

The WITNESS

10¢
A COPY

LIBRARY COPY

OCTOBER 4, 1945



TOYOHICO KAGAWA
JAPAN'S NUMBER
ONE CHRISTIAN
(Story on Page Five)

PROPOSED SERVICE OF BAPTISM

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.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 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.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer 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 Communion.
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 Communion

The WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor*; Arthur Lichtenberger, *Chairman*; William B. Spofford, *Managing Editor*; Lane W. Barton, Beverley M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Vance Hayes, William R. Huntington, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William 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, G. C. Graham, J. M. Grotton, G. I. Hiller, I. P. Johnson, T. R. Ludlow, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, Otis Rice, Cyril Richardson, Paul Roberts, V. D. Scudder, W. M. Sharp, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, J. W. Suter, S. E. Sweet, Alexander Zabriskie.

THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Church Publishing Association, Inc. Samuel Thorne, *President*; Willard Dixon, *Vice-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 will 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.

OCTOBER 4, 1945
VOL. XXVIII NO. 52

CLERGY NOTES

ADKINS, EDWARD T., was ordained priest by Bishop Scarlett on Sept. 23 in Grace Church, Kirkwood, Mo., where he is assistant.
BROWN, W. Meade, resigned on Sept. 1st as rector of Christ Church, Tyler, Texas.
COLCORD, EDWARD, formerly rector of St. Mark's, Newport, Vt., is now the vicar of St. Peter's, Portland, Me.
DARST, THOMAS C., retired bishop of East Carolina, is now to be addressed at RFD 3, Greenville Sound, Wilmington, N. C.
DUART, MURRAY, assistant at St. John's, Waterbury, Conn., is now the rector of St. Andrew's, St. Johnsbury, Vt.
EVANS, DAVID E., formerly the rector of St. John's, Ashton, R. I., is now the rector of St. George's, Newport, R. I.
FITTS, FREDERIC W., rector of St. John's Roxbury Crossing, Mass., died of a heart attack on September 21.
FOX, RONALD, became the rector of St. Paul's, White River Jct., Vt., September 16th.
HEIM, Eugene A., rector of Trinity, West Pittston, Pa., retired from the active ministry on October 1.
HOFFMAN, J. OGDEN JR., rector of St. Timothy's, Compton, Calif., was married recently to Miss Eleanor Jane Cary of Newton Center, Mass.
JACKSON, ERIC W., formerly chaplain in the British Maritime service, is now in charge of Trinity, Menlo Park, Calif.
LUCKENBILL, F. GRAHAM, formerly rector of St. Paul's, Lock Haven, Pa., is now assistant at St. Matthew's, Wheeling, W. Va.
LYMAN, RICHARD E., formerly rector of St. James', Arlington, Vt., is now the assistant at St. Luke's Cathedral, Portland, Me.
MATHER, CEDRIC formerly assistant at St. Luke's Cathedral, Portland, Me., is now the rector of parishes at Richford and Enosburg Falls, Vt.
REINHEIMER, JOHN B., rector of Christ Church, Kent, Ohio, has accepted the rectorship of St. Thomas', Neenah-Menasha, Wis., effective Oct. 25.
SCHMALSTIEG, JOHN W., formerly vicar of St. Andrew's, Lewisburg, Pa., became chaplain of Breck School, St. Paul, Minn., on Sept. 15th.

(Continued on page 18)

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
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 Communion 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 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 Paysant, 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 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.

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill.

Editorial Office, 135 Liberty Street, New York 6, N. Y.

National Council Approves Increased 1946 Budget

*Support of Advance Fund Is Also Stressed
But No Figures Released at Present Time*

By W. B. Spofford

New York: — A budget of \$2,735,058 for 1946, which is \$117,421 more than this year's budget, was adopted by the National Council at the meeting held September 25-27 at the Church Missions House. A statement was also issued about the Reconstruction and Advance Fund for \$5,000,000 but no figures were released on how it is coming along. It was a "get-on-the-bandwagon" sort of statement which you doubtless will have read to you in due time since it is to be sent to the clergy for that purpose. A bit of inquiry however did reveal that the large-gift campaign, now in process, is going along in such grand shape that the propaganda from here on doubtless will stress the need for a sum greater than the five million now being sought. A new salary scale for the employees at headquarters also was approved, with stress on the fact that it does not include officers. It means that stenographers, clerks, porters etc. are to get on the average of \$2 more a week.

Announcement was made that the Council has received a farm and cash of over \$100,000 from Mr. and Mrs. W. A. Cochel of Kansas City, Mo., to be used as a center for training of the town and country ministry, with the Rev. Clifford L. Samuelson, in charge of rural work, informing the Council that a small conference was held there this summer.

There has been considerable to-do in the Church for some time over whether or not the division of religious education is doing a good job. Criticism was sufficiently widespread for the House of Bishops to give it attention at their last meeting, with a resolution calling for an investigation. The committee appointed for that purpose reported at this Council meeting through Bishop Angus

Dun and it is presented elsewhere in this number at the request of the National Council.

A delegation is to be sent to the Orient as soon as travel facilities are available to study and plan for the missionary work in China, Japan and presumably elsewhere. The Presiding Bishop is to make the appointments but it was strongly urged that the members be the Presiding Bishop, Vice-president Thayer Addison and Treasurer Lewis B. Franklin.

There is also to be a conference of Bishops whose jurisdictions are in the Caribbean, both of the Church of England and our own, with Bishop Creighton of Michigan, Bishop Blankingship of Cuba and Bishop Voegli of Haiti elected as the representatives of the Council. It will be held at Kingston, Jamaica, sometime in 1946.

The Council voted to support the Federal Council of Churches in maintaining a new office in Washington and \$1,200 was appropriated toward the expenses. This office, as previously reported here, is for the purpose of keeping Church leaders informed on legislation that affects the Churches, such as taxes on Church property, social security and kindred matters. It was emphasized by several speakers that it was in no sense for the purpose of lobbying.

Unallocated balances in the \$30,000 item in the 1945 budget for aid to European Churches are to be reserved for the same purpose in 1946, and it was voted to retain in the 1946 budget, as provided by General Convention, the sum of \$52,132 for this purpose. Hope was expressed that further grants will be made from the Reconstruction and Advance Fund.

Following an address by Bishop Sherrill, chairman of the army and navy commission, it was voted that this work should become an agency of the Council at the end of this year. The opinion was expressed that this work, which will mean a new department at 281, should be run by an executive secretary who is a returned chaplain with a good record in some combat area.

Other bits of information: the youth commission stated that young people want a magazine of their own and the Council was asked to help finance it. The matter was referred back for further information. . . . Report from Japan is that St. Luke's Hospital as well as St. Paul's University, Tokyo, escaped damage. The hospital is now being used by the American army. . . . Bishop Dun, Bishop Dandridge and the Rev. Robert A. Magill are to visit the Bishop Payne Divinity School to look into the state of the buildings and make a general investigation. . . . Suffragan Bishop Edwin J. Randall of Chicago is now a member of the

Cover Pictures

* In connection with the series of articles by Servicemen on *It's Over So Now What?* the first of which will appear in our next number, we are to feature on the cover a series of outstanding photographs. The Navy has a ruling which prohibits publishing the names of photographers in that branch of the service. We can say however that all of these forthcoming pictures were taken by one of America's foremost artists who served in the Pacific theatre during the war. Those desiring Bundles while these articles appear will please order at once by sending the number of copies desired to THE WITNESS, 135 Liberty Street, New York 6. We will bill later at 5c a copy; the paper is to be sold at 10c a copy or otherwise distributed as you see fit.

Council, succeeding Bishop Creighton as the representative of the Midwest province. . . . The Rev. Robert R. Brown of Waco, Texas, was elected to fill the vacancy caused by the resignation of the Rev. Jones Hines, soon to be consecrated bishop coadjutor of Texas. . . . Visitors were Bishop Voegli of Haiti, Bishop George A. Chambers, bishop of a diocese in Central Africa of the Church of England, and Francis C. M. Wei, president of Central China College. All of them spoke of the work in their countries, with Dr. Wei stressing that, while reconstruction of buildings in China is necessary, the far more important thing "is the rebuilding of the Church that it may be able to rebuild the world." . . . Oh, yes, one other thing. There is now a cute little movie theatre at the Church Missions House. Seats for eleven people. It is the work of Mr. Jordon, the producer and author of *Thy Will Be Done*. Have a look the next time you are around.

EDITOR'S DAUGHTER IS MARRIED

Montreal: — Miss Jean Grant, daughter of the Rev. and Mrs. Frederick C. Grant, was married here on September 20th to Dr. Laurence C. Tombs. Miss Grant was formerly employed by the Office of Strategic Services while Dr. Tombs is the secretary of the International Air Transport Association. He received his doctorate in philosophy from the University of Geneva, Switzerland.

NEW PROFESSOR LEADS RETREAT

Berkeley, Calif.: — Charles F. Whiston, who is now on the faculty of the Church Divinity School of the Pacific, led the devotional period in connection with the opening of the school last week. He is to teach Church history. It was also announced that Bishop Parsons would give a course in liturgics.

SPECIAL SERVICE FOR JUNIOR POLICE

Washington:—Lt. James J. Sharkey, navy chaplain, lead a special service at Washington Cathedral for the Junior Police and Citizens Corps on September 23rd. The service was sponsored by the social service department of the diocese to provide a stimulating religious experience for the boys and to focus attention on the organization. Taking part in the service were Bishop Dun, Dean John W. Suter, Canon W. Curtis Draper

Jr. and the Rev. J. Brooke Mosley, director of social service. The Junior Police was organized about three years ago by Oliver Cowan, a Negro member of the police force, due to his concern over the increase in juvenile delinquency and youth gangs. The gangs are not broken up but are turned into self-governing bodies that seek to uphold standards of good citizenship. There are now more than 10,000 members.

CHURCHES COOPERATE IN MISSION

Buffalo, N. Y.: — Three hundred churches of 12 denominations are cooperating this week in the Erie County preaching mission. Sessions are being held simultaneously in 19 churches under the auspices of the local council of churches and that of Erie County.

MAJOR PROBLEMS SOLVED

Moscow (wireless to RNS):— Patriarch Alexei announced here that all major problems of Church-state relationships in the Soviet Union have been satisfactorily solved. He also indicated that Stalin is taking a personal interest in the work of the Russian Orthodox Church. He described him as "a great friend of all believers" and at the same time refuted charges from abroad that Church activities are controlled by the government. Church schools, theological training, priests and sermons, declared the Patriarch, "are not controlled by anyone but the Church." He also praised the American people and stated that "together, fortified by our belief in the Lord and benefiting by his blessing, we must create a peaceful, satisfactory, plentiful life for all."

HOODLUMS BREAK INTO CHURCH

Albuquerque, N. M.: — Bishop Stoney of New Mexico and Southwestern Texas has written to the Roman Catholic Bishop of El Paso and the Archbishop of Santa Fe, calling attention to an incident which happened at St. Anne's Mexican Mission at El Paso, Texas, where the Rev. Sisto J. Noce is in charge. In his letter to THE WITNESS Bishop Stoney said that "although I had no idea that the officials of the Roman Church had instigated this or other similar depredations, nevertheless the spirit of intolerance often preached by them toward

other faiths could not help but inflame the ignorant; and, in the light of constant public statements of good will and the need for united effort on the part of Christian people of all faiths, I urged their cooperation in discouraging this sort of thing."

The excerpt from the letter written by Mr. Noce to his bishop, and upon which Bishop Stoney's letter to the Roman Catholic bishops was based, follows:

"Last Thursday afternoon, while Mrs. Noce was at the U.S.O. and I was making some parish calls, some hoodlums broke into our building by breaking two panels of glass in the door of my study. What I found at my return, it was sickening. Broken glass all over downstairs. They broke all the glass tops of the desks, overhead lights, pictures, candles and furniture. They broke in two and flattened the chalice and



Bishop Stoney of New Mexico and Southwestern Texas who makes a protest to Roman Catholic bishops

broke the cruets. My corded silk cassock and white stole were torn to ribbons. They upset the steel closet in the women's kitchen, breaking all the glasses and dishes and took \$22.50, belonging to the Boy Scouts, that I kept in my desk. They had the typewriter, electric clock, electric fan and two lamps near the door, ready to take away, but my return prevented it. They relieved themselves in the chapel and smeared human refuse on everything. They left a Catholic religious magazine in Spanish, published in Mexico City, with a marked article in which the Protestants were branded as Judas."

Kagawa Looks for Democracy And Freedom in Japan

Leader Says That Only Kindness Can Revive Christianity and Not Mere Words and Creeds

By Manfred Gottfried

What has war done to the number-one Christian of Japan? Many people have asked that question but it took Manfred Gottfried, Time's chief correspondent in the Pacific to find out. He talked at length with Toyohiko Kagawa, the founder of Japan's Kingdom of God movement, author, social worker, radical Christian. This is Gottfried's report:

Tokyo:—Kagawa is a small man with a ready smile, a forthright, friendly personality, and clothes as shabby as most Japanese. I had been told he was more likely than any to speak the truth about Japanese politics. This has been a police state, but his answers, in his own emphatic brand of English, were without hesitation or circumlocution.

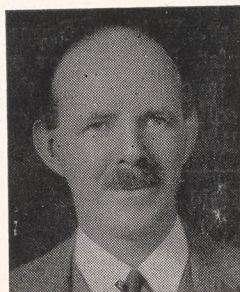
I asked how Christians had fared during the war. "We had a terrible time. All Seventh Day Adventist males were arrested. Everybody who believed in the second coming of Christ or the Last Judgment was asked to appear in court. I was three times arrested. I could not preach."

I remarked that he had been reported as making anti-U. S. propaganda. Instantly he answered: "I did. I did intentionally. The Americans said that when America won I would become Premier of Japan. That made me and all Japanese Christians traitors. Therefore, intentionally, I said America must return to the spirit of Abraham Lincoln. I was sorry I had to come down from international Christianity to national Christianity. I had no choice."

Has Japan now a real urge for freedom and democracy, I asked. His spirited answer: "Oh, sure! The army is gone [with a sweeping gesture]. The Potsdam Declaration promised to revive democracy in Japan—revive, not create. We are very glad. But Americans must not expect democracy here with American zip. What Americans do in one hour takes Japanese a day."

There would probably be five or six parties in the new Parliament, among them liberals, capitalists, socialists. "But the army and navy cannot form a party. They have disappeared. Japan had a good whipping. The Emperor signed away the army and navy—permanently. Not just for now, but permanently."

Kagawa's words were not calculated, but spontaneous, ringing with conviction. Plainly he believed and rejoiced. The Japanese feel that the Emperor's peace-making is a major revolution like that of 1869. Kagawa explained: "Japan is like Sweden, which was once a very



CHURCHMEN IN THE NEWS: Dean Zabriskie announces programs for returned chaplains and servicemen at Virginia Seminary; Alfred L. Banyard is consecrated Suffragan bishop of New Jersey; Ernest W. Churchill is the associate director of the new school of religion at Calvary Church, New York

warlike nation. Gustavus Adolphus fought many battles, sometimes winning, sometimes losing, but in the end Sweden found that war was no use.

"All that is past now. Prisons have been made into art galleries. Under the Shogunate Japan had 250 years of peace, developed the tea ceremony, color prints, love of nature. This terrible war experience shows us that we have made a serious mistake. The atomic bomb was rather a terrible thing, but it also shows how much Japan fell behind by neglecting culture and science. I am organizing a committee to take out all warlike sentences from schoolbooks. We are doing this without the Americans asking us, but I shall ask other nations to do the same."

Kagawa on wartime Christianity: "The Americans burned down 2,100,000 houses, so the common people don't like Christianity. Thousands of people—250,000—living in dugouts in Tokyo alone. More people cannot come back till we have food and houses, but winter coming, no food, no clothes, no storage . . . March 10th, within three hours, 100,000 people killed in eastern Tokyo. Only kindness can revive Christianity, not mere words or creeds. Because of prejudice now, I don't often preach. The people need help, not words. Missionaries are no use now unless they help."

COMMISSION ON SOLDIERS

New York:—The Rev. Beverley Boyd, WITNESS editor and head of the social relations department of the Federal Council of Churches, is head of a new commission on the Church's ministry to returning servicemen.

DISCRIMINATION HAS LESSENED

Washington (RNS):—A committee of the Washington federation of churches, after an exhaustive study of race relations in the Nation's capital, reported that discrimination against Negroes has diminished during the war years. "A maximum amount of energy, wisdom and tolerance will be required to hold the gains that have been made under the stress of war conditions," Wilbur Laroe, Jr., chairman of the civic affairs committee of the federation, said.

The committee explained that "Many barriers against Negroes have fallen during the past two years . . . due in part to the notable contribution which colored men in the

armed forces have made toward the winning of the war."

As evidence that discrimination against Negroes is lessening the committee cited: 1. Real gains in Negro employment opportunities in the federal government. 2. A trend toward adoption of non-segregation policies by Washington restaurants, shown by most government cafeterias, the YWCA cafeteria and other privately-operated restaurants. 3. Operation of federally-owned recreation facilities on a non-segregated basis. 4. Extension of some local department and grocery stores services to Negro patrons. 5. Partial end of discrimination toward Negro taxicab operators. 6. On the other hand, the committee named certain discriminatory practices which it said "deprive the Negro of a full participation in the advantages of our democratic system."

DEATH SENTENCE FOR PRIEST

Sarajevo (wireless to RNS):—A Roman Catholic priest, Father Bralo, has been sentenced to death by the federal supreme court of Bosnia and Herzegovina on charges of pro-Nazi collaboration. Similar sentences were passed on two Serbian Orthodox leaders who, it was charged, collaborated with the Nazi puppet regime in Croatia.

RACE RELATIONS PROGRAM

Raleigh, N. C.:—Interracial meetings of ministers, presentation of Negro speakers to white Church groups, and proportionate representation of Negroes on civic and other committees were urged in a report adopted by the ministerial association of this city. The report was based on a thorough study of prevailing conditions in Raleigh. According to the committee the measures suggested are considered "by no means ideal" but rather "reasonable objectives" for the association to strive for in the next five years. Other recommendations included sermons on race relations and observance of a special week each year when attention would be called to the "contributions of Negro citizens to public welfare."

BETHLEHEM CLERGY MEET

Mt. Pocono, Pa.:—The clergy of the diocese of Bethlehem met here September 10-12 for their annual

clergy conference, under the leadership of Bishop Sterrett. Speakers were the Rev. Sherman Johnson of the Episcopal Theological School and the Rev. James Carman of the department of promotion of the province of Washington.

NEW ORLEANS HAS NEW CHURCH

New Orleans:—Erection of the new St. Martin's Church is shortly to get underway. It is located at Metairie, a rapidly growing suburb of the city. This is the first unit of a long range building program and will cost \$20,000. While construction is going on services and Sunday school are being held in the high school auditorium.

NEGRO'S STRUGGLE FOR FREEDOM

Great Neck, N. Y.:—A series of four lectures on the Negro's struggle for freedom is being given at St. Paul's Church here under the auspices of the National Association for the Advancement of Colored People. The Rev. William Grime, WITNESS columnist, is the rector of the parish and is chairman of the meetings. The collections are to go to the Negro college fund.

CONSECRATION OF ALFRED BANYARD

Trenton, N. J.:—The Rev. Alfred L. Banyard was consecrated suffragan of New Jersey at Trinity Cathedral on September 29th. The Presiding Bishop was the consecrator, with Bishop Gardner and Bishop Matthews the co-consecrators. Bishop Gardner entertained the clergy at a luncheon following the colorful service.

BISHOP PENICK SPEAKS AT ST. AUGUSTINE'S

Raleigh, N. C.:—Bishop Penick of North Carolina and president of the board of trustees, was the speaker at the opening of St. Augustine's College on September 20th. The service in the college chapel was conducted by the president, the Rev. Edgar H. Goold.

METHODIST CHURCH RECOGNIZED

New York:—The Polish provisional government has accorded full rights to the Methodist Church as a "legally recognized sect in Poland" according to the Polish press agency

here. The Methodist Church was established in Poland after the last war to do relief work and was recognized as a "religious society" under the constitution of 1935. Prior to the German advance on the Soviet Union in 1941 it had 33 worshipping groups embracing 1,300 churches.

CONSECRATION OF AVERY MASON

Dallas, Texas:—The Rev. C. Avery Mason was consecrated coadjutor of Dallas at St. Matthew's Cathedral on September 21, and will succeed Bishop Moore as diocesan when the latter retires at the next General Convention. The consecrator was the Presiding Bishop, with Bishop Moore and Bishop Conkling of Chicago the co-consecrators. Bishop DeWolfe of Long Island preached.



Bishop C. Avery Mason was consecrated bishop coadjutor of Dallas on September 21 at a great service at St. Matthew's Cathedral in Dallas

RACE RELATIONS CLINIC

Portland, Ore. (RNS):—More than 100 leaders from a dozen sponsoring organizations held a clinic on race relations here under the direction of George E. Haynes, head of the department of race relations of the Federal Council of Churches. After reports on housing, employment, recreation and health, the meeting called upon the governor and mayor to appoint committees to deal with the problems. They also urged that race, color, creed or national origin should not be a factor in the right to occupy homes.

EDITORIALS

Let's Get Facts

AMBLING describes the current discussion of the common cup. Periodically since the last General Convention, the Church press has expressed opinions, and if matters take their course, the Philadelphia Convention a year hence will receive the question in a befuddled condition and proceed to muddle through it. As an attempt to clear the situation, we propose a thorough-going adoption of experiment.

Evidence for contagion by the chalice is at present sketchy but impressive. There are cases in which it seems to have been the main cause of tuberculosis infection. A few scattered experiments have been made in laboratories, some of which attempted to reproduce the conditions of the altar rail. At the moment, the evidence is inconclusive and somewhat contradictory. State tuberculosis associations are concerned about the practice of the Lutheran and Episcopal Churches and have begun to urge the enforcement against them of the laws forbidding public drinking cups. The common cup, the one legal practice in canon law, is possibly illegal in civil law. Something should be done, and we believe that the possibility of infection is a scientific question which deserves complete scientific investigation.

We suggest that a commission be appointed by the Presiding Bishop, which would consist mainly of competent medical men and biologists, with a few clergy. It might represent both extremes of opinion and include several impartial non-Episcopalians. The commission could plan an exhaustive series of experiments, supervise them, and report to the General Convention. The costs should be met by the National Council, for the following reasons: 1) The Episcopal Church is in a very ambiguous position in relation to state law. 2) The common cup, restored by the Reformation, is a great symbol of the unity of the members of Christ's Body. If it is to be taken away from the people, the evidence should be conclusive. 3) When the health of our

people is in question, every scientific means should be used to determine facts.

With the facts in hand, the General Convention could act with responsibility. If the results showed positive danger of infection, we believe that permission for both communion in one kind and intinction would be a just and reasonable solution.

A Plan That Works

WE ARE not infrequently asked if those listed as the Editorial Board on page two actually meet regularly. We started in the fall of 1941 to do group editing. Every week since, except for less frequent meetings during July and August, this board has met for a half-day session, often with a full attendance, never with more than three or four absent. We begin with self-criticism by going over the issue for the previous week, both for content and make-up. Articles that have been submitted are then either read or assigned to an editor for a report at the next meeting. We then take up editorials. Sometimes editorials are brought in by editors which are read and criticized, with changes made according to the will of the majority. In cases where there is a minority of one or more they have the privilege of expressing their signed opinion in *Backfire*, as has happened on several occasions. We then discuss issues about which we think editorials should be written, after which the topic is assigned to one of

"QUOTES"

WITHOUT divine guidance and a renewal of our reliance on the everlasting reality of religion we shall labor in vain to make the world a better and a happier place in which all men may dwell together in peace. We have defeated forces of evil which knew neither conscience, justice nor mercy. This should quicken our appreciation of the part which spiritual forces must play if we are to bring order back to a war-torn world.

—PRESIDENT TRUMAN
in his endorsement of
Protestant Press Month,
observed this month, as
a means to "emphasize
anew the need of a revival
of the religious life of this
nation."

the editors who is charged with the task of expressing the will of the majority as accurately as he can.

Last year we had a long discussion of the desirability of having rotating vestries in parishes. One of the men present said, "Why not practice what we preach and have rotation on this board?" That practice, started then, now goes into its second year as you will see by glancing through the names in the masthead on page two. At their fall meeting the Executive Committee of the Church Publishing Association, a membership organization for whom *THE WITNESS* is published (see back page), created the new office of Editor. This is filled by the

Rev. Frederick C. Grant who has been the head of our board from the start. They elected Dean Arthur Lichtenberger as Chairman. Bishop Theodore R. Ludlow and the Rev. Gordon C. Graham leave the board this year, while Bishop Charles K. Gilbert and the Rev. Lane W. Barton, who were off for a year, have been reelected to the board. The Rev. Roscoe T. Foust, rector of the Ascension, New York, where the board meets each week, becomes a member to fill the place of the Rev. William M. Sharp who is now the rector of a parish in Washington. Two others have also been added to the board, the Rev. Dillard H. Brown, a priest of the diocese of Newark, and the Rev. William

K. Russell, the rector of St. Stephen's Church, Wilkes-Barre, Pennsylvania.

Contributing Editors, one will see, are men and women living at a distance from New York and therefore unable to attend meetings regularly. It is their privilege to attend meetings of the board whenever possible, with of course voice and vote. Special assignments are given them from time to time and we also call upon them for advice on how better to make THE WITNESS vital and interesting.

This plan of group editing is no longer experimental. It has worked for four years to the enjoyment of those who are a part of it and we trust to the profit of our readers.

A Service of Holy Baptism

by Joseph H. Titus

of The Witness Editorial Board

Compiled and Arranged from Various Sources and Submitted to the Church for Consideration

The Parents and God parents (or Sponsors) standing at the Font, and the congregation facing the Font, the Minister shall say:

O how amiable are thy dwellings; thou Lord of hosts!

Blessed are they that dwell in thy house; they will be always praising thee.

Blessed is the man whose strength is in thee; in whose heart are thy ways.

For the Lord God is a light and defense; the Lord will give grace and worship; and no good thing will he withhold from them that live in godly life.

O Lord God of hosts; blessed is the man that putteth his trust in thee. (Psalm 84)

* * *

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse:

They brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then shall the Minister address those presenting their children as follows:

Dearly beloved, in presenting *this child* for Baptism you confess your faith in the universal father-

hood of him who said, "All souls are mine," and in the tender care and redeeming love of him who took little children in his arms and blessed them, saying, "Of such is the kingdom of God." You bring *him* acknowledging that *he* is a gift and trust from God, and desiring that *he* may be dedicated to the Christian way of life. Let us therefore pray that God's blessing may rest upon *this* his child, saying together:

O God, the creator and father of mankind, we beseech thee to bestow the blessing of eternal life upon *this child* whom we now dedicate to thee; grant that *he*, increasing daily in the knowledge of thee and of thy son, may ever grow into thy divine likeness; through Jesus Christ our Lord. Amen.

Then shall the Minister speak to the Parents and Godparents as follows:

Beloved, in order that the saving power of Baptism may become a living reality in *this child*, it must continue in *his* Christian education.

Will you therefore take care that *he* be instructed in the Christian faith?

Answer: I will, by God's help

Will you faithfully guide *him*, and help *him* to resist all sin and temptation?

Answer: I will, by God's help

Will you pray for *him*, and by word and deed encourage *him* to keep God's holy will and commandments and to walk in the same all the days of *his* life?

Answer: I will, God being my helper.

Then shall the Minister speak to the child's parents:

Will you, *his* parents, endeavor so to pattern your lives that through you *he* may come to know the loving care of *his* Heavenly Father, and that his childhood home may be a haven of blessing?

Answer: I will.

Let us pray:

O Heavenly Father, grant to *this child* the spiritual strength to withstand temptation and to overcome the forces of evil. *Amen*

Grant to *this child* the life of victorious faith, and the daily assurance that thou art mighty to save. *Amen.*

Grant to *this child*, that being brought up in the true knowledge of thee and of thy Son, Jesus, Christ, *he* may never depart from the way that leadeth unto eternal life. *Amen*

* * *

O Lord and Heavenly Father, whose beloved Son, our Saviour Jesus Christ, was himself baptized, and gave commandment to his disciples to teach all nations and to baptize them; grant that Baptism may be to *this child* (*this thy servant*) the abiding pledge of thy fatherly love; through the same Jesus Christ, our Lord. *Amen*

Then shall the Minister take the child into his arms (or if he be an adult he shall kneel) and say:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. *Amen*

We received *this child* (*person*) into the congregation of Christ's flock, and do sign *him* with the sign of the Cross; in the name of God the Almighty Father who created *him*, and of Jesus Christ who lived and died for *him*, and of the Holy Spirit, who sanctifieth *him*.

Let us pray:

We yield thee hearty thanks, most gracious Father, that it hath pleased thee to receive *this child* (*person*) into the body of Christ's flock. Grant that *he* may ever be a loyal and faithful member of this holy fellowship, and lead the rest of *his* life according to this beginning; through Jesus Christ our Lord and Saviour. *Amen*

And now, as our Saviour Christ hath taught us, let us say:

Our Father, who art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen*

* * *

Then shall the Minister say to the Parents and Godparents:

Forasmuch as you have promised to train *this*

child to be a Christian, I therefore beseech you in the name of our Lord Jesus, the lover of little children, that you fail not in this your promise. Earnestly endeavor to fit yourself for the faithful discharge of your duty in this matter, and let your daily life be such that *this child* may ever look on you with love and reverence, and learn the lesson of true religion from your life as well as from your lips. You are to take care that *this child* be taught to say *his* prayers, to receive instruction, and to attend divine worship, so that in due course *he* may be brought to the Bishop to be confirmed by him.

Let us pray:

The Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his power in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. *Amen*

AT THE BAPTISM OF ADULTS

Following the Psalm, the Minister shall say:

Hear the words of the Gospel written by St. Matthew in the twenty-eighth Chapter at the eighteenth verse:

Jesus came and spake unto them saying, All power is given unto me in heaven and in earth; Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

Well beloved, who hast come here desiring to receive Holy Baptism; I demand of thee in the name of God:

Dost thou renounce the service of self, and all that is sinful and evil?

Answer: I do

Dost thou believe in Jesus Christ, the Son of the living God?

Answer: I do

Dost thou accept him, and desire to follow him as thy Saviour and Lord?

Answer: I do

Wilt thou be baptized in this faith?

Answer: That is my desire.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer: I will, by God's help.

Let us pray:

O merciful God, grant that *this thy servant* may, through thy grace, vanquish all sinful affections and evermore triumph over evil. *Amen*

Grant that *he*, being illumined by thy Holy Spirit, may overcome all distrust and fear, and may ever believe and trust in thee. *Amen*

Grant that all things belonging to the Spirit may so live and grow in *him* that *he* may ever give to thee the love of *his* heart and the service of *his* life. *Amen*

Grant that all who are here dedicated to thee by our office and ministry, may also be endued with heavenly virtues and attain unto eternal life; through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*

Another proposal Service of Baptism will appear in a later number of THE WITNESS.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THE OFFICE HYMN

ONE of the novelties introduced into our American Prayer Book at the time our Church became independent of the Church of England was the permission to use the *Gloria in excelsis* in place of *Gloria Patri* at the conclusion of the psalmody in Morning and Evening Prayer. It is doubtful whether much use has ever been made by us of this alternative, though the singing of *Gloria in excelsis* in the daily office has the very good precedent of its similar use in the Eastern Orthodox Churches



and the ancient Gallican Churches of the West. Ordinarily we Episcopalians have a passion for anything in our tradition which links us with non-Roman Catholic custom. But this little piece of it in our liturgy has unfortunately been a "dud." In our 1928 revision we curiously removed the alternative from Morning Prayer, but left it in Evening Prayer; although ancient custom associated the *Gloria* with a morning office.

The clue both to the introduction and to the disuse of the *Gloria in excelsis* in our daily office is revealed in a letter to Bishop Brownell of Connecticut, dated Feb. 8, 1822, from the venerable William White, great founding father of our Church and first Bishop of Pennsylvania. He wrote:

"The 'Gloria in excelsis' was introduced under ye Notion, that ye singing of it would add to ye Beauty of ye Service. I wish we had

left it, in its Restriction to ye End of ye Communion Service. It adds to ye length of ye other Service, confessedly rendered too long, by ye Junction of Services intended to have been distinct."

Bishop White is here referring to the practice of combining Morning Prayer, Litany and Holy Communion (or Ante-Communion), which our forefathers found time for on Sunday mornings. But the American mind, so succinctly revealed in this letter, prefers speed to beauty. And our overdeveloped pragmatic sense responds more readily to edification and supplication in worship services than to adoration. We seem so much more willing to receive than to give. So we pick the shortest canticles, reduce the psalmody to a minimum, even shorten the *Benedictus*, and cut out stanzas of hymns of praise that require much breath. We commonly say we have "received Communion," almost never say we have "offered ourselves" in praise and thanksgiving as a living sacrifice.

The late Miss Evelyn Underhill in her classic *Worship* (Harpers, 1937) defined the daily office as "the ordained form within which the whole Church performs from hour to hour, by night and by day, that unceasing praise of God which is the chief purpose of her existence." From the time St. Benedict wrote his *Rule* for his monks (sixth century) the office hymn sung with the psalms has had an honored place in the liturgy of the daily office. In the Middle Ages these hymns had a luxurious growth and added color and variety to the daily round of praise. Not all of them were good poetry, but the best of them (such as those put in our *Hymnal* 1940, Nos. 157-164) have a timeless, objective quality and are "liturgical" in spirit. When the Reformers reduced and simplified the daily office and designed it for common use by the laity they eliminated all the office hymns. It took us two centuries to recover from that blow to the Church's hymnody. And when we did take to singing hymns again in liturgical worship we cultivated the kind more suited, both from a literary and musical standpoint, to use "before and after sermons" than to the exalted prose of the liturgy.

Now I am not proposing that we restore to the Prayer Book the metrical office hymns. The taste for them is not widespread among our people. Many expressions in them are unreal on modern lips, such as "Withhold from us our ghostly foe, That spot of sin we may not know." But I would like to suggest that we consider restoring the *Gloria in excelsis* as the office hymn at our morning praises, at least on Sundays and festivals, to round off the psalmody. For Evening Prayer I would

suggest an equally ancient and anonymous hymn (qualities we seem to admire in matters liturgical), used from time immemorial in the East at the time of Lamp-Lighting (and how we love Eastern elements in our liturgy!). The *Hymnal 1940* contains two metrical versions, Nos. 173 and 176, of which the second is by far the superior both in text and music. Of the many English varieties of this jewel of evening praise, the prose rendering of John Mason Neale is most faithful to the original:

*O Joyful Light of the holy glory
of the Father, Immortal, Heavenly,
Holy, Blessed, Jesus Christ:
beholding the evening light
we glorify the Father, and the Son, and
the holy Spirit of God.
Worthy art Thou in all seasons
to be hymned with sacred voices,
Son of God,
Giver of hope,
wherefore the world glorifieth Thee.*

Report on Christian Education

*Presented by Bishop Angus Dun
To the National Council on September 27th*

YOU will recall that at the last previous meeting of the Council, February of this year, there was presented to the Council and referred to the division of Christian education a resolution of the House of Bishops calling attention to the Church's failure properly to instruct the people in her essential teachings and recommending specifically that what the resolution called, "a corpus of instruction of material to be acquired by every child" be prepared; that the department of Christian Education revive its functions of producing curriculum materials; and that consideration be given to certain other subjects intimately connected with the educational task of the Church.

As I reported at that time the division discussed these criticisms and suggestions at length and frankly in its February meetings and instituted plans for the future consideration of the very serious and fundamental problems involved.

I wish at this time to report the further steps we have taken since that meeting. We held a special two-day meeting in April when the Council meeting was omitted. There met with us twelve invited consultants, two bishops, four other clergy and four educational workers from the field. This group included some of the severest critics of the department.

Very frank consideration was given to the widespread dissatisfaction with the work of Christian education in the Church, and to the prevalent criticism of the department. Among the topics stressed in the discussion were the need for clear guidance regarding the goals and scope of Christian education for children and adult Church members; the need for greater emphasis on content and definite instruction; the demand for more specific guidance regarding the best available curriculum material;

the lack of material suitable for small Church schools with relatively untrained teachers; the importance of more effective adult education if mature Church people are to be equipped to transmit our Christian inheritance in the Church to the young; growing opportunities for week-day and vacation school instruction; and the insufficiency of the present staff and budget of the department to do the work rightly asked of it by the Church.

The opinion was strongly expressed that the Church's weakness in the task of Christian education can only be met fundamentally by a profound renewal of its total spiritual vitality in the face of the increasing secularization of the general education and of our society, and that no provision of printed materials can be effective if parents and teachers are not devoted and informed Christians. At the same time it was agreed that this fact should not be the excuse for a defeatist or vague policy. Every effort should be made to offer clergy and lay people definite guidance regarding the aims and content of Christian education, and to put into their hands the best possible teaching aids.

It was agreed that as a first step, a serious attempt should be made to prepare a syllabus which shall state clearly the knowledge and experience which should be the personal possession, after specific periods in their development, such as confirmation or completion of high school, and suggest the progressive steps, year by year, by which the goal might be reached. It was also agreed that after this syllabus has been prepared, the next step should be to indicate definitely what existing curricular materials are best fitted to implement this plan of education in schools of different types. Then if the need for better materials for particular

ages or subjects is evident, the division should seek to secure the preparation of such materials.

Emphasis was placed on the importance of carrying forward the work already begun of securing teaching aids for small church schools. And the conviction was strongly expressed that the department staff should be strengthened and increasingly set free to bring the maximum help to the field.

IN CONNECTION with this present meeting of the Council your division held an extended extra session on Monday evening in addition to the regular one on Tuesday morning.

We discussed carefully two initial sketches of the proposed syllabus which had been prepared at our request, and agreed regarding the general form of the document to be prepared for our consideration at our December meeting. This document as now planned will include an introductory interpretation of the central purpose and meaning of Christian education and of the means and conditions essential to its accomplishment. It will then seek to set forth the minimal content of Christian education in terms of faith, worship and practice as embodied in the official standards of our Church. This crucial section will be submitted to the criticism of representative theologians of our Churches before it is published. Finally the document will include a syllabus proposing the specific content and objective for each year of Church school through Grade 12. The whole document will be submitted to criticism by selected workers in the field before it is agreed upon by the division for publication.

After the syllabus has been agreed upon, the division and department will undertake to suggest the available educational materials best adapted to the agreed content and objective for each year.

The division has not forgotten that the resolution of the House of Bishops requested the production of curricular materials by the department. Nor are we insensitive to the fact that there is an insistent demand in many quarters for the production of a single standard course. The division has not reached a common mind on the wisdom and practicality of this request but this does not mean that we have shelved it or have a closed mind towards it. Some members of the division definitely favor this as our ultimate goal. Others take the somewhat cynical view that we had better do it because the Church will not be satisfied until they get such a course though they will probably not be satisfied after they get it.

In any case the preliminary work we are now doing is essential before any such ambitious task could be undertaken. Having agreed on what we want to do and when we want to do it, it is only intelligent to decide next whether existing curricular

materials are reasonably satisfactory for particular stages in our agreed plan. After that we shall be better able to decide wisely what new curricular materials are most essential. Plainly no standard course could possibly be produced short of several years and it will be necessary to use existing materials even if we are to work towards such a revived standard course.

In the meantime it is gratifying to be told that the first one year unit for small Church schools entitled *Through the Church Year* has been widely commended by those in the field to whom it has been shown.

The second main subject to which we have given our thought in our most recent meetings is the function and structure of the division and department of Christian education. Certain convictions have begun to take shape as the result of our discussions of these topics. I might summarize them as follows:

1. The primary and fundamental task of the division and department is to provide the Church with direction and stimulus regarding the objectives, content, materials and methods of the Christian education of the children in our Church schools and youth organizations. That is the first demand upon us from the Church. The department staffing and activities should be shaped first of all by that task. This is not to deny or minimize the importance of many other educational tasks and needs.

2. The emphasis of the department's program and activities should be shifted increasingly from a consultative function, in which it seeks to answer miscellaneous requests from all over the field to a promotional function, in which it seeks to bring to the whole Church a clearly defined program of Christian education.

3. Since the department cannot possibly reach directly all the parochial subdivisions of the Church it should systematically seek to work through diocesan and provincial departments and leadership, and undertake to establish thereby an effective "chain of command."

4. The existing staff of the department is insufficient for the task committed to it even if it concentrates more narrowly on its initial task as defined before. We have asked that a report be prepared at the next meeting as to the character and structure of the staff which would be required for greater effectiveness in the performance of this initial task. Comparative studies of parallel departments in other Churches reveal how thinly staffed we are for this purpose. The Church must face the fact that if this or any other division of the National Council is to do the task which the Church asks of it, the Church will have to be prepared to pay for it.

A Progressive Message Issued By Woman's Auxiliary

*List Various Problems That Must Be Solved
If the World Is to Have Any Lasting Peace*

Edited by W. B. Spofford

New York:—"Peace is still only a hope" and will become a reality only if "we cultivate Christian attitudes in such fields as family life, Church groups, business and professional life, labor relations, inter-racial and intercultural relationships, interchurch cooperation, international understanding." So declared the executive board of the Woman's Auxiliary, meeting in quarterly session at the Church Missions House, September 21-24.

Among the specific objectives which they feel must be achieved are full employment, improved housing, prevention of inflation, full democratic rights to minorities, support of world relief and rehabilitation, strengthening of the United Nations organization. They also urged that rationing and price control be continued "as long as necessary to increase the world food supply and prevent inflation."

It was reported that the United Thank Offering to be presented at General Convention a year hence now shows a \$300,000 increase over what it was at the corresponding time in the previous triennium. In preparation for the triennial meeting which opens in Philadelphia on September 10, 1946, four commissions are at work under these chairmen: commission on the Christian faith, Miss Leila Anderson of Berkeley, Calif.; Christian home, Mrs. G. Russel Hargate of Elyria, Ohio; Christian world, Mrs. Randall Chase, Sanford, Fla.; the world mission of the Church, Mrs. Edwin A. Stebbins of Rochester, N. Y.

E.T.S. Commencement

Cambridge, Mass.:—Bishop Angus Dun of Washington, former dean, was the preacher at the commencement of the Episcopal Theological School held September 20th. Another former dean, the Rev. Henry B. Washburn, took part in the service which was conducted by Bishop Sherrill.

Washington Office

New York:—The Federal Council of Churches opened an office in Washington on October 1, in charge of the Rev. Benson Y. Landis. The purpose is to furnish prompt and authoritative notice about pending legislation and governmental directives affecting the churches; to explain or interpret legislative and administrative acts; to indicate to interested persons proper channels for contacts in the city.

Youth Conference

Sumter, S. C.:—The Rev. W. Fred Gates of Columbia, Tenn., one of the five youth leaders of the province of Sewanee, conducted a youth conference of the diocese of South Carolina here September 21-23. It was attended by the youth commission, president of youth groups and a number of the clergy. The Rev. Marshall E. Travers gave an address and Bishop Carruthers concluded the affair by conducting the service and preaching at the Church of the Holy Cross at Stateburg.

General Convention

New York:—The Presiding Bishop has announced that the opening date for General Convention will be September 10, 1946 and not September 4th as previously announced.

Use Pictures

Davenport, Iowa:—Slides portraying work in the diocese are being used at seven promotional meetings held this month in the diocese of Iowa. The Rev. Leo McAfee of the Philippines is to be the headliner at the meetings.

Iowa Young People

Davenport, Iowa:—The youth fellowship of the diocese of Iowa held regional meetings in September at Ames, Muscatine, Sioux City and Waterloo.

Bishop Roots Dies

New York:—Bishop Logan H. Roots, formerly bishop of Hankow, China, died on September 24th at

Mackinac Island, Michigan. Seventy-five years of age, he resigned his jurisdiction in 1937 upon completion of forty years of service in China, thirty-three of them as bishop. His interest has always been in the work of other Christian communions in China, and for nearly ten years he was chairman of the China Christian Council, an interdenominational group.

University Not Damaged

New York:—The first and only report to be received about St. Paul's University in Tokyo is that it was not damaged by bombing. The message was received through Lt. Warren Muenzenmayer, army intelligence service, who was the interpreter on the plane that took the Japanese delegation from Iwo Jima to Manila to meet with General MacArthur. He was also interpreter to the commanding officer of the first group of airborne troops that landed at the air field outside Tokyo.

Layman Dies

Richmond, Va.:—Murray M. McGuire, a leading layman of Virginia, died on September 18th in Baltimore, Md., at the age of 73. He was warden of St. James' Church here, a trustee of Virginia Seminary and a deputy to the General Convention in 1928 and 1934.

Layman Killed

Soreham, Vt.:—J. Harry Wright, secretary of the standing committee of the diocese of Vermont, was killed on September 18th while working on a tractor.

Senator Elected

Brattleboro, Vt.:—Earnest Gibson, former United States Senate, has been elected to the standing committee of Vermont. He recently returned from active service as an army colonel.

Michigan Conference

Ann Arbor, Mich.:—The Rev. Richard Emrich of the Episcopal Theological School was the leader at the conference of the clergy of Michigan, meeting here. Others on the program were Bishop Creighton, Bishop Aldrich, and the Rev. Messrs. G. Paul Musselman, Gordon Matthews, Irwin C. Johnson. There were eighty clergymen attending.

On September 15-16 nearly 100 laymen, representing most of the parishes and missions of the diocese,

held a conference at St. Paul's, Jackson, with the same leaders giving the addresses. Then on the 17th the women of the diocese met at Dearborn, also with about 100 present, to hear of the work of the diocese and the national Church.

Virginia Seminary

Alexandria, Va.:—The Virginia Seminary has announced plans for refresher courses for chaplains and men leaving the services. It is hoped soon to have on the staff a demobilized chaplain to help both groups by interpreting the ministry and the seminary to the veterans; to assist chaplains to find parishes; to arrange quiet days, retreats and seminars. The seminary plans to admit service men, regardless of college background, after faculty members have passed on his ability to do the work. It is also announced that servicemen will be admitted at different times during the year. Standards will not be relaxed, it is stressed.

As for chaplains, following a study made by Dean Zabriskie, it is known that the men want, not special courses, but the fellowship, worship and life at Alexandria; a chance to read under direction; seminar meetings; freedom to attend such courses as they see fit. The seminary is therefore prepared to welcome as many chaplains as can be provided for on this basis.

Speaks on Coops

East Orange, N. J.:—Congressman Jerry Voorhis of California, an Episcopalian, is to be the headliner at a meeting on the cooperative movement at the high school here on October 12th. The meeting is to be under the auspices of Cooperative Federation of New Jersey, with Miss Helen A. Cole, also an Episcopalian, the representative in the Oranges.

School by Mail

Middlebury, Vt.:—The Vermont school by mail started its fall program this week under the direction of the Rev. Harry H. Jones, rector of St. Stephen's here. About 75 children of all ages are divided into four classes and material is sent them regularly.

Laymen Meet

Burlington, Vt.:—Bishop Dallas of New Hampshire is conducting a retreat for the laymen of the diocese of Vermont over this weekend.

It is under the auspices of the Forward in Service committee, the Rev. Charles S. Martin, chairman. A retreat for women will be held later in the year.

Clergy Retreat

Burlington, Vt.:—The Rev. Russell Hubbard of Bar Harbor, Maine, was the conductor of a retreat for the clergy of Vermont held here. Five clergymen from Montreal also attended.

New Parish Hall

Middlebury, Vt.:—St. Stephen's Church has plans for a new parish hall. During the past two years \$3,300 in bonds have been given by organizations and individuals for this purpose, in addition to \$2,400 donated by the parish Auxiliary.

Church Survey

Cleveland (RNS):—If a poll conducted by the Cleveland Press is accurate, 70.5 per cent of Clevelanders are church members, and 92.5 per cent believe the churches are doing a good job in the betterment of the community.

Conducted by reporters of the newspaper in widely scattered sections of the city, the poll revealed that 42.5 per cent of the persons questioned attend church regularly, 32.5 per cent occasionally, 14 per cent hardly ever, and 11 per cent not at all.

Women Migrants

An intensive study by church mission boards of "the disparity between the opportunities of minorities and those of majorities" was called for here by the Rev. Benjamin N. Moore, pastor of St. James' African Methodist Church, St. Paul. Addressing session of the Minnesota school of missions, an inter-

denominational Protestant group, Mr. Moore said the church "should open every door fully to every person without regard to race, creed, or color." A person should not be in a church because he is a certain color, but "because he is the son of God," Mr. Moore maintained.

"Churches," he went on, should "re-think" their entire missionary program to minority group people in terms of world citizenship. As needs for minorities, Mr. Moore listed a spirit of equality of opportunity for them, a greater resourcefulness and spirit of co-operation among them, greater pride in themselves and an attitude of love and fellowship toward all peoples.

The Rev. Mark A. Dawber, head of the Home Missions Council, urged the churches to aid in the reorientation of 37,000,000 American people uprooted during the war. The figure he cited includes 25,000,000 persons who migrated to war industry centers and 12,000,000 men and women in military service. One of the worst aspects of the uprooting problem, Dawber said, lies with womanhood. "This is the first time," he declared, "that we have seen a great avalanche of migrancy of women. The recent reports on crime increase are very disturbing, and the whole delinquency problem can very largely be traced to the changed status of womanhood."

Unite for Program

Montreal:—A statement on human relations in industry and commerce, prepared by the Montreal Council on Christian Social Order,

Memorial Service

by the
STANDING LITURGICAL
COMMISSION

Parishes throughout the country are holding memorial services for the men who died in the service of their country. This official service, prepared under the direction of Dean John Suter, contains the full service, including Psalms and two Lessons. It is complete and can be used without the use of any other books.

Order immediately for there will be no further printing once the present edition is exhausted
\$2 for 100 copies; anything less than 100 at 5c each. Postage paid but please send payment with order.

THE WITNESS

135 Liberty Street New York 6

1000 Rooms — 1000 Baths
\$250 to \$500
single

\$4.00 to \$7.00 Double
5 minutes to Times Square
A Few Minutes from Anywhere
Write for Maps and Booklet

Prince George Hotel 14 East 28th St.
NEW YORK 16, N.Y.
Charles F. Rogers, Jr. ~ Manager

has been mailed to all members of Parliament in Canada as well as to Labor leaders, principals of schools and colleges, and daily and weekly newspapers, it is announced.

The council, made up of representatives of six Protestant churches, the Roman Catholic Church and the Salvation Army, seeks to coordinate the thinking of Montreal's Christian communions on social and economic problems.

The statement prepared by the council opens with an affirmation of Christian principles on which alone, it claims, a sound social order can be built, and closes with a list of proposals "conducive to the attainment of true democracy and brotherhood in industrial relations."

Among the recommendations is recognition "in our laws and practice" of the rights of association and collective negotiation and of the full partnership of labor with capital in industrial management, economic planning and governmental regulations.

Other recommendations are wages "that will ensure a decent standard of living for the family" and a system of social security to meet eco-

nomie needs arising from such contingencies as unemployment, accident, illness, old age or the death of the bread-winner."

Harrisburg Meeting

Eagles Mere, Pa.:—A number of the diocesan clergy gave the talks at the conference of the diocese of Harrisburg which met here for three days under the leadership of Bishop Heistand.

Church and State

Hartford, Conn.:—The Rev. Massey H. Shepherd Jr., professor at the Episcopal Theological Seminary and WITNESS columnist, told the annual pastors conference meeting here that one great question which western Christianity has never solved is the relationship of Church and state. "We have tried all sorts of solutions but we have not solved this great problem. The American method is a *modus vivendi* not a solution. Especially is this true in the field of education where we have allowed a great proportion of our youth to slip away entirely from the moral values of the Christian faith." The conference was attended by about 125 ministers of all denominations.

Religious Freedom

Geneva (wireless to RNS):—The World Council of Churches here has appealed to the American and British governments to establish complete religious freedom for Protestant Churches in Italy. The appeal stated that the Council "is greatly perturbed by trustworthy reports of increasing denial of religious freedom to Protestants in Italy. The withdrawal of Allied troops will increase Protestant difficulties. We plead for inclusion in Italian and other treaties of an emphatic statement on freedom of religion as in the Atlantic Charter and the Charter of the United Nations."

Assistant Chaplains

Halifax:—Canadian girls have been appointed as assistant chaplains in the army.

In England there's a girl—Miss Allison Harvey, a former Church of Scotland missionary in India—who has just been appointed for overseas service. Miss Harvey is the first woman army chaplain to be assigned for duty in Germany.

She will work among several thousand auxiliary territorial service

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

girls of the British 21st Army group.

Miss Harvey says that there'll be a lot for her to do among the girls stationed with the occupation army, in the defeated Reich. And she says these girls probably will prefer coming to a woman to discuss their difficulties.

Schools of Religion

Burlington, Vt.:—The men's club of St. Paul's here, the Rev. Charles Martin, rector, is sponsoring a school of religion on the five Tuesday evenings of this month. Professors of the University of Vermont are among those giving courses. A similar school is being held on Wednesday evening at Trinity, Rutland, with a number of the diocesan clergy giving the lectures.

Leads Campaign

Manchester, N. H.:—The Rev. L. Bradford Young, rector of Grace Church, and the chairman of the social action committee of the state council of Churches, is leading a campaign through which people sign cards urging continuing rationing of food, in order that more may be sent to the peoples of Europe and Asia. The cards, distributed through churches in all parts of the state, are to be sent to the secretary of agriculture, Clinton Anderson. The card reads: "I assure you of my support of your efforts to provide needed food for the people of Europe and Asia this winter and am willing to have rationing if necessary to that end."

Church Re-opens

London (wireless to RNS):—Prime Minister Clement R. Attlee will read one of the lessons at St. Margaret's when Sunday evening services are resumed next Sunday after a lapse of five years. This historic church is in the shadow of Westminster Abbey, and the famed Studdert-Kennedy was the vicar there for a number of years following World War I.

Honor Missionary

Calgary, Alberta (RNS):—Indians from the Blackfoot and Sarcee reservations attended funeral services here for Archdeacon John William Tims, pioneer Anglican missionary of Southern Alberta. They held in their hands prayer books translated by Archdeacon Tims into their own language—a work he per-

formed when he first came West more than 60 years ago.

Archdeacon Tims left England for missionary work among the Indians of Western Canada in 1883. He settled among the Blackfoot Indians and soon won their confidence. After 12 years among them, he took up the same work among the Sarcees, remaining for 35 years. He became recognized as one of Canada's leading authorities on the lore and customs of the Indians.

York Pays Tribute

London (wireless to RNS):—The 150th anniversary of the London missionary society of the Congregationalists was observed here with a week of special meetings, including a commemorative sermon by the Archbishop of York in Westminster Abbey.

To Visit Far East

Moscow (wireless to RNS):—Having healed Orthodox schisms all over the world, and at work now on that task in the United States, a delegation from the Moscow patriarchate will leave shortly for Man-

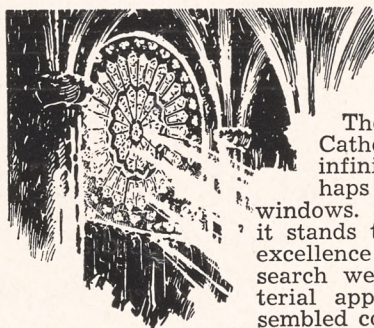
churia, Shanghai and Japan to consult with dissident Orthodox Churches in these areas which have asked to be re-united with the Russian Church.

Intellectual Leadership

London (wireless to RNS):—Measures to regain intellectual leadership in Britain and to combat anti-religious influences were urged upon the Church of England by Geoffrey Francis Fisher, Archbishop of Canterbury, in his presidential address here to the central Council of the Church for religious education.

"The duty of the Church," Dr. Fisher declared, "is to cast out the implicit atheism that has been creeping among our people for more than two generations, to recover for the nation and its members, young and old, Christian theology and Christian education and the knowledge of worship and grace.

"The spheres in which, if we operate at all, we operate in complete freedom, are: the home, the Sunday school, the congregation, and the voluntary groups ranging from confirmation classes and youth groups



A Masterpiece of Beauty and Color

The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite—which is a composite of these actual precious stone crystals—is highly polished, all the scintillating beauty and color of these jewels become visible.

Winnsboro Blue Granite is most lasting because it is com-



posed of the most durable minerals known.

Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S. C.

to adult schools and discussion groups. Here the Church has its full opportunity to educate in the fullest sense in Christian knowledge.

"Parents must be helped to rediscover their vocation as teachers and not to abdicate in favor of the clergy or the schools. Sunday must be recovered from secular uses by which, under the pressure of war, it has been invaded.

"Often there is a complaint that the language of the Prayer Book services is difficult. The language is not difficult, but rather the ideas expressed and the Christian conceptions, which are not understood even by Christians, and which, in any language are foreign to many outside. The Prayer Book demands public worship be carried out with spirit and with understanding."

Bibles for Soldiers

New York: — Members of the army, navy, and merchant marine were provided with 8,213,070 copies of Bibles, Testaments, and portions of the Bible by the American Bible Society during a five-year period which ended June 30 last, it was announced at the Society's headquarters here. The total included more than 5,500,000 copies of a special edition of the New Testament, streamlined to fit the blouse pocket, distributed by chaplains to service men who expressed an interest in the books. Recent requests filled by the Bible Society included one for 5,000 copies of the New Testament from the maritime service training station in St. Petersburg, Fla., and for 10,000 New Testaments and 2,000 Bibles monthly from the twelfth naval district at San Francisco.

Criticism of UNRRA

Geneva (wireless to RNS): — The World Council of Churches here has decided to establish an extensive relief organization to distribute food and clothing in Europe because it believes the Allies have failed to do "an adequate job."

Charging that government programs had "broken down," W. A. Visser 'tHooft, general secretary of the World Council, asserted the United Nations Relief and Rehabilitation Administration had become "one of the greatest scandals" of wartime. He also criticized the American Red Cross for lack of cooperation with the International Red Cross declaring that the Ameri-

can agency had shown little interest in the situation on the Continent. He said the International Red Cross twice recently had pleaded with the World Council of Churches for assistance, and he observed that "the Church is perhaps the only organization which can mobilize relief through the Red Cross."

Replying to a report that American churches were critical of the World Council for not serving in the relief field, Visser 'tHooft explained that the Protestant churches had not established an agency earlier because UNRRA was expected to do the job.

Take Communism Seriously

Toronto (RNS): — Asserting that "in our generation communism may emerge as a new proletarian religion," the Toronto and Kingston synod of the Presbyterian Church in Canada adopted a report by its committee on Church life and work which warned that "the time has come when the Church must take communism seriously."

"Russia's amazing achievements in the war have astounded the nations," the report said, "and have proved that there is within communism a spiritual as well as a material power."

It added that "it is the business of the church to lift this great issue out of the realm of blind prejudice and direct the minds of our people to the rock of solid thinking, so that they shall not be the victims of stupid and unworthy fear."

The report charged that "already one great church has, by a methodic and persistent policy, poisoned millions of minds against one of our great Allies," and "imputed to her sinister motives and ambitions that do not belong to the Soviet."

There is no reason whatever that we should close our eyes to the atheistic and materialistic philosophy of Marxism," the report declared. "But let us remember that it was Jesus who said 'Those that are not against us are for us': and there is no denying the fact but that the social ideals of communism bear striking resemblance to the social emphasis of the Christian gospel."

"If Russia has been successful in the application of state medicine, we should be willing to learn from her. If she has succeeded in removing forever the idle men from the market-place, then we should discover her secret. If she has established

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

Write us for
Organ Information
AUSTIN ORGANS, Inc.
 Hartford, Conn.

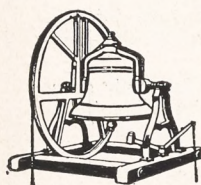
Memorial Windows

In accordance with the best traditions of the craft. Notable installations in forty states and five foreign countries.

Illustrated material on request
The D'Ascenzo Studios
 founded 1896

1604 Summer Street Philadelphia 3, Pa.

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



**MENEELY
 BELL CO.**

22 RIVER ST.,
 TROY, N. Y.

BELLS

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

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
 Silks - Altar Cloths - Embroideries
 Priest Cloaks - Rabats - Collars
 Custom Tailoring for Clergymen

1837 Church Vestment Makers
 Over One Hundred Years 1945



COX SONS & VINING, Inc.
 131 East 23rd Street, New York 10, N.Y.

Need a LAXATIVE?

Black-Draught is

- 1-Usually prompt
- 2-Usually thorough
- 3-Always economical



**25
 to
 40
 doses
 only
 25¢**

Get
BLACK-DRAUGHT
 CAUTION: USE ONLY AS DIRECTED

justice between man and man; given cake to none and bread to all; applied the teaching of Jesus' parable of the rich man and Lazarus more realistically than professedly Christian nations, then let us take off our hats to her."

Hits Discrimination

London (wireless to RNS):—Archbishop Fisher of Canterbury called for removal of race and color discrimination in an address here before a meeting of missionary societies.

"The removal of discrimination on the grounds of race and color alone, removal of all that impedes the fullest development of each constituent part of society and its members, is required not only by reason of justice, but because in the end it is the only way to economic welfare and social unity," the Archbishop stated.

He said public opinion must be "kept moving" in respect to racial discrimination in the British colonies, and "at a speed commensurate with the necessities of the situation."

"The scattering of thousands of members of the African forces in all the theaters of war emphasizes the need for speed," Dr. Fisher said. "We are convinced that economic progress, social unity, frank and free relationships, are only possible by treating this problem from the point of view of a principle which is right. That principle, of course, is a Christian principle, and that is why it will work out well, socially and economically."

CLERGY NOTES

(Continued from page 2)

SHANNON, W. L., formerly rector of Christ Church, Nacogdoches, Texas, became the rector of Trinity, Brownsville, Texas, on Sept. 1st.

WARREN, WILLIAM T., was ordained priest by Bishop Hart at St. Mary's, Ardmore, Pa., where he is curate.

WILLIAMS, HEADLEY J., rector of St. John's, Brooklyn, N. Y., becomes the rector of St. George's Arlington, Va., on November 1st.

ZELL, ROBERT L., was recently ordained in Albany, N. Y. by Bishop Oldham and is in charge of churches at Conajoharie and Fort Plain, N. Y.

Everything for the Episcopal Church

but vestments

A broad statement but we'd like to prove it.

Ammidon and Company

Horace L. Varian

31 South Frederick Street
 Baltimore 2, Maryland

VESTMENTS for CLERGY and CHOIR

Altar Linens . . . Embroideries . . .
 Materials by the Yard . . . Tailoring
 Episcopal Church Flags. Send for Catalog

J. M. HALL, INC.

14 W. 40th St., New York - Tel. CH 4-3306

Office & Salesroom

American Distributor of Stained Glass Windows for James Powell & Sons, Ltd., London, Eng.

Surplice Linen 40" wide now in stock, also Altar and Vestment qualities. Samples free.

Mary Fawcett Co.

Box 146

Plainfield, N. J.

CATHEDRAL STUDIOS

Washington & London, England. Linens and materials by the yard, 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 \$4.67. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington 15, D.C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

SURPLICES — STOLES VESTMENTS

CHURCH HANGINGS

ALTAR LINENS

CASSOCKS

CLERICAL SUITS — CLOAKS

RABATS—RABAT VESTS—COLLARS—SHIRTS

Choir Vestments in All Styles

Inquiries Invited

C. M. ALMY & SON, INC.

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

ERNEST W. LAKEMAN

designer and worker in

STAINED GLASS

1210 YONKERS AVENUE
 YONKERS, NEW YORK

The Payne-Spiers Studios Inc.

Studios at Paterson, New Jersey
 Carved Wood
 Chancel Renovations Church Furnishings
 Murals Memorials Tablets
Stained Glass
 Inquiries Solicited

LOYD
 WALL PAPERS
 ARE LASTING.
 INSIST ON SEEING THEM
 WHEREVER LOCATED
W.H.S. LLOYD CO., INC.
 NEW YORK • CHICAGO • BOSTON • NEWARK

BACKFIRE

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

MR. RICHARD McLAUGHLIN
Layman of Philadelphia

The objective of the United Nations Charter is world peace. This objective cannot be attained by wishful thinking nor by pretty speeches. It cannot be attained by lip service no matter how flowery the lip service may be. We, as individuals and collectively as a nation, to attain peace must have the desire for peace deep rooted in our hearts. Individually and nationally it is not enough to merely preach forbearance and tolerance to others but we must practice these virtues in our daily lives. If we are to attain peace among men and among nations the brotherhood of man must cease to be merely a high sounding slogan. It must become a living and vital thing in which we believe with all our hearts and souls.

Many of our chosen leaders are right now preaching world peace out of one side of their mouths and clamoring for compulsory military training out of the other side. It is impossible to make these two things harmonize. We can have one or the other but we can not have both. In all the years of our national life we never had peace time conscription. We have become the richest and most powerful nation on earth. We are the light and hope of all oppressed people throughout the world.

Now when, as a nation, we have attained to these great heights; when a war weary world is waiting and watching for us to lead it into the paths of peace what do our leaders say? They proclaim to the world that this great nation has reached the point where, for safety's sake, we must change our national policy. These leaders tell us that instead of letting our boys continue in the American guarantee of the right to "life, liberty and the pursuit of happiness" they must devote a year of their boyhood to train to become killers of men.

Of course the proponents of the plan will deny this. But if military training is not training to kill men what is it? It is also the instilling of hate and intolerance instead of peace and charity. In bayonet practice you can not get a boy to put his heart into the job by telling him the dummy, on which he is practicing, is his good neighbor or his brother. So it is all through his training.

This writer contends that the condition of the world today is not caused, fundamentally, by the lack of preparedness by the Allies but rather to the failure of our leaders to live up to their responsibilities. The Versailles treaty had a special provision against the rearming of Germany. In spite of that Germany did rearm and openly for all the world to see. Moreover much of the money for this rearming came, through loans, from the United States and England.

Had these so called leaders taken a firm stand when Manchuria was first invaded, about 1932, there would have been no World War II. For if Japan had been stopped Italy would not have invaded Ethiopia nor would Germany have grabbed Austria nor invaded Poland. So it was with the mandated islands in the Pacific. Japan was not supposed to fortify these

islands. But fortify them she did and under the very noses of the World's Leaders.

Why should the "kids" be made the "goats" for the failures of our leaders? Everyone knows, and admits, that military training does make a man more fit both physically and mentally. But, while admitting that, we Americans object to compelling a boy to spend one of the most formative years of his life in doing something for which he has no inclination.

We believe the same objective, physical fitness, can be obtained under much better conditions. Start a physical training program with the first year of a child's schooling and continuing through his entire school life. For those children whose parents do not take them away for the summer have school camps where the children could live outside for three or four weeks a year. Supplementing this program we should enlarge our military and naval academies as there are many who will voluntarily prefer to follow that life. Also make membership in the national guard more attractive to induce young men to join. Have well furnished gyms. Have baseball, football, basketball and other teams connected with each armory.

* * *

THE REV. STANLEY W. ELLIS
Rector at Waban, Mass.

Your editorial A War Casualty (WITNESS, Sept. 6) is one of the finest I have ever read. It is charitable, understanding, but firm. It is beautifully expressed and should bring consolation to many. You have summed up the thoughts of many at this time and we owe you a debt of gratitude. It is a pleasure to say this especially when I often disagree profoundly with much that you publish and say.

ST. STEPHEN'S SCHOOL FOR BOYS

Alexandria, Va.
Grades 3 Thru 9 (Day School)
Under the Church School
System of the
Diocese of Virginia
THE REV. EDWARD E. TATE,
Headmaster
2405 Russell Rd. Alexandria, Va.

HOWE MILITARY SCHOOL

Training young Americans for leadership. R.O.T.C. Accredited college preparatory, business courses. Junior School. Small classes. Every boy participates in sports. Balanced program. Episcopal. Established 1884. Summer Camp, boys grammar school age. Catalogue:

COL. B. B. BOUTON
13 Academy Place, Howe, Indiana

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$750. For catalog, address: Mother Rachel, O.S.A., Box A, Versailles, Kentucky.

SCHOOLS

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

1852-1945

A military Church school founded for the express purpose of establishing full scholarships for boys of fine character and exceptional ability, provided their fathers are deceased. Thorough preparation for college; tuition, board, room and laundry for boys whose fathers are living, grades seven and eight \$950; grades nine to twelve \$1,000. For catalog, address THE HEADMASTER, DeVeaux School, Niagara Falls, New York.

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

Laurence M. Gould, D.Sc., 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

KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. For catalogue, address: Box WT.

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

To Witness to the Gospel To Maintain Evangelical Faith To Attain Ecumenical Fellowship

We believe that God wills the Church to be Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical in its witness to the Gospel of Christ.

We believe in the interpretation of the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life; in simplicity and dignity of worship; in immediate action toward Christian unity.

We believe that discussion of these principles must be accompanied by adventurous action.

Editors of THE WITNESS.



You are invited to share in this enterprise by becoming a member of the Church Publishing Association, a non-profit membership organization. Memberships are:

Life Members	\$1,000	Sustaining Members	\$25 a year
Patrons	\$ 100 a year	Annual Members	\$10 a year
Regular Members			\$5 a year

Members will receive THE WITNESS each week, together with the other literature published by the Association.

THE CHURCH PUBLISHING ASSOCIATION, INC.

SAMUEL THORNE
PRESIDENT

WILLARD DIXON
VICE-PRESIDENT

MRS. HENRY HILL PIERCE
TREASURER

CHARLES A. HOUSTON
SECRETARY

THE BOARD OF DIRECTORS: THE OFFICERS AND THE REV. DONALD B. ALDRICH; MR. WALTER K. BELKNAP; THE REV. GARDINER M. DAY; THE REV. C. LESLIE GLENN; THE REV. FREDERICK C. GRANT; MISS ELSIE HUTTON; DEAN ARTHUR LICHTENBERGER; THE RT. REV. THEODORE R. LUDLOW; JUDGE ROBERT MCC. MARSH; THE REV. LOUIS W. PITT; MR. ELLIOTT W. ROBBINS.

— PLEASE USE THIS FORM —

Church Publishing Association, Inc.

Mrs. Henry Hill Pierce, Treasurer
Room 409, 135 Liberty Street
New York City

Please enroll me as a Member of the Association.

☐ My check is enclosed.

☐ Send me a notice about dues on

Signed

Street City