations of Church life that wholesale movements of the munitions population have involved, and I can imagine how many calls, compulsory and voluntary, are being made upon the pockets of men and women of good will. This makes us appreciate very deeply your continued generosity."

The distribution of the American gift was largely to specific areas of

missionary work, such as Dornakal, India, South China, Egypt, the West Indies and South Rhodesia. Gifts were also made to eight of the English missionary societies as well as to the missions to seamen, the Melanesian missions and for overseas work under the Episcopal Church of Scotland.

### Start at Home

*Chicago (RNS):* — The implications of race in the creating of a Christian world order were discussed here before the convention of the Foreign Missions Conference by a prominent anthropologist and a well-known Negro leader in the field of youth activities. Both speakers, Robert Redfield, of the University of Chicago, and Channing H. Tobias, senior secretary in charge of Negro work of the Y.M.C.A., emphasized that the conversion of deeply-rooted prejudices into goodwill is in the main a task for the church.

Defining race as "purely a biological grouping," Dr. Redfield declared: "The people known as Jews differ so much in physical features from one another and resemble so much in physical features peoples who are not known as Jews that the anthropologist and the biologist tell us that the Jews are not a race. They are not. That is one fact. It is also a fact that people have conventional collective judgments about people known as Jews and associate their beliefs about Jews with real or imagined physical characteristics of Jews. That is a fact, too. The Jews are not a race, but they constitute a group believed to be a race, and no amount of repetition of statements of the first fact will do away with the second and vastly more important fact."

Citing numerous examples of racial discrimination in this country, Prof. Redfield asked: "Can we assume responsibility for the enforcement of justice in Asia when we do not enforce it in Atlanta or Detroit and shall we continue to send missionaries abroad to acquaint distant people with a religious and ethical doctrine in large measure belied by the missionaries' fellow-citizens in the home land?"

**Surplices Stoles Cassocks**  
Clerical Suits  
**ALTAR LINENS and ALTAR HANGINGS**  
finished or by the yard.  
**C. M. ALMY & SON, INC.**  
562 Fifth Ave. (at 46th St.), New York

### Church Unity

*Toronto (RNS):* — The United Church of Canada has indicated its readiness to discuss with representatives of the Church of England in Canada proposals regarding closer interdenominational cooperation or church unity. Action of the United Church was in reply to an invitation recently issued to all Canadian denominations by the Anglican body. So far, the United Church is the only group to respond. It is expected that conferences between official groups of the two Churches will be held at an early date.

### National Service Act

*Washington (RNS):* — Ordained clergymen and students of recognized theological or divinity schools are exempted from the provisions of a revised national war service act simultaneously introduced in the Senate and the House of Representatives following President Roosevelt's plea for a civilian draft. The bill makes no provision for conscientious objectors — those who might oppose war work because of religious convictions. Such opposition, although small, is expected to come mainly from Quakers, Mennonites, Brethren, Dunkers, and Jehovah's Witnesses.

Efforts to include a so-called "conscience clause" have been pressed by the national service board for religious objectors, the Friends (Quaker) committee on national legislation, and the Friends war prob-

lems committee. The suggested clause reads as follows: "Persons who on grounds of conscience are opposed to participation in war and conscription for war service shall be listed on a register of conscientious objectors and shall not be required to perform work or services to which they are conscientiously opposed."

### New Editor

*New York (RNS):* — The Rev. Liston Pope of Yale Divinity School will become editor of the monthly magazine, *Social Action*, beginning with the current issue. *Social Action* devotes each issue to the discussion of some timely subject "upon which Christians should be kept alert."

### New York University School of Education

Offers to Clergy and Laymen Special Courses in

#### Religious Education

Religion and Postwar Reconstruction  
Creative Teaching of Religion  
Religious Education of Adults  
**Spring Term Begins February 2, 1944**

These courses may be credited toward graduate and undergraduate degrees. For further information, address

#### Professor

**Samuel L. Hamilton**  
School of Education  
New York University

32 Washington Place,  
New York 3, N. Y.

## 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**

## New Parish House

**Akron:**—Mrs. Harvey S. Firestone will give a site for a new St. Paul's Church in Akron, to be erected shortly after the war, according to an nouncement by the Rev. Walter F. Tunks, rector. St. Paul's is raising money for a new parish house, but architects reported that there was insufficient space for this purpose on the present site, so the entire new project was proposed to fill the need of the church's increasing congregation.

## Laymen Organize

**Syracuse:**—Laymen of Central New York are organizing to further the work and worship of the Church with a view of becoming the "best organized diocese for laymen's work" according to a statement released by the Rev. Wilburn C. Campbell, executive director of the Presiding Bishop's committee on laymen's work. The men of the fourteen churches in the Syracuse area have already entered upon a program which has lead to the building of a parish hall for the mission at the Onondaga Indian Reservation, the establishment of a thriving mission in the village of Liverpool, and the organ-

ization of similar laymen's groups in other areas of the diocese.

Mr. Campbell reports that the enthusiasm of these key men for their program has led them to detail men to visit Watertown, Utica, Elmira, and Binghamton for the purpose of enlisting a chairman or leader in those areas. In every case, says Mr. Campbell, "When the men saw what they could do to further the work and worship of the Church, they seized the opportunity. The guideposts of their programs are worship, education and service."

## An Anniversary

**Buffalo:**—Bishop's Day was held here on Jan. 20. It was the 14th anniversary of Bishop Davis' consecration. The clergy were invited to Buffalo as the guests of the Bishop for the day. There was a celebration of Holy Communion at Trinity Church after which Bishop Davis met the clergy for an informal conference and visit. A luncheon was served at the diocesan house after which the conference continued. Nearly every priest of the diocese was present to greet the Bishop on his anniversary.

## New Secretary

**New York:**—The Rev. Gerald F. Burrill has been appointed assistant secretary of Forward in Service. Mr. Burrill has been rector of St. Paul's Church, Bronx, New York City, since 1935, and for the past three years has been president of the board of religious education of the diocese of New York. In this latter capacity he established the present system of adult religious education as well as organizing the clergy institute. He has also directed the work for young people and Church schools, the committee for visual education, the guild of the Christ Child (parent and child relationships), and the released time religious education in the public schools.

## Negro Appointed

**Hartford (RNS):**—Frank T. Simpson, associate secretary of the Independent Social Center of Hartford (a Negro recreational center), has been appointed investigator-statistician for the Connecticut interracial commission.

The Rt. Rev. Walter H. Gray, suffragan bishop of Connecticut and commission chairman, announcing the appointment, said that Mr. Simp-

## Morehouse-Gorham

### Coming January 27th

by Frank E. Wilson, D.D.  
Bishop of Eau Claire

### THE PROMISES OF CHRIST

and Other sermons

A helpful book you will want to read this Lent and frequently thereafter. Price, \$2.00.

by E. Allison Peers

### SPIRIT OF FLAME: A Study of St. John of the Cross

A little masterpiece about one of Christendom's greatest mystics. Price, \$2.00.

by Claude Beaufort Moss

### THE CHRISTIAN FAITH:

An Introduction to Dogmatic Theology

An English importation from S.P.C.K. Price, \$5.00.

"There is nothing else that I know of which will take the place of this useful volume."

—Bernard Iddings Bell.

by Wm. Tate Young

### A Commentary on the Holy Communion

Price, \$1.50

by Douglas H. Loweth

### Draw Near

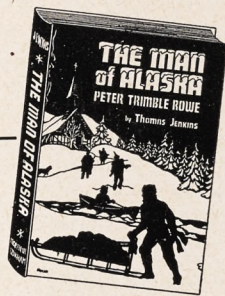
A devotional manual.  
Price, 45 cts. each;

\$4.50 dozen.



Morehouse-Gorham Co.

14 East 41st Street, New York 17, N.Y.



### THE MAN OF ALASKA

Peter Trimble Rowe  
by

The Rt. Rev. Thomas Jenkins, D.D.

Issued in December, 1943 . . . . as a Christmas Present to the Episcopal Church in America.

Don't fail to read this thrilling story-biography of the father of modern missionaries, Peter Trimble Rowe. Bishop Rowe served 46 years in Alaska.

378 pages, profusely illustrated.

Price, \$3.84 Postpaid

(Send for our Pre-Lent 1944 Book Catalog)



that by foot or by such scanty means of riding as may be available. The Church's other secondary school is at Maolin, twice as far away. Other middle schools besides the Episcopal Church's are affiliated with the college, but the same difficulties apply to them. Even so, the college, which has never aimed at high numbers, has 160 students this year. As a part of the religious instruction, extra-curricular, the students hear a weekly talk on some religious subject and then meet to discuss it in four groups each with a faculty leader.

### Chaplains Object

*Memphis (RNS):*—Chaplains assigned to army, navy, and air force bases in this vicinity are objecting to the local church custom of sending buses to transport service men to worship services. The chaplains contend that the practice increases attendance in the churches and reduces attendance at the post chapels.

### Churches Prosperous

*San Diego, Calif.:*—During the past year twenty-four churches in this city cleared their properties of mortgages, according to Religious

News Service. A half dozen others expect to be clear of debt by the middle of 1944. Some of the obligations were contracted a quarter of a century ago. The president of the county ministerial association states that "Now is the time, if ever, that churches should get rid of their debts." It is also announced that many of these churches are accumulating funds for new buildings which will be started as soon as materials and labor are available.

### Calendar in Spanish

*La Gloria, Cuba:*—Forward Movement calendar card printed in Spanish is being distributed by Archdeacon Jack Townsend. So far he has printed and distributed four thousand. The cards are headed "Almanaque Episcopal," with the calendar for the year and the back carrying a calendar of Church feasts and fasts.

### Shattuck Scholarship

*Faribault, Minn.:*—The board of trustees of Shattuck School has received \$5000 from Mrs. Theodore P. Thurston of San Diego, for the establishment of a scholarship fund in honor of her husband, the late Bishop

Thurston of Oklahoma. The income from the fund is to be used primarily to aid boys from Oklahoma to attend Shattuck. Bishop Thurston graduated from the school in 1887 and died in 1941.

### Missionary Speaks

*Albany:*—The Rev. John D. Bodger, missionary from New Guinea, spoke here on Jan. 14, to a large gathering representing not only our own Church but many other non-Roman Churches of the Albany area. Archdeacon Hastings called the meeting on short notice but received a large and impressive response. The service was held in the Cathedral of All Saints and the great edifice was filled with an enthusiastic congregation.

### Norwood Honored

*New York:*—The Rev. Percy V. Norwood, professor of Church history at Seabury-Western Theological Seminary, was elected president of the American Society for Church History at the recent meeting held at Columbia University. Mr. Norwood's many students at Seabury-Western and Berkeley Seminaries will be glad to know of this high honor conferred upon him.

## By BISHOP JOHNSON

### THE STORY OF THE CHURCH

A brief history of the Church from Apostolic Days to the present. Excellent for study groups or to have on hand for the inquiring person. **35c a copy**

### THE WAY OF LIFE

What it means to be a Christian

**25c a copy**

### THE MEANING OF THE PRAYER BOOK

Explains the various offices and also gives an historic outline of the development of the Prayer Book. **10c a copy**

### CUSHIONED PEWS

The best of Bishop Johnson's articles as they appeared in THE WITNESS over a period of years, selected by a committee. Bound in cloth. **\$1.00 a copy**

### CONFIRMATION INSTRUCTIONS

The book used with hundreds of classes in parishes throughout the country. **50c a copy \$4.00 a dozen**

## THE WITNESS

6140 Cottage Grove Avenue

Chicago

## CLERICAL SUITS

Oxford Grays Blacks Bankers Grays  
Tropicals Serges Worsteds  
All Wool

Samples and Measurement Charts  
sent on Request

Clerical Tailors for 50 Years

**C. M. ALMY & SON, INC.**

562 Fifth Ave. New York 19, N.Y.

## Stained Glass Windows

**F. MAYER STUDIOS**

228 West Broadway

New York, N. Y.

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

**HEADQUARTERS**  
for **CHOIR GOWNS**  
PULPIT ROBES • EMBROIDERIES  
HANGINGS • STOLAS • VESTMENTS  
ALTAR APPOINTMENTS  
COMMUNION SERVICE  
NEW CATALOG on Request  
**NATIONAL ACADEMIC CAP & GOWN CO.**  
1212 ARCH ST. PHILADELPHIA, PA.

**R. GEISSLER, INC.**  
71-79 W. 45th St., New York 19, N. Y.  
**Church Furnishings**  
IN CARVED WOOD AND  
MARBLE • BRASS • SILVER  
FABRICS • WINDOWS

**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.

## Before buying ANY laxative, consider these 3 Questions

*Ques.* Does it make any difference what laxative you buy? *Ans.* It certainly does; most people prefer a laxative that is *satisfactory* in action, *thorough* in results. *Ques.* How can you know what laxative, when taken as directed, will usually give prompt, thorough relief? *Ans.* One simple way is to ask for Black-Draught. *Ques.* Is Black-Draught economical? *Ans.* Very! Only 25c for 25 to 40 doses.

Black-Draught is purely herbal. It has been a popular selling laxative with four generations. Many say the new *granulated* form is even easier to take. Caution, use only as directed.

page eighteen

## NEW BOOKS

\*\*\*Indispensable \*\*Good \*Fair

\*\*THE EARLIEST GOSPEL, by Frederick C. Grant. Abingdon-Cokesbury Press. \$2.50.

A book written by a most competent specialist for serious students of the Gospel. The generally accepted critical facts about the Gospel Dr. Grant simply takes for granted and his discussion goes out into territory that has been only very sketchily explored or not explored at all. The volume consequently is not meant for beginners; it must be studied rather than read and the conclusions carefully evaluated; in many of these the distinguished author is frankly feeling his way experimentally and the last thing he would wish would be that his readers should accept what he says merely because he says so. But no expert in the field can afford to neglect this book!

—B. S. EASTON.

\* \* \*

\*\*\*THE PROBLEM OF PAIN, by C. S. Lewis. Macmillan, \$1.50.

C. S. Lewis takes an indispensable place beside Miss Dorothy L. Sayers with those readers who desire God's Word to be as lively as it truly is. Though this book sticks to its last, the question of suffering, it manages to present a startlingly incisive approach to the whole Faith. Those who have never been quite able to leave the Fall, Hell and Angels to the thought of past ages will find them brought pretinently into our present situation. However, this is not a book to be accepted unreflectively, as Mr. Lewis' *Screwtape Letters* unfortunately are being received (to the glee of the Devil.) This book reads almost as easily as that one, but it raises more definitely the questions which every Christian must fight out for himself. Putting the questions is its strong point; this reviewer hopes that our generation of thinking Christians will not be entirely satisfied with Mr. Lewis' answers.

—W. M. W.

\* \* \*

\*MAN, REAL AND IDEAL by E. G. Conklin. Scribners. \$3.00.

Dr. Conklin puts forward once more (1) the nineteenth century doctrine of Progress, (2) the authority of "Science" as the judge of all reality, and (3) the reduction of the humanities and religion to the sphere of emotions and ideals. For example: "Nature is all that is." Nature gives no indication of an after-life. Therefore there is none! His office as president of the American Philosophical Society does not help Dr. Conklin see that reasoning like this is not scientific fact, but a prejudiced faith, as prejudiced as the great Creeds which he rejects. He continues the confusion between sound science and "Science", which comprises a philosophy abstracted from science. P. E. More's *Sceptical Approach to Religion*, 1934 remains the best answer to this pseudo-scientific faith. Though this *omnium gatherum* of a noted scientist's opinions is redeemed by biological facts vividly portrayed, and by a passion for truth, it deepens the conviction that "Science" is the apologetic by which the seldom recognized religion of Capitalism (and Post-Capitalism) unconsciously defends itself against real Christianity.

—W. M. W.

## 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.

## PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O.P.A. rules. Samples Free.

**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 VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$4.00. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

## VESTMENTS for CLERGY and CHOIR

Altar Linens . . . Embroideries . . .  
Materials by the Yard . . . Tailoring.  
Episcopal Church Flags. Send for Catalog  
**J. M. HALL, INC.**

Office and Salesroom: 14 W. 40th St., New York—Tel. CH 4-3306. Miss J. Hall may be reached at Delhi, New York. Tel. Delhi 33F21. American Distributor of Stained Glass Windows for James Powell & Sons, Ltd., London, Eng.

*Lloyd*

**WALL PAPER PRICES ARE FAIR**  
Insist on seeing them to satisfy yourself  
NEW YORK • BOSTON • CHICAGO • NEWARK

*still* \$250  
for a fine single room with bath  
\$3.50 to \$7.00 Double  
1000 ROOMS • 1000 BATHS  
Write for Maps and Booklet  
**Prince George Hotel** 14 East 28th St. NEW YORK, N.Y.  
George H. Newton ~ Manager

THE WITNESS — January 27, 1944

# 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.

G. FORREST BUTTERWORTH

Chancellor of the diocese of New York

I have just read your editorial "Courting Disaster" in the December 30, 1943 issue, in which you attack bitterly business executives whose salaries you say have been increased on an average of 20% between 1940 and 1942. You ask how they can escape the ostracism of their neighbors or the accusation of their own consciences, and finally "above all, how can men who are making personal profit out of the war, expect to look the returning soldier in the eye when the war is over."

Haven't you forgotten a very important item — the income tax? An executive receiving a salary of \$50,000 in 1939 would have paid a federal tax on that salary (ignoring other income and deductions) of approximately \$9,700, leaving him \$43,300 to spend. In 1943, with a 20% increase in salary to \$60,000, he would have paid an income tax of \$33,440 on the same basis, leaving him \$26,560 to spend. In other words, his spending income of \$43,300 would have been reduced by approximately \$14,000 or 34%.

A similar computation for a man receiving a salary of \$100,000 in 1939, with an increase to \$120,000 in 1943, shows that his spending income of \$66,000 in 1939 would have been reduced in 1943 to \$37,860 or 42%. The computation is given at the foot of this letter.

Suppose you explain to your readers how a man who has suffered such a reduction can be regarded as "making personal profit."

If you think that the salary figures which I have taken are too high, suppose you try a similar computation on a lesser basis. It will do you good, and you will find the answer the same, although lesser in degree.

You will find no such corresponding reduction in the spending money available to the factory worker, even though there has been an increase in his tax.

You may well ask how any civilian can feel that he is doing his share in comparison with men in the service — I don't think we can — but the industrialist, who has been working day and night to produce munitions and who has cheerfully accepted a 20%, 30% or 40% cut in his spending income, can feel that he is making as much of a contribution to the war effort as his employees. It seems to me you owe him an apology.

Year	Salary	Federal Tax	Available
1939	\$ 50,000	\$ 9,700	\$40,300
1943	60,000	33,440	26,560
		(Reduction 34%)	
1939	100,000	34,000	66,000
1943	120,000	82,140	37,860
		(Reduction 42%)	

PVT. RIDGELEY BELT JR.  
No. 2 Station Hospital  
Fort Jackson, S. C.

I have just completed reading the December 23 and 30 numbers of THE WITNESS. I want to compliment the editors on its fine Christian attitude on all sub-

jects dealt with. I call particular attention to the common sense article on the Presbyterians' 300th Westminster Anniversary and why we should by all means be united with them. As to Mr. Spofford's column, what is more common sense than the positive program he sets forth.

THE WITNESS is really just what its name stands for. One might give the paper just the name *Christian* and be totally correct. The paper is logical as well as common sense. It is really a source of prayer for me. I don't have time for much knee-bending but actually I find that when I read THE WITNESS it is as though I was deliberating personally with God. So carry on — and all power to you. Please excuse the pencil — it is a bit difficult writing in a hospital.

MRS. L. W. GARLICHES

Laywoman of St. Joseph, Mo.

I should like to compliment THE WITNESS, even at this late date, for the fine reporting of General Convention. The various meetings were very accurately and fully reported and these issues make a complete record of the Convention, worth keeping indefinitely.

ROBERT PETERSON

Hollandale, Wisconsin

I am a twelve year old farm boy. I found your address in my envelope collection. I have now 125 envelopes. I collect air mail stamps too. I wonder if you would send me some foreign envelopes. Will you?

ANSWER: We have sent Bobby the envelope of an air mail letter from Kimber Den, with \$16.50 in cancelled Chinese stamps affixed. We'd like to add however that there are no others available at the moment in case any of the rest of you are stamp collectors.

F. RICKSFORD MYERS

Rector of St. Matthew's, Detroit

In appreciation of the fine work THE WITNESS is doing I want to enter two subscriptions to take the place of the two that were cancelled because of your fine Christian position on race questions.

## SCHOOLS

### 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

George L. Barton, Jr., Ph.D., Headmaster,  
Box 408

## 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.

Catalogue on Request. Address Box WT

## SCHOOLS

### 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. Music, art, expression. Graduates successful in college. Well-equipped buildings. Tiled swimming pool. Outdoor life. Riding. Founded 1843. Catalog, Annie Powell Hodges, A.M. (Mrs. Wm. T.) Prin., Box A, Staunton, Va.

### The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September.

Apply to

Director of Nursing

HOSPITAL OF SAINT BARNABAS

685 High Street

Newark, N. J.

### DE VEAUX SCHOOL

1852-1943

Niagara Falls, New York

A military boarding school for boys. Grades six through twelve. Small classes. Thorough preparation for college. Chapel services of the Episcopal Church. A large proportion of recent graduates now officers in United States service. Valuable scholarships for fatherless boys who have good school records.

For catalogue, address

Reverend William S. Hudson, Headmaster

## HOLDERNESS

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.

### 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

## 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.

### 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

## FOR STUDY

The CLID was the first to bring to the attention of American Churchmen the importance of the Malvern Conference.

The CLID will continue to be in the vanguard in planning for a post-war world.

### LITERATURE THAT IS NOW AVAILABLE

#### "... and JUSTICE FOR ALL"

By Elizabeth Forrest Johnson, formerly the Head of the Baldwin School.

A 68 page manual for study group based upon the Malvern Manifesto, The World We Seek, and the Delaware Findings.

20c for single copy  
\$2 for a dozen copies

#### The Malvern Manifesto

The original document after editing by the Archbishop of Canterbury.

#### What's Wrong

An analysis of our present economy, written by a professor of a theological seminary.

#### Life and Worship

The meaning of the Eucharist, written by the Dean of a theological school.

#### A Reading List

A guide to books, pamphlets and magazines dealing with subjects relative to Malvern.

These leaflets are 5c each, \$2 for 100 copies, assorted if desired.

#### The Delaware Report

The complete report of the findings of the American conference of the commission for a just and durable peace.

10c a copy; \$1 a dozen

#### The Meaning of Malvern

By Dean Joseph F. Fletcher

10c a copy; \$1 a dozen.

#### The World We Seek

The later report of a commission of the Protestant Churches of England. The Archbishop of Canterbury, chairman.

10c a copy; \$1 a dozen.

#### CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street  
New York City



Children like these, as well as their parents in many instances, are being cared for at the rural Christian Mission directed by the Rev. Kimber Den

Due to the Japanese invasion of nearby areas the work of the Mission has had to be greatly expanded. Yet there is greater difficulty in financing the work due to inflation.

Individual Church men and women, young people's organizations, parish groups, are urged to help in this vital work.

Donations are cabled through the Bank of China as often as the amount of donations available justify. Help make it possible to send a donation by Ash-Wednesday.

Make checks payable  
"Treasurer, CLID"

## The CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street

New York City

BISHOP EDWARD L. PARSONS, *President*

• MR. W. F. COCHRAN, *Treasurer*