

The WITNESS

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SEPTEMBER 27, 1945



A VIEW OF ST. JOHN'S
CATHEDRAL, WILMING-
TON, DELAWARE

THE PARISH AND THE PRESS

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 Satur-
days.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Com-
munion 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.; Morning Service and Sermon 11
A.M.
Thursdays and Holy Days: Holy Com-
munion, 11 A.M.

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NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
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11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8
A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
11:00 a.m. Morning Service and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy
Communion.

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

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Com-
munion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion: 5:30 Vespers
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
*The Very Rev. Edward R. Welles,
M.A., Dean*
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Com-
munion

The WITNESS

For Christ and His Church

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VOL. XXVIII No. 51

CLERGY NOTES

AVERY, FREDERICK H., rector of St.
Paul's, San Rafael, Calif., becomes the
rector of the Ascension, Denver, Colo., on
November 1.

BOND, B. FOREST, rector of St. Luke's,
Brookport, N. Y., has accepted the rector-
ship of St. Matthew's, Toledo, Ohio, effec-
tive November 1.

GILL, J. M. B., vicar of St. Luke's, Lake-
view, Oregon, becomes the executive sec-
retary of the district of Eastern Oregon on
October 1. Address Box 296, Pendleton, Ore.

HOSKIN, WALTER E., rector of St.
Thomas, Berea, Ohio, has accepted the rector-
ship of the Epiphany, Urnana, Ohio, ef-
fective October 10.

KELKER, STEPHEN M., personnel director
of an industrial concern at Kent, Ohio, has
accepted the rectorship of Christ Church,
Lima, Ohio, effective October 1.

MADSON, GEORGE R., rector of the Nativ-
ity, Dothan, Ala. and archdeacon of south-
east Ala., becomes the rector of St. Paul's,
Albany, Ga., January 1, 1946.

MORGAN, TALBERT, rector of All Saints',
Mobile, Ala., has accepted the rectorship of
St. Mark's, Brunswick, Ga.

MULLEN, EDWARD G., in charge of Trin-
ity, Florence, Ala., has returned to the
Philippines as administrator of St. Luke's
Hospital.

RISLEY, ERNEST, rector of St. John's, Sa-
vannah, Ga., has been elected president of
the Savannah ministerial union.

TATE, EDWARD E., has resigned as rector
of Emmanuel, Alexandria, Va., in order to
devote his full time to St. Stephen's School
where he is headmaster.

WAKEFIELD, FRANCIS B., has resigned as
rector of Holy Trinity, Gainesville, Fla., to
become rector of All Saints', Mobile, Ala.

WHITE, ROBB JR., has resigned as rector
of St. Paul's, Spring Hill, Ala., because of
illness. Present address: Archbold Hospital,
Thomasville, Ga.

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 Com-
munion, Tuesday and Thursday, 9 A.M.
Holy Communion, Wednesday, 7 and 11
A.M. Noonday Service, daily except Mon-
day 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
Military Park, Newark, N. J.
*The Very Rev. Arthur C. Lichtenberger,
Dean*
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00
Morning Prayer and Sermon. Holy Com-
munion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy
Communion.
The Cathedral is open daily for prayers.

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 Com-
munion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Com-
munion.
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
Rev. Peyton Randolph Williams
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 Com-
munion 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.

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European Churches Face Big Reconstruction Task

*The Protestant Church on the Continent
Suffered a Loss of a Billion and a Half*

By Erik Modean

New York (RNS):—Few church bells ring in Europe today. Before they peal again in all their former glory, the churches face a stupendous program of reconstruction out of the ruins of World War II. Billions of dollars, and many years of labor, will be necessary to rebuild and restore the thousands of churches destroyed or damaged during the last five years. Complete and accurate figures are not as yet available on the total losses suffered by the churches, but present information is sufficient to reveal the staggering task ahead in repairing the ravages of war.

In a way, the church bells are symbolic. Nazism had no use for the church in its ideology. But it had use for church bells. As Germany invaded one country after another, thousands of bells were confiscated from belfries throughout Europe, to be melted down into munitions for the Nazi war machine. In Belgium alone, it is reported that 3,692 bells were stolen by the Germans. Many more were buried by Belgian patriots to prevent their seizure. Not all the bells, however, were used by the Nazis. They didn't have time, in the face of the rapid advance of the Allies. Only recently, British authorities discovered more than 800 bells, including some famous carillons taken from the Netherlands and Belgium.

As the tempo of aerial warfare intensified, the churches lost not only their bells but their buildings as well. In England 4,000 historic churches were damaged, and 2,800 destroyed. France reported nearly 5,000 churches destroyed between 1939 and 1945. In Greece the total was put at 1,000.

A typical example is found in the Netherlands Reformed Church, one

of the smaller denominations. Throughout Holland, 151 churches, 90 rectories, and 30 other buildings were completely destroyed. These figures do not include all the damage that is repairable, and was caused by artillery fire and inundation. In addition, many ministers lost their houses, their property, their libraries, and even their gowns.

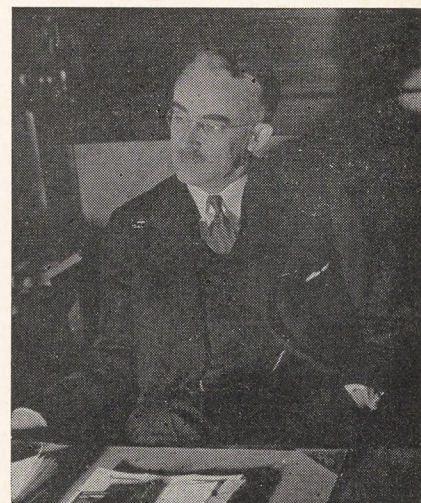
Of Britain's famed cathedrals, Exeter, one of the finest examples of Middle Gothic architecture, was the most badly damaged, according to Francis H. Taylor, director of the New York Metropolitan Museum of Art, and a member of the American commission for the protection and salvage of artistic and historic monuments in war areas. Three high explosives dropped nearby rocked Canterbury Cathedral, but did not cause serious damage. However, British historians feel the blast may have threatened its life expectancy. Wells Cathedral received a direct hit, but damage was not as great as might be expected, it was reported. All the great Christopher Wren churches in London were seriously damaged—St. Bridges, St. Giles Cripple Gate, St. Mary le Bow among them—and many have been reduced to rubble. St. James Piccadilly was destroyed by a bomb.

In France, all but one of the 25 famous cathedrals, chateaux and other historic buildings listed by the French government as part of the "cultural heritage of France" are either intact or only slightly damaged. Most seriously damaged church edifice was Rouen Cathedral, which, however, was found to have suffered far less from the 1944 Allied bombardment than Rheims Cathedral, which was exposed to German attack in the last war. The medieval cathedrals of Chartres,

Amiens, Beauvais, Leon, Rheims, and Notre Dame in Paris, as well as the famous Sainte Chapelle in Paris, have remained safe and virtually unscarred. Strassbourg Cathedral was hit by two bombs in August of 1944 but the damage is insignificant.

In Italy, there was relatively little church destruction. Outside the reported damage to the Church of San Lorenzo, Rome remains untouched. Two churches of small artistic significance were wrecked in Siena. At Assisi, the convent famed for its stained glass windows was intact. At Viterbo, the Cathedral of the Duomo escaped lightly.

According to Robbins W. Barstow, director of the commission for



The Rev. Samuel McCrea Cavert is at present in Europe to aid in the plans of the World Council for the rebuilding of Churches

World Council service of the American committee for the World Council of Churches, Protestant churches on the continent suffered an estimated loss of \$1,450,000,000.

"The best figures we have been able to secure give us roughly 75,000 Protestant churches in Continental Europe," Barstow said, and added: "For a guess, let us assume that 20,000 are undamaged; 20,000 are lightly damaged and repairable at \$10,000 each or \$200,000,000; 20,000 are heavily damaged and repairable at \$25,000 each or \$500,000,000; 15,000 are totally de-

page three

stroyed and replaceable at \$50,000 each or \$75,000,000. That gives us \$1,450,000,000."

While churches in the United States, and in other countries, will contribute millions to postwar relief and reconstruction in Europe, these funds will not be used to restore physical property.

RUSSIAN ORTHODOX OF CHINA

New York (RNS):—Russian Orthodox leaders are certainly busy people. They have ended schisms in most of the countries of Europe and the near east. It is now reported that the schism between the Orthodox Churches of Manchuria and China and the Moscow Patriarchate has been ended. This fact was disclosed by Archbishop Alexei of Yaroslav and Rostov who is now in the United States to bring about the reunion of the Orthodox Churches of the Americas with Moscow.

CHAPLAIN CASUALTIES REPORTED

Washington:—Casualties among army chaplains totalled 397 as of August 31, it was reported by Brig. Gen. Luther D. Miller, chief of chaplains. The list of 138 deaths consists of 76 killed in action, including 12 lost in the sinking of Japanese prison ships, and one killed during the bombing in Germany and 62 non-battle fatalities, including one who died of disease in a Japanese prison camp. In addition 216 chaplains have been wounded in action. Chaplain Miller, an Episcopalian, also announces that 1,326 decorations had been awarded to 1,038 chaplains.

CATHOLIC MONARCHY PLAN DENIED

Rome (wireless to RNS):—Vatican authorities have denied rumors that the Holy See is backing plans for a Roman Catholic monarchy that will embrace Austria, Bavaria and North and South Tyrol. One of the chief obstacles to such a proposal, officials stated, is the Soviet occupation of the areas in question which makes it impossible to foresee future developments. The reports here mention Heinrich of Bavaria and Otto of Hapsburg as the two most likely candidates for a new Catholic throne. Otto has been a frequent visitor to the Vatican but he is not supported by the

Holy See. Creation of such a monarchy is said to be favored principally by Cardinal Innitzer of Austria, but it is said that he has not been given encouragement by the Vatican.

FULL EMPLOYMENT IS URGED

Red Bank, N. J.:—Mr. Spencer Miller Jr., road commissioner of New Jersey and formerly the consultant on industry of the National Council, was the top speaker at a mass meeting held here September 19th in support of full employment. The meeting was sponsored by a citizens committee and had the backing of trade unions, the League of Women Voters, churches and other groups. Canon Robert Smith, head of social service of the diocese, was the chairman. Resolutions were passed and sent to Congressmen and Senators urging support of a full employment program. A continuation committee was also appointed.

WESTMINSTER ABBEY RENOVATION

London (wireless to RNS):—A fund of 20,000 pounds, raised three years ago as a memorial to those who fell in the Battle of Britain in 1940, is to be used to renovate and furnish the easternmost chapel of Westminster Abbey. The chapel is connected with two earlier battles of Britain, the War of the Roses and the Civil War. It was originally intended to receive the remains of Henry VI, murdered in 1471, and Cromwell's body rested there for a year before being taken up and hung at Tyburn.

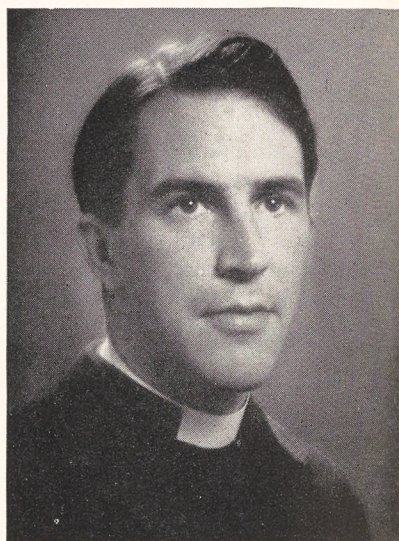
A circular hole in the chapel's wall, made by fragments of a bomb, which fell in the old palace yard, commemorates the 1940 battle and will be preserved when the chapel is restored.

LARGE SUMS FOR 281

New York:—Treasurer Lewis B. Franklin of the National Council reported on September 12 that large sums are pouring into Church headquarters. "Following the usual plan of allowing one month for collections the amount received by the National Council is 111.9% of the amount due. Of the 99 dioceses and districts 79 have paid the amount due and 5 have paid their full expectation for the year."

INDUSTRIAL RELATIONS CONFERENCE

Boston:—A conference which will bring together representatives of labor and management will be held at the Episcopal Theological School, October 12-13, under the auspices of the social service department of the diocese of Massachusetts. Speakers are to be Ulysses Lupien, director of public relations of a manufacturing concern; Samuel Merrick of the state war labor board; George F. Driscoll, A. F. of L. leader; James W. Bamford, CIO leader; the Rev. Joseph F. Fletcher of the ETS faculty. The Rev. Howard Kellett is the head of the social service department, with the Rev. W. B. Spofford Jr. his assistant.



The Rev. Howard Kellett, head of social service in Massachusetts, who is sponsoring conference on industrial relations

SCHOOL OF RELIGION IN BUFFALO

Buffalo, N. Y.:—The department of education of the diocese of Western New York is having a school of religion for adults on four Monday evenings, starting October 8th. They will be held at the Cathedral with a number of diocesan leaders doing the teaching.

VISIT TO GERMANY IS PROPOSED

London (wireless to RNS):—Exchange visits between the bishops of the Church of England and the Evangelical Church of Germany have been proposed by Bishop Wurm of Wurttemberg in correspondence with Bishop Bell of Chichester. The decision will be made by the Archbishop of Canterbury.

THE WITNESS — September 27, 1945

Many Problems Being Raised By Closing of Centers

*Authority on Problems Presents Solutions
Of the Difficulties of Japanese-Americans*

My Daisuke Kitagawa

Minneapolis:—The War Relocation Authority has announced that all the relocation centers shall be closed according to a schedule which closed the last one on December 15th. As a matter of principle, this is good. The sooner the camps cease to be necessary, the better it is both for the Japanese Americans and for the United States. But actually the closure of the camps presents another complex problem.

When Japanese Americans of the West Coast were put into relocation centers, these centers were deemed of utmost necessity for various reasons: 1. The majority of evacuees were unable to find places to go to by themselves, nor could they financially afford to move eastward, thus making it necessary for the government to move them collectively out of the coastal area. And before the evacuees could re-establish themselves individually, the government had to subsidize them collectively.

2. The general public of the United States was not quite ready to accept evacuees freely into different communities for a long time. It is natural for the public to be suspicious of the people whom the federal government by its decree had to order to vacate the coastal area which was of strategic importance from the military standpoint.

Now, after more than three years since the first group of Japanese Americans were evacuated, the above-mentioned two reasons are no longer valid, at least categorically speaking, because since the beginning of this year, the West Coast has been re-opened to Japanese Americans and they can return to their former homes and communities any time they wish, and furthermore the public in the rest of the United States is fairly well enlightened as to the status of Japanese American evacuees so that they may be reasonably assured of a fair acceptance no matter where they go. Therefore, let it be repeated, categorically

speaking there is no longer a need for relocation centers.

But in the course of the past three years the situation has greatly changed on the part of the evacuees, which makes the liquidation of relocation centers extremely difficult and makes it almost unfair.

By the end of 1944, roughly 60,000, or slightly more than one-half of the total number of the evacuees, had been relocated outside of the restricted West Coast area. They left the camps because they were of the kind that could not stand the camp life and also could afford to take the risk of leaving the camp. They are by and large young and vigorous, American citizens with the English language as their mother tongue, educated in American schools, trained or skilled in something or another to make themselves useful and employable in wartime America, and furthermore accustomed to the American way of life. The simple fact that they are young is of basic importance, for it means that readjustment to different climates, new types of employment, new communities, etc., could be made relatively easy. Besides, they did not have too many dependents for the largest majority of them were single men and women. Even those who were married did not have too large families. For them to re-establish themselves was not too difficult.

After those who are relocatable in the above-outlined sense have left the camps, we find still remaining there the aged folk, children of minor age, and families with a large number of dependents. They look almost unrelatable for various reasons. To be sure, they are remaining in the camps, not because they like it, but because they feel they could not do anything else.

Many of them had to sell their homes and other property at the time of evacuation for whatever they could get, which means they virtually lost all they had. Hence there is

nothing they could go back to on the coast.

Unattached children of minor age are not accepted by any state other than their own home-state. Unless, therefore, their parents decide to relocate, children have to stay in the camps with their parents. Now many parents hesitate to leave the camps for fear that they may lose the last semblance of security. They are usually Japanese from Japan, thus legally enemy aliens, with a language handicap and a sense of political inferiority. They are afraid that the general public might maltreat them because of their enemy alien status. Most of them have sons who are now serving in the United States army. After having lost their material resources, their last resort of security is their grown-up sons and daughters who could earn a living for the entire family. When, however, those sons are called to the colors, the aged parents are incapable of making a living with a number of small children.

While the general public has been enlightened during the past three years concerning Japanese American evacuees, their status and nature, and has become more and more receptive, the evacuees in the camps, on account of the life of seclusion and confinement, have developed the most unfortunate sort of psychology — suspicion toward people at large. Indeed many of them have lost their faith in their fellow-men. They have convinced themselves that no one wants them in this country. This mental attitude cannot help but reflect on their children's character too. In a word, those who are now in relocation centers are more or less socially unfit sort of people. The longer they stay there, the worse they will grow in this respect. This alone is an important enough reason to close the relocation centers, but at the same time in it is found one of the most serious reasons why they are nearly unrelatable!

No matter how hard the task is, the relocation centers must be put out of existence, but mere liquidation of camps will not do unless all the evacuees are adequately relocated. The basic principles of the Constitution of the United States demand it, not to mention the basic principle of Christianity. Furthermore, there are by this time approximately 20,000 Nisei soldiers serving

this country, willing to give up even their lives for the United States. Their parents, brothers and sisters ought not to be deprived of their freedom and basic human rights if they are cheerfully and willingly fighting for the cause of democracy. Until the last evacuee could safely re-establish himself in a United States community, the United States cannot be fully free from the sin of double-crossing. It is thus not only for the sake of Japanese Americans but also for the United States herself that the relocation centers must be liquidated. Even the simple law of human social living makes it clear that it is to the benefit of the dominant group itself fully to accept minority groups rather than to exclude them or to accept them only half-heartedly.

At the liquidation of the relocation centers, however, it must be insisted that every evacuee be properly re-established, which means he is self-sustaining and fully participating in community and national life. If such is the ultimate aim of the War Relocation Authority program, and it surely is, the WRA cannot afford to violate the basic principle of democracy while it toils to achieve the aim. In other words, any coercive measure be entirely banned as far as the WRA is concerned. It cannot compel any community to make room for a certain number of evacuees unless the citizens of the community wish to do so. Neither can it force any evacuee to leave the relocation camp or to relocate at any given community unless the evacuee himself chooses to do so. Mass evacuation was conducted by compulsory measure. Resettlement must not be conducted either on a collective basis or by coercive methods.

In order that the resettlement program be conducted according to the principles of democracy, the following conditions are required: 1. Evacuees themselves must *want* to relocate. The desire and volition, not to mention the willingness, to relocate on the part of evacuees depend on the pronounced attitude toward Japanese Americans on the part of the general public. Isolated incidents of mis- or mal-treatment of returning evacuees on the West Coast, isolated cases of discrimination against resettlers in the field of employment or housing, and especially antagonistic attitudes toward the Nisei veterans—even if these are

exceptions and not rules — are enough to make the evacuees lose their desire to live among United States citizens of other racial backgrounds.

2. United States citizens throughout the country ought to be aware of the share they have to do in terms of remedying the bad situation created by the mass evacuation. It is not enough for the rest of the country to blame the West Coast for having made such a blunder because it was not a local issue of the Pacific Coast but a national issue. Now that the loyalty of Japanese Americans has been fully tested, and their value to the country is more than proved, each and every community ought to be willing to accept a few Japanese American families into its midst.

3. Both among the evacuees in relocation centers and among the general public, civic-minded people should be outspoken enough to create public opinions which are favorable for our cause. One of the weaknesses of democracy is that only the crooked and reactionary are outspoken and organized and the decent and just are neither outspoken nor organized.

4. As a resourceless evacuee leaves his relocation camp and arrives in a strange community, there is a series of problems he has to face, and the well-established Christian citizens of the community could help him in many ways. Job-hunting and house-hunting are bad enough for a person who is just out of confinement. He has no bank credit, no friends or acquaintances in the city where he has just arrived. In case of an emergency sickness or some other misfortune, there is financial aid made available for him through the Federal Social Security fund, but it must be channelled through the local county welfare board where he is treated categorically the same as any other migrant. This is fine from the standpoint of racial equality, but his situation is so fundamentally different from that of other migrants that special consideration is almost imperative. He is not equipped to walk around government red tape. Well-informed civic leaders in the community should be called upon to step in and help.

Undoubtedly there are many other things the evacuee needs and the people of a community can do for him. It is neither possible nor necessary to state them in detail. Where there

is genuine willingness to be of service to people in need, there must be ways and means to do so. May the Christian citizens of the United States be vigilant and alert to all sorts of opportunity that they may be helpful in carrying out the program of resettlement for Japanese American evacuees.

CONTINUED AID EXPECTED

New York (RNS):—The need to continue a united ministry to former war workers in industrial housing areas during the reconversion period was stressed here by the Rev. Mark A. Dawber, head of the Home Missions Council.

"Because millions of former war plant workers now are without jobs, they are in greater need than before the war ended for pastoral counseling and the ministry of the church," Dawber said in appealing to home missions boards of Protestant churches for continued cooperation. "Then, too," he added, "many people in congested industrial areas now will have more time to go to church than they did when they were working long hours each week."

Calling on local churches near government housing projects and trailer camps to "take immediate steps to welcome these people into their churches," Dawber declared that "many of the former war workers will remain in the industrial centers, and local churches can help them to be integrated into the permanent community life."

Mr. Dawber announced that the Rev. Ronald F. Pielstick, the Council's field secretary in Chicago, has come to New York headquarters to direct the work of the reorganized industrial committee, which is assuming some of the functions of the recently disbanded commission on camp and defense communities.

URGE ACTION ON UNITY

Birmingham, Ala.:—The clergy of the diocese of Alabama, meeting in conference here Sept. 11, expressed great concern over the failure of the commission in unity to publish any report which might be studied between now and General Convention a year hence. A letter to that effect was addressed to Bishop Strider of West Virginia, chairman of the commission.

Reconstruction and Advance

THE accession of the British Labor Party to power in England has repeated an interesting phenomenon. The Tories, both in Britain and in the United States, headed for their storm cellars yelling, "Communist!" The Laborites, elated with the heady wine of an unexpectedly great victory, talked in terms of the millenium, then they settled down to a realistic facing of the facts under the sobering responsibility of power. They have not given up the millenium, but they have postponed it under the pressure of responsibility.

At some time in his career, every clergyman in our Church should serve a short term on the staff of our National Council. The writer has so served and counts it as one of the valuable experiences of his life, because for the first time he visited the whole Church and saw it as a whole under the pressure of responsibility. The latter fact is the important point.

Perhaps you have a particular line of interest in religious education and think that the National Council is hopelessly archaic in its methods. Perhaps you are keenly alive to our need for social and economic reformation and feel that the National Council is under the dominance of mid-Victorian Tories. Perhaps you hear the call of Christ to unify the fragments of his body and so help to heal a broken world and feel that our Church clings wilfully and stubbornly to a narrow sectarian way of life. And, perhaps, because of your different emphasis you are slow to respond to the call of the National Council.

Perhaps you are right in your point of view (and that is said seriously), but we are all under the primary responsibility of bearing witness in a broken world to the power and joy which spring from a fellowship bent upon obedience to Christ's command to make disciples of all nations. In the face of the world's need, our purpose and our effort must be worldwide. Once being gripped with that necessity, then we will be in a better position to wisely co-ordinate our varying emphases through the democratic processes provided for us in our constitutional Church.

It is because we feel keenly the need for a wholesome, worldwide witness on the part of our Church at this time, that we are glad to support the Reconstruction and Advance Fund and to urge the hearty co-operation of all our readers. Personally, we do not like the word Reconstruction because it seems to suggest restoring that which has been and doing so without reference to present day need and without reference to other Christian bodies. The handy, indefinite word "Advance" when used by the Episcopal Church creates in us an impish desire to ask: Whither? And the word Fund is frankly materialistic and detracts from the great

spiritual surge that should well up within each one of us, a surge of gratitude to those men who shed their blood that we might have this opportunity to redeem our mistakes and build a new world,—one world. Of course, our offering must be of self in worldwide worship and service and not merely of our money.

Every Christian has a world responsibility and, in the face of the world's need, we must not be sticklers for words or for methods. Our tired people will drop back into intensified parochialism unless we keep their eyes and wills fixed upon tasks beyond their daily experience and strength. Also, we all need to realize what it will mean to our fellow Christians in other lands to have us gladly sacrifice so that they may begin their Christian work anew with proper equip-

ment. We cannot hold back in the hope that some government agency like War Damage Insurance will cover the losses. For our own spiritual welfare we need to prove our fellowship with them by sharing their sacrificial life.

We are painfully aware of the moral, economic, social and spiritual problems here at home. They must not be neglected. They will not be neglected if we humble ourselves before the master as did the ten lepers of old. In their hour of great need, he said to them: "Go show yourselves to the priests." What did they whisper among themselves as they heard those words—"priestcraft, formalism, futile, old stuff?" We do not know what they whispered, but we do know that they obeyed

"QUOTES"

THERE is small chance to nourish a true Christian life for those ground under the wheel of modern industrialism, or for those who must go out to slaughter other children of God in order to open markets or save investments or increase the material power and prestige of a nation. There is small chance for a true Christian life for those who hold wealth without responsibility or for those who see in unrest only a menace to privilege. The form which the social order takes must be one which helps rather than hinders the good life.

---Edward L. Parsons
Retired Bishop of California

and "as they went they were cleansed." We, too, have been given a command by the same master, "Go, make disciples of all nations." That is our primary responsibility which takes precedence above every question of method. As we obey that command with willing hearts our other problems will share in and be enriched by a greater outflow of God's grace. We urge wholehearted support of this project that God may use us in his way to build world peace.

Rather Hard to Figure

GOVERNMENT met the crisis of the thirties by artificially creating scarcity and by giving the millions of unemployed purchasing power, however inadequate, through a vast make-work program. Business generally condemned the program. "What sense is there in killing pigs, plowing under cotton and paying loafers to lean on shovels" was the conversation whenever two of the more prosperous of America's hundred and thirty million met. It was all the work of "professors," dreamers," "radicals," who somehow or other had gotten control of affairs. Then came armaments and after that war and with it full employment and production for "use"; the "use" being the laudable one of blasting our enemies out of a global war. Now that's all over.

So we enter the period of reconversion with Mr. Truman offering a program which is the opposite of the scarcity economy of the early thirties. He says stabilize prices, boost wages in order to provide increased purchasing power and then let's go ahead and have full production with full employment. It is his answer to the question that everyone asks: "If we can organize our economy on a full employment basis for war, why can't we do it for peace?" His message calls for full employment legislation; increased and extended unemployment compensation; boost minimum wages; expand the federal employment service; make FEPC permanent; provide public works and develop natural resources; provide federal aid for home building and slum clearance; protect small business; aid farmers through support of prices and crop insurance; give increased aid to returning servicemen; aid other countries in postwar reconstruction. It is a program for an economy of abundance, based on the theory that we can produce in abundance but only if we have the sense to distribute the goods by providing sufficient purchasing power.

To generalize about "business men" is as unfair as to generalize about any other group. But it is amazing to find pretty much the same people who denounced Roosevelt's scarcity economy now as bitterly opposed to Truman's program for abun-

dance. Yet in the demands of these people for a hands-off policy they offer no proof that they have left behind them the beliefs and practices that caused the last depression. They still think, apparently, that they can pay workers and managers five cents for making an electric light bulb to sell for a dime and still have a market. In that direction lies stuffed warehouses, curtailed production, unemployment and depression.

This is not to say that we believe Mr. Truman has all the answers. He makes no such claim. But it is his answer for our day to the demand of the people for a more secure, stable and prosperous way of life now that war is over. And it is well for us of the Church to remember that we encouraged people to make these demands. For proof it might be well for us all to re-read the report of the Commission on Reconstruction, headed by Bishop Scarlett, that was unanimously passed by both houses at the last General Convention. Or if you want to go further back ponder this from

THE SANCTUARY

conducted by W. M. Weber

MARRIAGE AND LAW

OUR LORD'S attitude towards the Old Testament is one of sovereign freedom but basic loyalty. Later Christians often (as we do) contrasted our Lord and the Old Testament, but it is very doubtful whether this represents real understanding or following of our Lord. To Him the Law was holy and good to be fulfilled, not abolished. To declare that Moses' provision for divorce was in itself wicked and wrong is going far beyond any attitude that Jesus was likely to take. Permanent monogamy is God's ideal. The true son who walks in his Father's way will be faithful to the wife of his youth and the faithful daughter loyal to her husband. But what of the woman who has had five husbands and is now living in sin, or the adulteress caught in the very act? That our Lord would have insisted that there was no way out for such people but to become celibate is very unlikely. The law mercifully makes provision for such in allowing the bill for divorcement. This provision is given for the hardness of men's hearts—but *men's hearts are hard*, and there is need for exactly this sort of provision. Is it possible then that our present system, with the state allowing considerable freedom of divorce and the Church rejecting marriage after divorce, is in harmony with the mind of Christ, that it preserves the tension of the ideal and at the same time makes practical provision for the sinner or the one caught in the penalties of sin? —The Rev. William L. Griffin, Jr. *Marriage in the Gospels*, read before the Marriage Commission of the Diocese of Newark.

the Pastoral of the House of Bishops read in all the Churches in 1933: "Business and religion are intimately related; to divorce them issues in confusion and chaos. The Master's concern for the under-privileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of the people of our country are denied the common necessities of life, that approximately one-third of our population is below the poverty level, that there is wide-spread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems.

"With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produced these ills then obviously it has departed from the right principles enunciated by Christ.

"No mere establishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain."

The Parish and the Press

by *Frederick Ward Kates*
Rector at Oswego, New York

PIETY just does not replace technic, which is perhaps the explanation of this modest attempt to suggest to the average, garden-variety parson some ways by which he can obtain better publicity for his parish and its activities.

The very word "publicity" is suspect in many minds. It conjures up thoughts of contemporary American advertising methods and practices. It brings to mind numerous instances when over-zealous press agents have rendered harm to a cause rather than advanced it. But, for all of this, publicity and a discreet and intelligent use of the press is an asset and an ally that an alert parish priest can ill afford to neglect.

Goodspeed's little volume of lectures on how the early Church availed itself to great advantage of the medium of the printed word . . . *Christianity Goes To Press*; the attention the Roman Church accords every agency of promotion and publicity; the success of the Methodist Church in our own country through its publications; the benefit to the Church achieved by Bishop Hobart's use of pamphlets and *The Gospel Messenger* in upstate New York, the Tractarians' use of the printed word for disseminating their ideas . . . these but suggest the merit and the value of a wise and intelligent use of publicity for the Church's advantage in these times.

The reason for Church publicity of whatever type it may be is simply to interest other people in what we believe to be supremely worthwhile—the Church, its work, its program. The parson with an evangelical, missionary spirit will use the three principal mediums of publicity—press, radio and motion-pictures—and so will his Church for this end: to tell all and everyone who can read, hear or

see about the Church, what it is doing, where and why.

Our own Church is increasingly availing itself of these three mediums of spreading information and news. And all over the country individual parsons are making valuable use of radio-stations in their communities and local newspapers.

As we understand it, the aim of Church publicity, be it for the Church as a whole or for one parish in particular, is to reach two groups of people: 1—Parishioners, to inform them and to deepen their enthusiasm and loyalty; 2—Non-active parishioners and potential Churchmen, to attract and to enlist their active interest and support.

Too many people misunderstand the true nature of publicity. It is not propaganda in a direct sense, but of course it is indirectly. It is simply the art of making things known. It is the things the Church as a whole is doing or your particular parish that make news. And generally a good photograph is worth a half-column of words. Publicity in the newspaper press is free, it pleases your people, it helps your work. The question then is: How can a parson obtain more and better publicity?

We have found that the amount and quality of publicity a parish will get in the local press depends on four factors: use of available newspaper talent in the parish; the degree of cooperation between minister and newspapers; newspaper friendships and connections; and finally observance of newspaper rules and ethics.

MAKE USE OF AVAILABLE TALENT

There is hardly a parish of any size which does not have on its rolls a parishioner who is qual-

ified to help the rector with this part of the parish work. Some clergymen are fortunate enough to have a trained newspaperman in their parishes. If you have such a man or woman, make good use of him. Profit by his counsel. It's the way perhaps that this person can best serve the Church and help promote the Christian cause. If no experienced person is at hand, some parishioner can be trained to take care of this responsibility. It's a recommended way to make use of a man and win his active interest and support.

CO-OPERATE WITH THE PRESS

This suggestion is obviously just the better part of wisdom. If you wish news of your parish in the press, play ball with the local newspapermen.

May we offer several practical suggestions?

1. Be of help to your newspaper friends. Do what you can to satisfy all reasonable demands of the press for information. Assist them with names, proper titles, Church terminology. Remember reporters do not deliberately try to be inaccurate and wrong!

2. Anticipate the newspaperman's needs. For example if an important meeting is taking place in your parish, either personally or through a qualified deputy aid the reporter and photographer to get any legitimate pictures desired.

3. Regarding important statements, addresses, sermons: prepare in advance a carbon-copy or summary for the reporter. The newspaper account will then probably bear some resemblance to what you said or tried to say.

4. Let newspapers know they can rely on you as to accuracy of your stories and that you will notify them in advance of news or a picture they might want.

5. Cooperate with newspaper staffs, as suggested above. This will work to the mutual benefit and advantage of both parties.

6. Don't be so busy that you can't spare a few minutes for a reporter. Reporters can be useful allies and friends, and they are human beings!

ESTABLISH NEWSPAPER-FRIENDSHIPS

The main thing is to do it yourself. Make yourself known to the editor or owner of the small-town newspaper. Know the city-editor or church-news editor on a big-city newspaper staff. Such personal connections and friendships will prove invaluable.

The Church and the clergy have far better friends in the editorial rooms of the country's newspapers than they suspect.

OBSERVE ETHICS AND RULES

Yes newspapers do have rules to be followed and most of them have a very clear-cut code of ethics. Observing them will help a parson secure the better publicity he desires.

1. Be prompt—ahead of time if possible. Find out the dead-line on your local newspaper and get your copy in well in advance. Early copy naturally gets preferential treatment.

2. Be courteous. Don't demand service, request it. The press holds the Church and the clergy in high esteem. Don't abuse this head-start and seek to maintain it.

3. In preparation of copy: Write out your story, don't phone it. Use one side of a sheet of paper only. Type if possible and use double-space. Legible long-hand is permissible but busy editors will not bother to decipher illegible manuscript. Conform with style usages of your local newspaper. Don't attempt to write head-lines or leads for your story. Be sure you have covered in your first paragraph—who, what, where, when, how. Paste caption for photograph on reverse of glossy print. Do not write with hard pencil on back of print. Have story complete in all details.

4. Names—first of all, use them—"names makes news." Secondly, spell them correctly, and, thirdly, use a man's name as he wishes it to be used. Everyone likes to see his name in print—correctly spelled.

5. Timeliness. Most events that happened 24-hours past are dead. Present and future events are of interest to the press.

6. Time your stories judiciously. Don't overwhelm a newspaper with a sudden batch of stories. Spread them out.

7. Release of stories. Release a story of general interest to all newspapers at the same time. Play no favorites. Be fair and on the-up-and-up with all alike. Don't conceal from one newspaper a story given to another. And even up the score soon as you can.

8. A few tips:

Don't manufacture stories.

Try to get printed in the Sunday edition. There is always space and Sunday papers are thoroughly read. Avoid Saturday editions if possible—they are least read of any day in the week.

Don't write your stories primarily as publicity. Publicity is simply news, not notices, and news that is primarily people and action.

Don't try to write literature. Emphasize the news.

Regarding unpleasant news or publicity. Face up to it and help to get it straightened out. Don't be unavailable, don't say you won't talk. By the way you handle such a matter, you will win or lose valuable newspaper connections.

WHAT'S NEWS IN A PARISH?

It may be helpful, in conclusion, to enumerate what events are news, that we may be able to recognize news right under our noses.

Elections—of a new rector, wardens and vestrymen, officers of important organizations.

Special Speakers—who he is, etc.

Episcopal visitations—generally suitable for an interview and photograph.

Anniversaries—of parish, rector, a society.

Formation of new organizations—with history and aims of group.

Gifts to parish—bequests, legacies, memorials.

Awards and prizes—as Church-school awards.

News about preceding rector—he has left friends behind him interested in his new honors and career, etc.

Plans for new buildings, alterations, improvements.

Parishioners attending important conferences, meetings, etc.

Appointment of rector or parishioners to diocesan offices etc.

Special services—patriotic and fraternal services, Lenten preachers, confirmation candidates, corporate communions, feast days not observed by other churches, etc.

Sermon or speech—if of interest to people beyond parish-borders.

Special projects in parish—as vacation schools, service men's headquarters, etc.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

IT IS hard to tell whether the British film companies generally produce more mature pictures than their American counterparts or whether we just receive the cream of the crop in this country.

Whatever it is, we have been receiving some really fine pictures from the United Kingdom during the past few years. Most of the pictures, naturally, have dealt with the war and, by and large, all of them have pictured the war as a turning-point in history, with great political, economic and moral connotations, and

not simply a glorified game of "cops and robbers" played by a smirking Errol Flynn and an incredibly stupid bunch of Gestapo agents. The British films make one perfectly aware of the fact that war ends in some sort of peace and all of



them have very positive statements to make on the kind of peace it should be. Generally, the American producers have deliberately shied away from getting out on any kind of limb whatsoever and as a result most of their war pictures have been completely innocuous.

A few of these British films are still being shown around the neighborhood houses and they are well worth the price of admission. Three, in particular, stand out: First there is *Thunder Rock*, in which Michael Redgrave and Barbara Mullen star, dealing with a disillusioned newspaper reporter who seeks to escape from the dirty mess of a world at war by hiding away in a light-house in the middle of Lake Michigan. There he creates a dream world of his own, peopled by characters who were drowned in the wreck of a lake steamer some eighty years before. Gradually, as these dream characters come to life and are filled out, they show the reporter exactly what social history is all about and the necessity for every single individual to play his part in the great task of social redemption.

Another picture which deals specifically with the post-war world is *They Came to a City*, starring John Clements and Googie Withers and written by J. B. Priestley. In this film, a group of individuals from various stations in life get lost in a mysterious fog and find an enchanted city which is the post-war world. Some of the group find the city very charming and much greater than anything they had ever known before, whereas others are appalled by it and seek to return to the world as they had always known it. The film contains some fine statements on the "why" of the war and gives dramatic body to the ideals called the Four Freedoms. Unfortunately, this picture is directed at too slow a tempo and tends to drag a great deal in spots but, nevertheless, it is superior to most of our American productions.

The third film is *Colonel Blimp*, based on an original story dealing with the great cartoon character created by David Low. The Colonel Blimp of the film isn't the reactionary fuddy-duddy of Mr. Low but he possesses enough of his characteristics to be recognizable. The film, which was produced by Michael Powell and Emeric Pressburger, stars Roger Livesey, Anton Walbrook and Deborah Kerr and helps to trace the birth and growth of the Cliveden Set mentality which led to the great sell-out at Munich and which, likewise, fought to the finish under the great blitz of 1940. Colonel Blimp is pictured as a rather schizophrenic individual who can understand democracy and human decency when it touches himself but has no adequate point of reference when someone talks about applying the same principles to, say, African natives or Indians.

Other British films that are well worth seeing are *Forty-Eight Hours*, starring Leslie Banks and Elizabeth Allen; *The Silver Fleet*, starring Ralph Richardson; and *The Way Ahead*, starring David Niven. All of them are superior entertainment and feature fine camera work and really suspenseful plots. *Forty-Eight Hours* was written by my favorite detective-story writer, Graham Greene, author of *The Ministry of Fear* and *The Confidential Agent*, both of which have been made into movies by American companies.

Two British pictures that are now being made and should be well-worth waiting for are *Anthony and Cleopatra*, starring Claude Rains and Vivien Leigh and made from G. B. Shaw's play, and *Mary Magdalene*, which will star Ingrid Bergman and Joseph Cotten. From these movies, I should say that British film production, like British political thinking, is probably about twenty years ahead of the American brand.

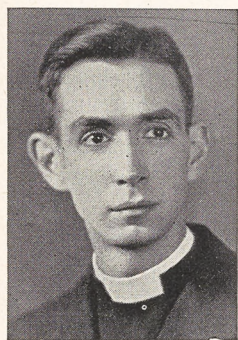
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

MAJOR DOXOLOGY OF CHURCH

WE SAID in a previous article that the *Gloria in excelsis* was introduced into the Eucharistic liturgy as an extension on festival days of the laudatory acclamation of *Kyrie eleison*. It is a



hymn in four parts, some of which may be very ancient in liturgical use, but which received their present combined form sometime in the fourth century. All four parts are still to be found separately, however, in slightly altered versions, in various places of the Eastern liturgies. Such acclamations

seem native to those rites. The nearest equivalent in our Prayer Book liturgy is the *Gloria tibi* and *Laus Christe* before and after the Gospel lesson is announced and read.

The first verse we recognize as the angels' song at the Nativity, a circumstance seized upon by medieval allegorists who saw here a symbolic announcement of the Savior's advent in the Sacrament. In actuality it is an old Messianic song of the Jews, variant forms of which may be found in Psalm 118:25 ff. and Luke 19:38. Combined with the other sections of the *Gloria* it serves as a fitting antiphon to the whole since it states the two chief themes of the hymn—and for that matter, of the whole liturgy itself—the praise of God's glory and

His salvation of men through the Messiah-Redeemer. Our Prayer Book version follows the Greek threefold phrasing instead of the Latin twofold:

*Glory to God in the highest,
and on earth peace to men of good will.*

New Testament scholars are about evenly divided as to which form is the original; but in either case the meaning is the same, the "good will" being of God. (We ought in any case to correct our Prayer Book translation to "in the highest.")

The second part is a series of brief acclamations of praise ending in a primitive doxology. A later modification moved the reference to the Holy Spirit to the last verse. The original form was:

- | | |
|----------------|------------------|
| 1) O Lord, | 2) O Lord, |
| Heavenly King, | Son Only- |
| God, Father | Begotten, |
| Almighty | Jesus Christ, |
| | and Holy Spirit. |

A hymn to Christ makes up the third part and builds itself around the *Kyrie*-acclamation. It addresses itself particularly to our Lord's passion and exaltation. One remarks at once a striking analogy in the literary structure of the *Gloria* with that of the *Te Deum*, which is contemporary in origin. A hymn to the Redeemer is directly attached to a hymn to the Trinity.

The last part of the *Gloria* is certainly related to the acclamation in the Eastern liturgy when the celebrant turns to the people just before communion and lifts up the consecrated bread, saying: "Holy things to the holy." And the people call back:

One holy,
One Lord Jesus Christ,
To the glory of God the Father.

This response recalls Philippians 2:11, the oldest Christian profession of faith: LORD JESUS MESSIAH! Compare also Acts 2:36 and I Corinthians 8:6.

The use of the *Gloria in excelsis* in the Mass is peculiar to the Roman rite and those liturgies, such as ours, which stem from it. The Easterners employ it in the daily office and call it "The Great Doxology" to distinguish it from the *Gloria Patri*, "The Little Doxology." Likewise the old Gallican rites used it in the daily office, interestingly enough, with the versicles at the end which are now attached to the *Te Deum*. Doubtless they were shifted to the *Te Deum* when the Gallican liturgies in the sixth and seventh centuries, under Roman influence, shifted the *Gloria* to the Mass. Now believe it or not, our American Prayer Book has the *Gloria* not only in the Holy Communion but in the daily office too. But we need more space to talk about this; so we shall take up at this point next time.

Rector Gathers His Evidence And Presents Problem

*A Family of Circus Performers Have Been
Panhandling Rectors for Great Many Years*

Edited by W. B. Spofford

Avon, N. Y.:—We had a letter in Backfire last week, written by Rector Donald C. Ellwood of this town about being asked for help by a family representing themselves as Church people. Mr. Ellwood, who seems to be a determined individual with a great desire neither to be a sucker himself nor allow others to be, has now come up with a further report on this family. The information came to him from people all over the country as a result of his letter to the Church papers.

Here is Mr. Ellwood's interesting report, to date, on Mr. and Mrs. John Gardner, circus performers, and their six children.

"These people asked me for help on August 15. The day before they had been in Binghampton; the next day they were in Batavia, and a week later in Cortland, N. Y. My mail shows that they have panhandled the clergy of the Episcopal Church in practically every state since 1938. Clergy from New York, Ohio, and Texas say they have been visited twice by them. The rector at St. Paul's, Norwalk, Conn., says that Mrs. Gardner or Gordon, as she sometimes calls herself, was baptized in that parish as Marion Buttery, although she told me her maiden name was Arlene Stoddard. He and a rector in North Dakota offered to give Mr. Gardner steady work, but he refused.

"When I first saw this couple in Odessa, N. Y., in 1938 they had 3 or 4 children. Now they have 6, all under ten. Most of the clergy are soft-hearted when they see the youngsters, and although they know the parents are fakes, they do something for the sake of the kids.

"Sunday I had a phone call from Cortland and that rector, after hearing what I knew about the family, said he had sent them to the welfare and told them to get out of town as soon as possible. Last night my call from Richmond, Va., came, and the clergyman had just sent the woman to the welfare five minutes before. He thought there might be

a criminal charge against her, but when he found out it was just vagrancy he said he would do nothing except tell her to get out of the city, as soon as possible.

"I firmly believe that those children should not be leading that kind of a life, and since the family invariably calls upon Episcopalians I think the Episcopal Church is, in a way, responsible for them. Certainly we cannot persist in 'shrugging them off,' as we are now. Perhaps the Norwalk, Conn., parish is their home parish and that is where they should stay, but the rector does not want to assume too much responsibility for them, although he writes, 'She knows perfectly well that aid can be obtained if she will settle in some one place, or that work is available without difficulty.' He has had letters from Philadelphia, Texas, Georgia, Indiana and other places where the Gardners have given his parish as reference.

"What I would like to do is to marshal all the evidence I obtain, present it in the Church press, and then be able to offer some advice to the next Episcopal clergyman the Gardners call upon. I think all of us clergy have failed the parents and the children during these last seven years when this family has literally been living off the Episcopal Church. Is there a charge upon which the family can be held by the police? Could the children be taken away from the parents if the parents do not settle down? Could the parents be forced to settle down and support the children and care for them properly? Whose responsibility are they?"

Union Raises Fund

New York:—Union Seminary has successfully completed the raising of a half million dollars in honor of the retired president, Henry Sloane Coffin. The sum of \$545,000 was contributed by 1,921 individuals. The income from the fund will be used to endow chairs and for general purposes.

Expansion Program

San Francisco:—The diocese of California approved a program of expansion when they met here in convention. A fund of \$75,000 is planned for new buildings; a commission was appointed to survey new housing areas with a view to supplying Church needs; approval was given to Bishop Block's plan to organize a mission preachers association to interpret the teachings of the Church in parishes; the necessity for a Christian attitude toward minority groups was stressed.

World Community

New York:—The United Council of Church Women has set Friday, November 2, as world community day when union services will be held throughout the country. Emphasis this year is on how to build world peace through the United Nations.

Gift to Greeks

London (wireless to RNS):—Christians of England have donated 20,000 pounds to the Greek Orthodox Church. Archbishop Damaskinos, primate, received the gift at a ceremony in the Greek Cathedral here which was attended by distinguished leaders of all Churches.

Order Now Please

**May we urge please that those who wish to distribute copies of THE WITNESS this fall send in their orders at once. The series by Serviceman will start with the issue of October 11th which means that orders must be in not later than October 6th. The series will run under the general heading of *It's Over: So Now What?* with chaplains, officers and enlisted men giving their ideas on what faces the country and the world and what the Church should do about it. A postal card will start your bundle—just give name and address and number of copies desired. Or if you wish to have the magazine sent each week directly to the homes of your people send us the list and we will bill at the 5 cents a copy bundle rate. Please send all orders to the New York office at 135 Liberty Street.

Destroyed Churches

Moscow (wireless to RNS): — A total of 1,670 Orthodox Churches were destroyed or damaged during the Nazi occupation. In addition, 237 Roman churches, 532 synagogues, 69 chapels and 258 monasteries and other church buildings were demolished or damaged.

Albany Conference

Albany, N. Y.:—Bishop Barry led a two day conference on the missionary work of the diocese at St. Faith's School, Saratoga Springs, attended by clergy in charge of missions and aided parishes. A conference was also held for laymen, with eighty attending, held at St. Agnes' School here.

Unique Service

Oakdale, Calif.:—Something new in the way of services was held here recently at St. Matthias. Everything was music except the sermon, including a solo by Rector Gerwyn Morgan and other members of the congregation. It was topped off by a sermon on man's worship through music.

Provincial Synod

Albany, N. Y.:—The synod of the second province will meet at the cathedral here October 23-24. The place was originally to have been New York but hotels there are so crowded that it was decided to change the place of meeting.

Negro Churchmen

Brooklyn, N. Y.:—Church workers among Negroes of the first and second provinces will meet here at St. Philip's, October 9-10, with the Presiding Bishop speaking at the opening session. Each Negro congregation is entitled to send its rector, a lay representative and a woman representing the Auxiliary.

Reconstruction

London (wireless to RNS): — A joint message on the postwar task of reconstruction was issued by religious leaders at a special thanksgiving service in Trafalgar Square. Signed by the Archbishop of Canterbury and leaders of all other religious groups, the message stated that "Our aim should be to rebuild the shattered world that peace and justice are firmly established among nations, and men and women shall have the opportunity of living together in dignity and freedom and

with affection and respect for one another." The service was conducted by the Rev. E. S. Loveday, vicar of St. Martin's-in-the-Fields.

Connecticut Bishop

Hartford:—Bishop Budlong has called a special convention of the diocese of Connecticut for the election of a coadjutor. It is considered a foregone conclusion that Bishop Walter Gray, at present suffragan, will be elected.

Chaplain Decorated

Boston:—Chaplain Eric I. Eastman, formerly in charge of St. Andrew's, Hartsdale, N. Y., has been awarded the bronze star medal, it is announced by the army and navy commission. It was awarded for meritorious service in connection with military operations in France and Germany earlier this year.

Clergy Promote Coops

St. John, N. B.:—Protestants and Roman Catholics are jointly promoting the cooperative movement in the maritime provinces of Canada, including such varied enterprises as farming, fruit raising, fish production and distribution and banking. Recently the Rev. N. Gillis, priest of Boisdale, joined with the Rev. F. First, pastor of the United Church at Northport, in speaking at a rally. Both have been active in the movement and also in the establishment of credit unions.

Permanent FEPC

Washington (RNS): — Speedy enactment of legislation for a permanent FEPC was urged in messages issued at the conclusion of a two day conference held here, attended by 200 representatives of the Protestant, Jewish and Roman faiths.

Clergy Conference

Hollywood, Calif.:—Clergy of the diocese of Los Angeles held their annual conference here with Bishop Stevens, the Rev. A. Ronald Merrixx, representing the National Council, Bishop Gooden and the Rev. C. F. Whiston, new member of the faculty at the Pacific Seminary, the headliners.

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Clergy Conference

Lynchburg, Va.:—Bishop Phillips of Southwestern Virginia was the leader of a clergy conference held here at Virginia Episcopal School. A series of addresses were given by the Rev. Stanley Brown-Serman of Virginia Seminary and there was also a round table discussion of diocesan problems in which all the clergy took part.

Selling a Lot

Marion, Va.: — Christ Church here recently paid off the indebtedness on the church and then decided to buy a lot on which to build a rectory. They didn't go out to get subscriptions. Instead they made a blue print of the lot, divided it up into 55 sections, and then sold the sections to members of the congregation.

"Wanna buy Section 26? Only cost you \$13.63." The plan worked beautifully. Some "bought" one section, others bought two or more, and very soon the entire lot was "sold."

It was quite a scheme. And now one thinks of the possibilities that will arise if the people in Christ Church, Marion, decide to build the rectory the same way. "Who wants to build the chimney at the South

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end? Who'll buy a tub?" And so on all over the place. Great idea.

The rector of Christ Church is the Rev. Edgar T. Ferrell, who also has charge of St. Paul's at Saltville. The record so far available doesn't show whether he was the promoting genius in the "sale" of the rectory lot.

Rhode Island Meeting

Newport, R. I.:—Bishop Granville Bennett, the Rev. Charles Townsend and the Rev. William M. Bradner were the leaders at a conference of the clergy of the diocese of Rhode Island, held here September 13-16.

Bishop of Liberia

New York:—Bishop Bravid W. Harris, consecrated bishop of Liberia early in the year, left on September 15th for his new field. He went by train to Miami and went from there by plane on the 18th.

World Students

Wooster, O.:—Fifteen delegates will be sent from this country to a conference of the World's Student Christian Federation to be held in Europe next year. The decision was made at the annual meeting of the U. S. Council held here.

Addresses CIO

Savannah, Ga.:—The Rev. F. Bland Tucker, rector of Christ Church here, was the guest speaker at the Labor Day celebration of the local CIO council.

Bishops Receive Gifts

Los Angeles:—Bishop Stevens was given a watch at the annual clergy conference, honoring him on his approaching 25th consecration anniversary. At the same time they gave Bishop Gooden a vestment case and a set of books, to mark the 15th anniversary of his consecration which was observed recently.

Russian Delegates

Moscow (wireless to RNS):—Russian Baptists will send a delegation to the next gathering of the Baptist World Alliance, it was announced here by the chairman of the Baptist and Evangelical Christian Council. He reported that registration of Baptist congregations in the Soviet Union is now taking place and that an extensive plan for centralized leadership is being undertaken among more than 3,000,000 Baptists. He said that Russian Baptists are "fully enabled to prosely-

tize anywhere" and "we talk about religion anywhere we wish."

Plan New Center

Moscow (by wireless to RNS):—The Russian Orthodox Church is planning to construct a special building in Moscow to house administrative offices, the newly-enlarged theological academy, and other church institutions, according to the Journal of the Moscow Patriarchate.

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ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

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ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8; Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Wednesday: at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8; Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30;

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 a.m.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11. 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz. Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

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A report by Metropolitan Nikolai of Krutitsky said that this and other Church plans were discussed at the recent interview granted by Marshal Stalin, to an Orthodox delegation headed by Patriarch Alexei.

The Journal also contained a message from Exarch Stefan of the Bulgarian Orthodox Church, who headed a delegation to Moscow last month. Hailing the spirit of religion in Russia, he said, "we are hopeful that Russian mysticism will save the restless, egotistic world."

Movie of Chaplains

Washington:—A 17-minute film entitled "Navy Chaplain," suitable for use by all faiths, has been released and is available to religious groups, it was announced here by Rear Admiral W. N. Thomas, chief of chaplains of the navy. It is a 16-millimeter film, and is non-sectarian in appeal. Photographed on the campus of the College of William and Mary at Williamsburg, Va., and at a continental naval shore station, the film also combines pictures by combat photographers of chaplains at work overseas, Chaplain Thomas said.

Church Attitudes

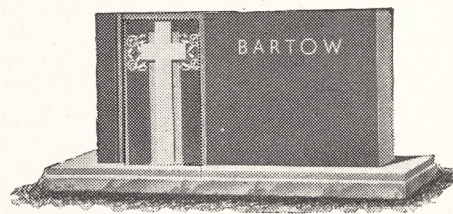
Minneapolis (RNS):—Three out of every four adult Minnesotans regard themselves as official church members, but only two in every four say they attend religious services regularly.

These are findings of a state-wide survey of religious habits and attitudes conducted by the Minnesota Poll, a service maintained by the Minneapolis Star-Journal and Tribune. More than half of the state's residents think the churches are playing a proper role in the social betterment of their local communities, but three out of every 10 persons think the churches are not doing enough in this respect. Two out of every three Minnesotans with college educations do not believe the churches are doing enough, while very few persons with only grade school education share this view. Least criticism of all comes from the laboring classes. Most of the critics call for the church to work more, "in a modern way," with young people.

Seventy per cent of those interviewed feel the political activities of the churches, whatever it may be, is

John, the beloved disciple . .

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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"about right." However, 83 per cent of Minnesota's residents are agreed that ministers should remain neutral in politics in the pulpit, but 73 per cent are convinced that a minister's views on public issues would not affect their votes, anyway. These views might "sometimes" influence, however, the votes of 13 per cent of the state's citizens.

Responses on the question of official church membership revealed that the age group of Minnesotans 21 to 29 years old contains proportionately more church officers—70 per cent—than does any other age group, whereas the group over 60 years old contains the least—58 per cent.

A similar breakdown by economic level shows that the top income group in the state has the largest percentage of church memberships—87 per cent—while the lowest income group has the smallest number—60 per cent.

The Lutheran Church was found to have the greatest numerical strength in Minnesota when residents were asked in which denomination they held official membership. The Roman Catholic Church was numerically second.

Hit by Flood

Fort Yukon, Alaska:—As soon as the airfield at Fort Yukon, Alaska, came out from under water so that planes could land, Bishop John B. Bentley went to inspect the damage to mission property caused by the recent flood. The breakup of ice in the Yukon sent the water in some places nineteen feet above normal level.

Damage to the Hudson Stuck Hospital was considerable, chiefly to the foundations of the building. Also the woodpiles were undermined and a lot of the year's invaluable fuel floated away. Extent of damage is not yet known but Bishop Bentley writes: "I think we need not make any special appeal for help. The hospital funds are in good shape, due to Dr. Lula Disosway's splendid administration of them, and my discretionary fund can come to the rescue. I feel sure that we can take care of this without making an appeal to the Church."

Water was four inches deep in the hospital. The staff stood in water to cook, and waded into the wards to serve the patients. There is no regular cook on the staff, and besides the hospital population, fifty

completely stranded Indians had to be fed for several days. The flood in the basement stopped all pumps and motors, leaving the hospital without drinking water or sewage disposal. Quantities of heavy supplies had to be moved upstairs. "But for the long hard work of the entire staff our losses would have been much greater," the Bishop reports.

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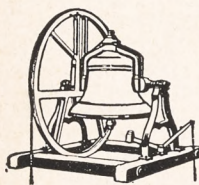
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"The really difficult problem that continues to face us," he adds, "is the need for a cook. I have been in touch with several people, men and women, but they all want much more than we could possibly pay, or they are not the type we could have on the staff."

Louisiana Conference

Baton Rouge, La.:—Conferences were held here September 20-22 by the diocese of Louisiana. Bishop Jackson met with the clergy for two days to consider diocesan problems and on the evening of the 21st and through the 22nd they were joined by lay delegates.

Combat Intolerance

Fresno, Calif.:—Dean Malloch of the cathedral here is one of the leaders in a newly organized committee in the San Joaquin valley to fight racial intolerance. Prominent Roman Catholic and Jewish leaders are serving on the committee.

Delaware Conference

Middletown, Del.:—The fall conference of the diocese of Delaware was held here September 15-16 with the Presiding Bishop as the headliner. Others to give addresses were Bishop McKinstry, Dean Robert Hatch and Dr. W. V. Dennis, professor of rural economics at Pennsylvania State College.

Atomic Bomb

New York:—International control of the atomic bomb to avert world catastrophe was termed an "urgent necessity" by the executive committee of the Federal Council of Churches, holding a fall meeting here.

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BACKFIRE

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

MRS. JOHN SWIFT
Methodist of Richmond, Va.

Whether we practice it or not we of the Methodist persuasion teach "Remember the Sabbath day and keep it holy." Bishop Johnson wanted to play on Sunday so he quit us and joined "the true Church." It would be a sacrilege I presume for a mere Methodist to now ask Brother Spofford why he left us, more the pity for us, and joined the "true Church." In any case it does not seem to have helped his outlook for his picture looks more like a candidate for the mourners bench than like a happy, conscience-free Churchman. However I can see that he is still receiving nourishment from the tap root of the original tree. So I read and enjoy his articles and enjoyed most especially the one about the hail storm (WITNESS, August 23). It is pretty hard to see how you all dodged the hail stones, coming so fast and furious and as big as baseballs, or to visualize the stringing of the bass on the pants legs. However it is a good Methodist yarn, so again it is a relief from war, peace conferences, doctrines, etc. Well, good luck to Brother Spofford, THE WITNESS and "the true Church."

ARTHUR LICHTENBERGER
Dean of the Cathedral, Newark

I was much impressed by Spofford's story of what New Hampshire can do in the way of hail storms (WITNESS, August 23), but as a loyal summer-time Vermonter I must set him right. Those were sizeable hailstones on Lake Sunapee, a creditable showing for New Hampshire, but does he know what happened west of the Connecticut on that same day?

It happens that I was out fishing with my father that very afternoon. I was four years old and was spending my second summer on Vermont trout streams. Having mastered the use of the worm, the wet fly and the streamer the previous summer, I was perfecting my technique with the dry fly. We saw the storm approaching from the east but we were prepared for it. At a moment's notice we had out our steel trench helmets which father had brought home as souvenirs from the Mexican War. Used to hail stones much larger than those that fell that day we went about our fishing unperturbed. The trout, unlike your sluggish and dull witted New Hampshire bass, knew what to do. In a flash they were safely hidden under stones, peacefully wagging their tails. The more agile ones made a game of it, dodging the stones that came crashing into the brook. It was great sport to drop a fly over a spot where an old trout was lying and watch him, through the crystal clear water found only in Vermont, as he rose with one eye on the hail stones unerringly to the Royal Coachman.

Then suddenly two tremendous stones roared by overhead, darkening the sun, which in Vermont always shines brightly through the fiercest hail storms, and landed with the roar of a B-29 up the hill. Depositing our rods on the bank, and taking off the burden of our creels, which by then were filled with the day's legal limit, save

one, we scrambled up the hill into the lower meadow. There the first stone had landed and it had accomplished in one motion what father had dreamed of doing for years. He had always wanted a trout pond of his own, and there it was, scooped out to perfection. As the hail stone had come in at an angle it had shoved dirt, rocks, trees, like a gigantic bull-dozer compressing them into a solid and immovable dam. All we had to do was cut a small sluice-way and the pond was finished. It's still there, teeming with fish, through somewhat overgrown with vegetation.

The other stone had landed above the second meadow on the side of the mountain. We made our way there in record time wondering what further accomplishment we would witness. And there it was! Another need met. Our spring had been running dry and we were up against it. But the hail stone had landed directly in the old spring hole without damaging the pipe which carried the water to the house. We hastily built a new spring house over the stone and went down the hill to sample the water from our new spring. Incidentally we used the last of that hail stone this summer and the water was still fresh and sweet.

So you see what I mean. The next time Bill wants to see hail stones let him come over into Vermont where they're really worth while.

* * *

RICHARD C. S. DRUMMOND
Layman of Auburn, N. Y.

My thanks and congratulations for the two fine articles by Massey Shepherd, the one *Wartime Prayers* of August 23rd and the other entitled *Individualism versus Liturgy* in the issue of September 6th.

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