

# The WITNESS

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OCTOBER 11, 1945

CHAPLAIN WORKMAN  
BISHOP SHERRILL  
CHAPLAIN MILLER  
(Article by latter this issue)

## HOW TO TREAT RETURNING SOLDIERS

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## 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

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OCTOBER 11, 1945  
VOL. XXIX. No. 1

## CLERGY NOTES

BRAM, MARTIN J., formerly rector of St. Andrew's, Tampa, Fla., became the rector of Holy Trinity, West Palm Beach on October 1st.

BRITTAIN, GAIL, formerly curate at Trinity, Fort Wayne, Ind. is now in charge of St. James', Goshen, Ind.

BURGEE, A. L., formerly the vicar of St. John's, Homestead, Fla., is now the rector of St. Thomas', Eustis, Fla.

COOPER, FENIMORE E., formerly the rector of All Saints', Syracuse, N. Y. is now the rector of Trinity, Mt. Vernon, N. Y.

DUNBAR, SPENCE A., vicar of St. David's, Washington, has accepted the rectorship of St. Andrew's, Fort Pierce, Fla.

EASTER GEORGE H., is deacon in charge of St. Stephen's, La Salle, and the Redeemer, Niagara Falls, N. Y.

FAIRFIELD, LESLIE L., formerly missionary to China, becomes vicar of Grace Church, Chicopee, Mass., on October 21st.

FARRELL, HUGH R., chaplain at College Station, Texas, becomes associate rector of St. Paul's, Waco, Texas, on October 15th.

GIBSON, THEODORE R., in charge of St. Cyprian's, Hampton, Va. is now vicar of Christ Church, Coconut Grove, Fla.

LAMONT, WILLIAM S. D., has resigned as rector of St. John's, Keokuk, Iowa, because of ill health.

PEASE, RICHARD N., formerly associate rector at St. Gabriel's, Hollis, N. Y. is now the rector of Trinity, Irvington, New Jersey.

SEITZ, OSCAR J. F., formerly rector at Medford, Mass., is now associate professor of New Testament at Bexley Hall, Gambier, Ohio.

SMITH, CHARLES W. F., canon of Washington Cathedral, becomes the rector of St. Andrew's, Wellesley, Mass., on November 1st.

WILLIAMS, ROSWELL G., formerly rector of Grace Church, Waterville, N. Y., is now rector of St. Stephen's, New Hartford, N. Y.

## 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.

**GETHESEMANE, 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)

Sunday Services 10 and 11 A.M.

*Rev. H. Robert Smith, D.D.*  
Minister-in-Charge

**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.



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## The Marriage Canon Discussed By Bethlehem Clergy

*Express Their Opinions on Various Canons  
So Far Proposed by Ballot After a Report*

By Clayton Melling

*Mauch Chunk, Pa.*:—The clergy of the diocese of Bethlehem enjoyed themselves no end at a recent conference with a discussion of the proposed canons on marriage and divorce. The Rev. Thomas B. Smythe, rector at Birdsboro, chairman of the diocesan commission, had prepared a summary of the various opinions set forth in pamphlets issued by the national commission. These were first distributed, with various groups discussing the points informally the first evening of the conference. The next day Mr. Smythe presented his report officially, asking for comments and criticisms. They were forthcoming in generous measure.

Many points of view were aired, of which the following comments are rather typical: "The marriage vow is a promise made before God and man and it holds the person promising. The Christian life often means bearing a cross. A Christian must stick to his promise." "Marriage is a sacrament and cannot be destroyed." "What constitutes a Christian marriage?" (No answer from anyone). "The exceptive clause 'because of adultery' is indefensible on many grounds." (Unanimous agreement.) "We cannot have a lower standard for non-members of the Church than that applying to our own members." "The confusion between state jurisdiction and Church jurisdiction is almost as bad as the confusion between the states of the union concerning marriage." "The General Convention should revise its mode of procedure and define in narrow limits the powers of the committee on canons." "At the 1946 General Convention this matter should receive consideration by the House of Bishops first."

The general tenor of comments was in the direction of liberalizing

the canon, emphasizing the forgiveness of God and his mercy.

At dinner, following this informal discussion, many felt that some sort of vote should be taken for the information of the General Convention's commission on marriage, headed by Bishop Cameron Davis of Western New York. So a series of propositions, very hastily drawn up, were written on a large blackboard and the men voted on pieces of paper, each one numbering his paper but not signing it. Here are the propositions and the votes:

Any marriage should uphold the Christian ideal of a life-long union: yes, 43; no, 0; undecided, 0.

The mind of Christ should be expressed by the marriage canon: yes, 40; no, 0; undecided, 3.

The Church has the power to declare a marriage dissolved: yes, 20; no, 12; undecided, 11.

The marriage canon should indicate clearly when a Christian marriage in fact exists: yes, 36; no, 2; undecided, 5.

(Annulments) The canon should provide some means of determining if a Christian marriage does not exist: yes, 38; no, 1; undecided, 4.

Marital failure creates circumstances which require special treatment other than that accorded to general failures in Christian living: yes, 22; no, 8; undecided, 13.

The Church should refrain from attempting to enforce a discipline over its people when it is not in fact able to do so: yes, 16; no, 13; undecided, 14.

If the Church is justified in enforcing discipline in regard to divorce it should also exercise discipline for other sins: yes, 2; no, 1; undecided, 10.

The Church should endeavor to avoid action which directly or indi-

rectly stigmatizes people: yes, 31; no, 2; undecided, 10.

The canon as it now stands (canon 42) is the best solution of the four proposed so far: yes, 0; no, 40; undecided, 3.

The so-called Wattlely canon (allowing no re-marriage after divorce, following the law of the Roman Catholic Church) is the best so far proposed: yes, 5; no, 32; undecided, 6.

The joint commission's proposed canon of 1943 (which liberalizes the present canon by allowing remarriage after divorce following review by an ecclesiastical court) is the best so far proposed: yes, 1; no, 39; undecided, 3.

The so-called Phister canon (most liberal of those proposed at the Cleveland General Convention, by allowing remarriage after divorce granted on several other grounds besides adultery. It also provides that the bishop shall be the council of review, in consultation with others he may select) is the best so far proposed: yes, 29; no, 10; undecided, 4.

The Phister canon would be improved if amended to make mandatory the creation of a consultative court in each diocese: yes, 34; no, 3; undecided, 6.

The Phister canon would be improved by making it necessary that the rector or rectors involved in each case be consulted: yes, 37; no, 1; undecided, 5.

### PLEASE HURRY

\*\* The article in this number by the Army Chief of Chaplains, General Miller, is preliminary to the series by servicemen on what sort of a world they want and what they think the Church should do about it. The article next week is by a navy chaplain who has seen action in Africa, Europe and the Pacific, where he now is: Chaplain Ernest A. deBordenave, formerly rector at Alexandria, Va. Those desiring bundles while this series is featured should send their orders at once to THE WITNESS, 135 Liberty Street, New York 6, N. Y. giving name and address and the number of copies desired. The first of the series of photographs, tying-in with this series, will also be featured on the cover of our next number.



The Phister canon would be improved by providing a means for securing uniformity of procedure in Church courts: yes, 10; no, 1; undecided, 2.

The 43 votes were cast by one bishop, one army chaplain, two seminary students, one vestryman, one retired priest and thirty-seven parish clergy.

## THE PICTURE ON THE COVER

*Washington:*—A luncheon honoring the chief of chaplains of the army and navy was held recently. The picture shows Rear Admiral Robert D. Workman who recently retired as navy chief of chaplains; Bishop Henry K. Sherrill of Massachusetts who is the chairman of the army and navy commission of the Episcopal Church and is also the chairman of the general commission, and Brigadier General Luther D. Miller, an Episcopalian, who is now the army chief of chaplains. An article by Chaplain Miller appears elsewhere in this number, and is preliminary to the series by Servicemen on the general subject of what sort of a world they want now that war is over and what they think the Church can do about it. The article next week will be by the Rev. Ernest A. deBordenave, former rector at Alexandria, Va., who is serving as chaplain in the navy and who saw combat in both Europe and the Pacific.

## SERVICEMEN'S WIVES SUPPORT UTO

*Coronado, Calif.:*—The chairman of the service committee of the United Thank Offering, Miss Harriet Neal, reports that wives of men in the service gave \$933 through the blue boxes in the fall of 1944 and \$1,068 as their offering in the spring of this year. The money was gathered at various army and naval bases. A communication has now been issued urging these women to continue their offering through their parish churches when they return home.

## FORWARD IN SERVICE TO BE ABSORBED

*New York:*—Forward in Service and the Forward Movement was discussed by the National Council meeting in executive session, with a resolution passed stating that work should continue as now directed

during this coming winter "but all such work should be carried out in such a way as to prepare for a final distribution of the functions of Forward in Service among the departments of the National Council by the time of General Convention of 1946." It was decided also that no plan of action shall be prepared under the name of Forward in Service for 1946-1947 but that the proposals for emphasis shall be referred to the proper departments of the National Council.

It was also suggested that there be added to the staff at 281 an officer charged with stimulation of the devotional life of the Church; the study of history, doctrine and missions, with stimulation also of evangelism in parish life.

## MICHAELMAN TERM AT GENERAL

*New York:*—General Seminary opened its Michaelman term on September 26th with 32 new students. Of these 17 are juniors, 12 are graduate students and 3 are specials. The juniors hold degrees from 17 colleges, and there are 15 dioceses represented. Two of the graduate students, the Rev. Raymond Abbitt and the Rev. Leopold Damrosch, were missionaries in the Philippines and have recently returned after three years' imprisonment in Manila. The Rev. Wayland Mandell, special student, likewise is a Philippines missionary who was imprisoned.

## ELECTED COADJUTOR OF CONNECTICUT

*Hartford:*—Bishop Walter H. Gray, suffragan of Connecticut, was elected Bishop Coadjutor of the diocese at a special convention held at the cathedral here on October 2nd. There was one ballot. In the clerical order Bishop Gray received 121 votes and the Rev. Theodore P. Ferris, rector of Trinity, Boston, received one vote. In the lay order Bishop Gray received 119 votes with nobody else receiving any.

## ST. BARNABAS GUILD TO MEET

*Newark, N. J.:*—The Rev. John G. Martin, chaplain-general of the Guild of St. Barnabas for Nurses, has announced that the annual meeting will be held at the Advent, Cincinnati, October 20-21. The organization was founded in 1886 in Boston by the Rev. Edward W. Osborn, later Bishop of Springfield. Its aims include spiritual, social and cultural

activities for nurses and student nurses. In addition to the chaplain of each branch who guides in these activities, the Guild provides an important place for associates who are lay women and physicians interested in the welfare of nurses.

## REVIVAL PLANNED IN GERMANY

*Frankfort, Germany (RNS):*—Leaders of the German Methodist Church have plans for a religious revival, with a series of weekly meetings having already been held here that have attracted overflow crowds. Requests have been made of the Allied military authorities for the use of halls, materials for destroyed and damaged churches, travel permits for preachers. Other requests are for permission to publish a weekly



*Congressman Jerry Voorhis, of California, an Episcopalian, is to be the headliner at a meeting in East Orange, N. J. on the cooperative movement tomorrow evening, October 12*

church paper for the American, British and French zones; release of ministers, lay preachers and seminary students from prison camps; permission to start summer camps, institutes, teacher training courses, open air meetings.

The Methodist Church in Germany did not suffer as much persecution at the hands of the Nazis as the German Evangelical Church, but was severely affected by bombings and the break up of parishes in evacuated areas. Before the war there were 55,000 members and 45,000 sympathizers, 1,000 places of worship, 300 ministers, 1,200 lay preachers, and 33,000 Sunday school members.



# Unique Experiment Is Launched In New England Town

*The Rev. Philip Steinmetz Engaged to Serve  
Episcopalians and Also Congregationalists*

By Sara Dill

Ashland, Mass.:—Across the countryside of the U.S.A. are hundreds of communities, large and small, each with several churches. Many of these churches cannot give full-time support to a clergyman as their leader in the service of God in their community. Often, therefore, one clergyman directs the work in two or more churches of the same denomination in towns not too far separated. In many cases there is no resident, full-time leader in the Christian church is a town though there may be two or more churches there. Each has the part-time leadership of a man who lives in some neighboring town. Or if the part-time parson lives in the town, he has obligations out of town which force him to scatter his ammunition and energies.

In some of these communities far more effective Christian leadership would be provided by some sort of working arrangement between the several churches in town whereby one half a Methodist, one quarter an Episcopalian, one half a Baptist, one half a Congregationalist, and sundry other fragments could be united in one or more full-time resident ministers.

This end has been achieved in many instances by federating or combining several churches. But there are many instances where this is not acceptable and there are cases when this course leads to the forming of just another denomination "The Federated Church" and cuts off the local church from worldwide missions, the main purpose of having organized Christian groups.

In some of these communities, not able or willing to combine churches or for those who feel that the Federated Church has more defects than advantages another plan is being tried involving no drastic change in existing church life but rather a common planning so that the same man is called to two or more churches of different denominations and is authorized to officiate in each church according to its laws and customs while remaining still in

good standing in the church of his original membership.

Such an arrangement has been worked out and is to be tried for the next year in Ashfield, Mass. In this ancient and attractive New England village there are two Christian churches, St. John's Episcopal Church and the Congregational Church of Ashfield. Both have long histories of friendly service of God in the community. Neither is strong enough to maintain a full-time, resident leader. Under the guidance of the Rt. Rev. Wm. A. Lawrence and the cabinet of the Congregational Church in Ashfield a plan has been formulated whereby a clergyman of the Episcopal Church, the Rev. Philip H. Steinmetz, is to serve as vicar of St. John's and as pastor of the Congregational Church. By virtue of his ordination in the Episcopal Church he is able to officiate in the Congregational Church when officially called as pastor thereof. He has been so called and has accepted the call and on October 1st officially entered upon his work in Ashfield.

The result of this arrangement will be that the community will have one resident clergyman under whose leadership such activities as can best be carried on by both churches working together can be so arranged. Those things which are distinctive in each church and if abandoned would result in a loss to the cause of Christ can be maintained separately. The wisdom required to decide into which category a specific activity falls must come from the Holy Spirit working through the leaders of both churches.

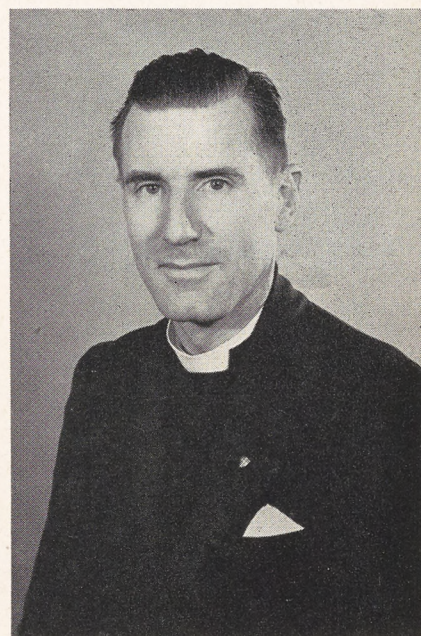
It is planned at the outset that there will be a service in each church each Sunday. It is likely that the Church schools will be combined. When there is a fifth Sunday in the month there will be one service only, alternating between the two churches so that members of each will be having direct experience of worshipping together. The financial affairs of each church are to be kept distinct as is also the relation-

ship to national and foreign missionary work of each denomination.

The whole arrangement is subject to revision and change in the light of the experience gained in working under it.

## LEXINGTON PLANS CONSECRATION

Lexington, Ky.:—The Rev. William R. Moody of Baltimore will be consecrated Bishop of Lexington at Christ Church here on October 24th. The Presiding Bishop will be the consecrator with Bishop Clingman of Kentucky and Bishop Maxon of Tennessee the co-consecrators. Other bishops taking part in the service will be Bishop Hines of Texas, Bishop Gray of Mississippi, Bishop Gray of Connecticut, who is to preach, Bishop Powell of Maryland.



*The Rev. Philip Steinmetz  
launches work in a small New  
England town with both Epis-  
copalians and Congregationalists*

## SEABURY-WESTERN OPENS

Evanston, Ill.:—Seabury-Western Seminary opened on October 7th with 23 men admitted as members of the student body. Bishop Keeler of Minnesota was the speaker at the service. Accredited to receive veterans under the G.I. bill of rights, the Seminary already has a number of returned servicemen enrolled. A special program of study and training has been inaugurated for them which will accelerate the training without reducing the scholastic standard of the school. Dean Alden

page five



D. Kelley announced that Bishop McElwain has returned as lecturer in Biblical literature and languages and that the Rev. John Heuss, rector of St. Matthew's here, is part time instructor in homiletics.

### OVER QUARTER MILLION FOR LOUISIANA

*New Orleans:*—The victory fund drive in the diocese of Louisiana has reached \$257,256 and is expected to exceed \$275,000. The sum sought was \$250,000. St. James', Alexandria, and Trinity, New Orleans, each gave over \$30,000. The money is to be used largely to develop Church work in colleges of the state.

### BISHOPS' SALARIES STUDIED

*New York:*—A committee is to be appointed by the Presiding Bishop to study the salary scale of missionary bishops and others on the payroll of the National Council. The report will be made at the meeting of the Council in February, 1946.

### MISSIONARY WORK IN KOREA

*New York:*—The Presiding Bishop informed the National Council that the Church of England, through the Archbishop of Canterbury, has suggested that the Episcopal Church take over the responsibility for a part of their work in Korea. The matter is being studied by officers at 281.

### DESTROYED CHURCH REBUILT

*Auburndale, Mass.:*—The Church of the Messiah here, destroyed by fire two years ago, has been completely rebuilt and was dedicated on September 30th by Bishop Merrill. A large part of the parish house also has been completed and the rectory remodeled. The Rev. Richard P. McClintock has been the rector since 1938. The first young people's fellowship in the diocese was organized here in 1919. It was also in this church that Horation Parker, famed organist and composer, first played a church organ in 1880.

### MEDICAL STUDENTS GET ADVICE

*London (wireless to RNS):*—Speaking to medical students at Westminster Hospital's Medical School here, Geoffrey Francis Fisher, Archbishop of Canterbury, likened

the doctor's profession to that of a priest. He invited the students to Lambeth Palace where, he said, he would be glad "in some suitable form to commission them to the ministry."

The Archbishop stressed that the social responsibility of medical science was discharged above all in its service to the family, and that problems of marriage and sex were among the most important with which the medical profession had to deal.

In this field, he added, people look for advice from the doctor which they might equally seek from the priest, because the two were dealing with the most intimate, important, and personal matters.

Asking if medical students were

under control before serious damage was done. The children, about ten years of age, later confessed their part in the fire but were unable to give any connected story of their activities.

### CONVOCATION OF NORTH DAKOTA

*Devils Lake, N. D.:*—Friendly Anglo-American relationships were stressed by Archdeacon George R. Calvert of Winnipeg at the dinner held in connection with the convocation of North Dakota held here last week. He also pleaded for a Christian witness, stating that "all the questions have been asked; it is time now for the Church to give the answer. We have been given a second opportunity for witnessing not



*Navy Chaplain Ben A. Meginiss, who is rector of a Florida parish when he is home, administers communion to WAVES at the naval air station at Pasco, Washington*

trained to give skillful understanding and advice in those problems, the Archbishop said he had the impression that many doctors handled these matters without studying the ethical or theological problem behind them or, what was more important, their sociological aspects.

### FIRE IN BISHOP'S RESIDENCE

*New Orleans:*—Small children forced their way into the home of Bishop Jackson, unoccupied at the time, and started a number of small fires, principally in the upper floor, by lighting candles. They made efforts apparently to extinguish them but without success, and becoming frightened left the house without giving warning. The fire department was called by a neighbor who saw smoke and the flames were brought

for questioning." Bishop Atwill in his address emphasized the necessity of frankly facing our social and economic problems.

A resolution was passed urging that the commission on marriage and divorce of General Convention consider the advisability of providing a canon which would make it unlawful for any member of the Episcopal Church to sign a premarital agreement binding the signatory to bring up children in any other religious instruction than that of the Episcopal Church.

And here you have the first election for deputies to the General Convention of 1946: the Rev. G. M. Armstrong of Jamestown and Mr. A. S. King of Fargo. Alternates: the Rev. A. E. Smith of Bismark and Mr. J. G. McCutcheon of Valley City.



## A Weapon For Peace?

THE reverberations of the atomic bomb are still being heard in our land, long after the radio activity has all but stopped in Hiroshima. The hue and cry has not died for even yet the pulpit voice is raised here and there to decry the fact that the United States officials made their decision to use that means of warfare. The use of the bomb has lowered the morality of a nation, one preacher states. Another ecclesiastic claims that civilization has been set back by hundreds of years.

What about it? Was the use of the atomic bomb immoral, was it degrading? What are the arguments most generally used?

The first argument against its use seems to be that it was "unsporting." A preacher quotes an old line general who compares the use of the bomb to the act of shooting an animal that is tied without giving it a "sporting chance" to run. Frankly, the idea of sportsmanship which uses a high powered rifle to shoot a defenseless and unsuspecting deer leaves many persons a little cold. And most men approve of tying up a mad dog and putting him out of the way with one well-aimed shot. But that's beside the point, for the real point concerns the sporting attitude toward war. It's time we realized that war isn't a grand sport, a jousting match in which we must be careful about our sportsmanship. The day of chivalry is over. War is hell and there's no such thing as a half-way hell. The sooner we realize this the sooner we'll recognize war for what it is and the better chance we'll have to rid humanity of its scourge.

A second point which is often made is that the killing of civilians is so inhumane. Why is it more inhumane to kill civilians than it is to kill men of the armed forces? In the eyes of God the life of

a man with a pack on his back and a rifle in his hand is just as valuable as the life of a man in an office or cocktail lounge, or of a woman cleaning house or playing bridge. Why should one group of men be singled out to be in danger of death because they are of a certain age and of sound health and all the others who have stomach ulcers or bald heads be safe at home where it's considered inhumane to drop bombs.

## "QUOTES"

TO THE VICTORS belong awful, almost overwhelming responsibilities in the building of a broken world, the desolate and disjointed nations, and the defeated nations. We have a tremendous task—calling for vision and work, and for wise planning and patient effort. And, second, is this. If ever a generation has been taught the awful tragedy of one of humanity's root problems, it is this generation. Root problem—what is that? That of war. This time we know—that awful atomic bomb, the prolonged and tragic sorrow of nearly six years of war, has taught us this,—that if we cannot learn to get along with each other we must die. War now means surely the end of the human race. And war is just the extreme illustration of that which sometimes devastates a home, a Church, a community, a country. The quarrel at the crossroads, and World War II are members of the same family. We have been told in the Bible, from Cain and Abel to the end of Revelation, that quarrels mean death. All history illustrates it. The atomic bomb clinches the matter. We have to learn to get on with one another, or be destroyed.

—Derwyn T. Owen

Primate of the Church  
of England in Canada

Total war is one of the greatest forces for peace. As ministers and as peace-makers we can say, "Bomb the cities and let our cities be bombed." When the war-mongers and war-profiteers are in as much danger as those they vote to send to the front, then the rulers will think more carefully before they entangle their nations in war.

For a Christian death lacks much of being the greatest of evils. As we all must one day die we leave to God the determining of our purpose in life and in death. We who live in the knowledge of the resurrection of Jesus Christ are willing to give our lives for the cause of bringing his Kingdom on Earth, when the need should arise. But we are far from believing that war is his method.

## St. Luke Stayed

WE COMMEMORATE on October 18th St. Luke the Evangelist. He was a man of exceptional ability. He was a physician. He wrote the gospel which bears his name and the Acts of the Apostles. He embraced and eagerly proclaimed the Christian faith. But what is most impressive about him was revealed by St. Paul who wrote from his prison cell, "Only Luke is with me." St. Paul's other companions had left him—Demas because he loved this present world, and Crescens and Titus for undisclosed reasons. Luke, too, might have had reasons for leaving; there were many sick who needed his skill. But St. Paul was in



trouble. His prison cell may not have been as grim as Dachau, but he was alone, his life was in peril, and he hungered for human companionship. And St. Luke stayed with him!

It is not easy to be that kind of a friend. Not all people have a gift or capacity for great friendships. It takes a depth of patience, insight, and sympathy beyond the endowment of the run of the mill person. Yet all of us could do better than we do. We would not rebuke Crescens and Titus for leaving. It is quite possible that they went at the insistence of St. Paul on urgent Church business. But St. Luke was on urgent Church business, too! He was staying faithfully with his Christian brother in an hour of need. This example of St. Luke is a welcome reminder that friendship is urgent Church business. The clergy, often bur-

dened with administrative responsibility or preoccupied with making worship vital in the life of the parish, need this reminder. The laity need it, too! So often lonely people hungry for human companionship pass through the portals of our churches with never a word or sign of friendliness. In the neighborhoods in which we live there are many distressed, bereaved, lonely people. Wooing them out of their unhappy isolation is not the easiest task in the world. It taxes imagination, resources and sympathy. But it is urgent Church business. And the man who loves his Lord will find this love sufficient incentive to try to be the kind of a friend St. Luke was. One wonders what would happen in this world if all of us who call ourselves Christians were to cultivate St. Luke's brand and quality of friendship!

# How To Treat Returning Soldiers

*by Brig. Gen. Luther D. Miller*

*Army Chief of Chaplains*

**O**UR fighting men are returning to civilian life. They have served honorably; they answered when their country called; went where they were sent; stayed where they were put; and did what they were told to do. The public is asking the question, "What shall we do with and for the veteran?" One prominent factor in this inclusive question is the emotional, mental, and physical condition of the returning veteran. The approach to this question is warped when one thinks primarily of the veteran as a problem.

Wherever the veteran has been fighting there is no doubt that he will be returning from experiences which have affected his mind and feelings, and his outlook on life will probably be altered by what he has seen, suffered, and done. But, to take the attitude that consideration of the veteran should be based on regarding him as a problem is to make a bad beginning.

A better start is to regard the soldier as normal. The twenty-year-old lad who has been away from home a couple of years and wears a Purple Heart for a sacrifice in combat is not the carefree boy he was, but certainly he can be considered a normal man. Exposure to danger and the assumption of hourly and daily responsibilities have made him older than his years. Treat this as a fact but not as a problem.

The number of men with psychiatric disorders of such a degree of severity as to make impossible

normal living will be relatively few. The overwhelming majority of the veterans will return to civilian life with a capacity for sustained duty and a passion for the blessings of a normal life with home and family. It must be remembered that these men have met the exacting demands of separation from home, regimentation, lack of privacy, extremes of climate, hunger, exhaustion, and the danger of bodily injury. To assume that they will fail now is to go from the sublime to the ridiculous.

In his army service, a veteran has demonstrated ability to get along well with associates and chance acquaintances and to observe the rules and regulations without any impairment of initiative or aggressiveness. He may not have the conventional standards and attitudes of the community he left, but his attitudes and standards will not be lowered but will be broadened and more adaptable.

A profit can be found in the sharpening of his intelligence and in the stability that he has acquired from the responsibility of army service. To think of the veteran as being emotionally unstable, unreliable, and as possessing psychopathic tendencies when he has demonstrated such durable characteristics during his service is to prove oneself a very poor observer and analyst.

**T**HE veteran will possess tenacity of purpose and in most instances will have learned to fix definite objectives for his post-war life. The very



process of selective service in which the fit are chosen is an important factor to be considered in thinking of the veteran as a picked man rather than a problem.

Fortunately, unwarranted is most of the apprehension concerning disturbed personality, which we called shell shock in the last war. Most disturbed personalities were that way, potentially, or in a degree, when they joined the colors. They will go back to homes and communities which understand them. They can be absorbed rather easily. Disfigured bodies, and the mental conflict that may accompany them, will need careful, prayerful handling. Here is a field for the finest of guidance. The vast majority of returnees to their old homes will slip back into community life with the aid of understanding kinsfolk and friends.

And so, when the soldier returns, he will not fit a generalization. He may be coming from the swampy, malaria-infected South Pacific. He may come from glamorous Hawaii. He may come from peaceful Panama. He may come from the fogs of London, with its nerve-racking buzz-bombs and flying telephone poles, or he may come from an action field in Normandy or the Rhineland. It may be that he comes from a prison camp, where he was "detained by the enemy." Do I make my point that forty lads coming back from forty fronts may have had forty very different experiences? The little homeside church, that bade them Godspeed and a safe return so many months ago, will have to deal with them as individuals.

A word of reassurance might well be spoken concerning those who suffer from combat fatigue. This assurance is found in the following statement issued by the surgeon general's office: "Colonel William C. Menninger, chief, division of neuropsychiatry, surgeon general's office, says that thus far in the war we have returned to duty with their units after a brief treatment behind the lines sixty per cent of the fighting men suffering from combat fatigue. Seventy-five per cent of the remainder have been returned to further duty in the army and a very high percentage of the balance to normal civilian living."

Thus, when one views these figures the reaction should be one of optimism and hope rather than of gloom and despair. Yes, some will come back disabled and handicapped, but we must not underestimate the fortitude of spirit and its healing capacity. Don't sell the battle-tested veteran short in the inner life. He will make it.

*Editor's Note: This is preliminary to the series of articles by Servicemen on "It's Over: So Now What?" in which chaplains, officers and enlisted men will present their ideas of what sort of a world they want, now that the war is over, and what they think the Church can do about it. The article next week will be by the Rev. Ernest A. deBordenave, navy chaplain, who was in combat in both the European and Pacific theaters.*

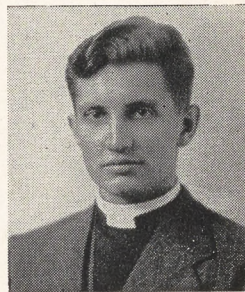
THE WITNESS — October 11, 1945

## Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

I RECENTLY finished reading Dorothy Sayers' series of radio scripts entitled *The Man Born to Be King*. These short dramas deal with the Gospel story in a fashion that is both modern and vital and, when presented over the B.B.C., aroused a great deal of interest and comment in Great Britain. Some thought that it was sacrilegious to have an actor portray Our Lord on the radio; others stoutly defended the experiment. Unless I am mistaken, the argument even had its day in the House of Commons. But, certain it is, the short plays aroused more interest in the life of Christ and his message of redemption than a whole century of sermons in English churches.



The plays were sponsored jointly by the Church of England, with the late Archbishop William Temple taking a leading part in representing the Church, and the British Broadcasting Company. Miss Sayers, who is notorious both for her Peter Wimsey detective stories and her solid books on theology, put in many hours of original research before writing the plays and then had the scripts edited by some of the leading writers in England. A top-notch director and a carefully chosen cast of professionals were employed to give the programs the best possible production. In other words, the whole project was handled as a major radio adventure and as a work of art. It brought overwhelmingly good results—the British people were interested.

In this country, we have some fine radio writers—men like Norman Corwin, Arch Oboler and Les Weinrott—and new ones are coming forward all the time; we have some excellent radio actors; Orson Welles, Martin Gabel, Arnold Moss and Susan Peters; and all of our seminaries have expert theologians and biblical scholars. Being patriotic, I would like to state that if England can do it, we can do it also. Therefore, I would like to make a suggestion.

Suppose 281 call a moratorium on all paper work that issues forth from that office in one year and, as is usually the case, finds its way to assort-

page nine



ed waste-baskets. The money saved could then be put into a really fine radio program, written, produced and acted by the best talent money can buy. Then, we can all sit back and watch what happens. My guess is that we would find, along with the English, that the radio is a wide-open, yet unexplored, channel for spreading the Kingdom.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

**\*\*Mythology.** By Edith Hamilton. Little, Brown, \$3.50.

This is the way a book on mythology should be written! Edith Hamilton is a most accomplished interpreter of classical life and thought, and she writes a clear and attractive style. She stresses the important thing, with the result that the student, the casual reader, the boy or girl interested in the old tales will see them in their full splendor and feel their full fascination. Too much writing on mythology has been pedantic, and has lost the main thread in tangled thickets of detail—especially when every fancy and turn of imagination of a late poet has been duly catalogued. Miss Hamilton sticks to the Greeks, in the main; Ovid is recognized as what he is—an artificial reworker of the old tales, and one who did not believe there was a word of truth in them!

Miss Hamilton insists, quite properly, that the myths did not form the substance of Greek religion; they are secondary, explanatory, and are more akin to science than to religion—i.e. as a rational and satisfying account of the whys and wherefors, in relation to natural phenomena. And they are far from primitive: relatively to primitive thinking, primitive social life, primitive religion, these myths are really modern! Finally, they are human: it was characteristic of the Greeks that they humanized everything they handled, even their gods. Compared with the gross and dreadful deities of Egypt and the Near East, compared with their early chthonic powers, the Olympians are a family of cultivated aristocrats, with the virtues and the vices of an aristocracy. But they are human, intensely and completely human.

These old stories will never cease to fascinate us; and they have never been better told, in English prose. The illustrations, by Steele Savage, are superb, and catch the authentic Greek feeling of the myths—some of them are majestic, a few of them charming, many of them simply terrifying and overwhelming, where men and even gods are pitted against the brute forces of the universe.

—F. C. GRANT.

## Why Man Works

By

RANDOLPH CRUMP MILLER

*Of the Faculty of the Church Divinity School  
of the Pacific*

THE attitude of some men toward work is that it should be avoided. This antipathy is based on two factors: the old class distinctions and laziness.

Until recent times, the "gentleman" was one who did not have to work. He had servants (or slaves) to cater to his every wish; and while he might follow some hobby or other, he did no constructive work. The laborer was patronized because he was necessary for the comfort of the gentleman; but there was no social equality. Privileges were reserved for the leisure class, and a social stigma was placed on labor.



In America conditions were never as bad as in Europe. Pioneer conditions made the "gentleman" a useless luxury, although we still secretly admire the man who has made enough to take it easy. Many look forward to the day when they can retire and become a gentleman in the medieval sense, but this is a hangover from the social snobbishness of the old days.

The second reason why work is frowned upon is the natural laziness of many people. An occupation is a necessary evil, but they believe they would be happier if they could refrain from work.

Of course no self-respecting worker admits these things. He does not believe he is a snob or that he is essentially lazy. These feelings are disguised by various other excuses.

His snobbishness is hidden by his feeling that his particular task is below him. He does not deserve to be a clerk; he should be an office manager (with the authority over others and the time for golf which it allows). He should not be a welder; he should be a foreman. A young wife thinks it nobler if she works outside and has someone else do the housework, which is somehow beneath her. Or one's job does not challenge the creative genius which is being wasted. Or the doctor, lawyer, or preacher thinks he should have wealthier patients, clients, or parishioners; these poor people are all right, but they do not bring out the best in them. Or again, "Just wait until I make my pile—so I can retire and have servants do just what I want." And of course we are not too lazy to work; "Why



look at the time I spend in my victory garden (after loafing in the office all day). I have so much energy and take vitamin pills, but I need more time off or I'll have a nervous breakdown."

Christianity has always been a religion for working people. We have misinterpreted the fourth commandment and have argued endlessly about keeping the Sabbath, but the other part of the commandment is equally important: "Six days shalt thou labor" (or five).

Men, being weak, need an incentive to work. In the first Christian community, they pooled their resources and then worked to support the community. This was WPA psychology and did not pan out. You will recall what Paul wrote to them: "If any man will not work, neither let him eat. For we hear that some among you are disorderly, but work not at all—and are busybodies." Jesus associated himself with working people. A carpenter himself, he sought out fellow-laborers to assist him.

When we see work as a necessary part of living, as something creative and vital, as giving meaning to life, then we can no longer think of escaping it. Some labor with their hands, others with their brains, and some perhaps with their mouths. But we recall that:

*All labor gained new dignity  
Since he who all creation made  
Toiled with his hands for daily bread  
Right manfully. (Hymn 510)*

Professor D. C. Macintosh of Yale recounts this story of his arrival from Canada. "As we neared the American border, an American immigration official came around, asking the usual questions:

'Are you a citizen of the United States?' I was not.

'Are you going to reside in the United States?' I was.

'Are you going to work?' 'Yes.'

'Have you got a job?' This, too, had to be answered in the affirmative.

'Where were you when the contract was made?' I had to say, 'I was in Canada.'

'Well! You can't go farther. You must get off the train.' I smiled incredulously.

'Yes, I meant it! You must get off at the next station. You are violating the alien labor law.'

'That's very strange,' I replied. 'The President of the United States (Taft) was a member of the corporation that hired me.'

'The officer eyed me narrowly. 'What are you going to do?' he asked. I answered apologetically that I was going to be a professor at Yale University.

'Oh, well!' said the agent, 'if you're going to

be a professor, that's all right. I thought you said you were going to *work*!' "

**T**HERE are many ideas of work, and the test is not whether we have a job where we work with hands or brains, or, preferably, both; it is not even a question of salary or wages. A certain university professor, when pitied for the smallness of his salary, replied: "If I were able, I should be glad to pay for the privilege of doing what the university pays me to do."

When we see work in this way, it has value which no other activity can possess. It is what gives daily living its integration and meaning. It saves us from despair and anxiety, from the sense of uselessness and meaninglessness and frustration. People who have lost loved ones find escape from worry, anxiety, and self-pity in work. A self-absorbing activity gives healthy extraversion to our thinking, and saves us from looking inward and from the constant, unhealthy examination of our souls.

But work is not all glory, not all fulfillment of integration, not all even escape from self-pity. Some work is plain drudgery, some is needless, some is purely on a monetary basis. We need three tests to determine whether what we are doing can be called work in the Christian sense. It is a problem of *vocation*, of being called by God to this task. Professor Robert Calhoun has asked these questions:

*Is what I am doing truly needful?* Not every occupation is needed by society, and in wartime many tasks are classified as non-essential. But, we ask, in the long run and in normal times, is my job an intelligent effort to meet the needs of other human beings. Have I taken what I am able to do, and made it of service to my fellow man? Is it more important that I do this job for less money or in less desirable circumstances—be it soldiering, coal mining, preaching, digging ditches, or keeping house? And if I am not now doing needful work, can I learn to do a needed task?

*Does my job do justice to me?* Is it a job where I can develop my best efforts and abilities and potentialities? Will it make me a better person? Every man does not have the same capacities. Lou Gehrig became great in baseball and stands for American character at its best. George Washington Carver was a great scientist who developed his capacities in spite of almost impossible handicaps of rare prejudice and lack of opportunity. Abraham Lincoln rose to the presidency in spite of limitations of background and formal education. And Brother Lawrence washed dishes for the glory of God. All are called by God to work, but as he



has endowed many with varying capacities, so he calls them to different tasks.

*Does my work contribute to the betterment of the world in which I live?* Is my work a form of competition which serves my profits, or does it contribute to the common welfare? I have made myself needed, but is it for the best?

This last question brings the whole competitive system under survey. The impersonal machines of modern industrialism, with monopoly and efficiency as key words, do not contribute to the common welfare. They block new markets and new developments, they treat men as machines, labor as a commodity, and customers as empty bags to be filled. Until employers and labor union leaders learn to treat workers as persons (and not just through speeches from the boss as "dear friends" the workers), industry is going to find it difficult to fulfill the third requirement — that our work should contribute to the common welfare. And there is also another problem—that of providing opportunities for creative work within our society; for when there is a shortage of jobs, and a man must work in order to eat, he cannot worry much about whether it is needful, creative, or contributive to the common welfare.

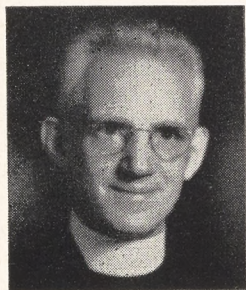
So we are called of God to do needful work, to fulfill our own destiny in the light of our capacity, and to contribute to the common welfare, and this challenges the Church to teach the right kind of vocation in the right kind of an economic system.

## For Church Schools

By

WILLIAM GRIME

ONCE again many of us have begun a new year of teaching children the creed, the Lord's Prayer, Church history, the sacraments, their values and uses. During this year you will be urged to remember the old maxim "practice makes perfect." What this phrase really means is that practice in learning is inclined to yield either good or poor results. Therefore, I urge the use of this great law with care. Why?



Because while you are getting your children to learn and use the creed, the catechism or scripture, if in the learning process you cause irritations to arise,

these irritations will tend to become sealed into your children's future reactions to the creed, etc., and teaching practices of that kind will be a long way from perfect. Let me give you an illustration or two.

Here is a conscientious teacher questioning twelve-year-olds on their duty towards God. She insists her boys keep still and learn this material by repeating its phrases over and over. Then she would test them one by one and if their answers were not correct she would sternly scold them. Well, what do you think happened one Sunday as she asked a boy his question? He answered, "My duty is to get out of his way," and the scene which followed resulted in the loss to the Church of that boy. He was so stung by such teaching that he wanted no more of the God she was revealing.

Here is another teacher getting her girls to learn the Venite. The rector had said it must be learned for on children's day the class was to recite it for their parents. (Not for the glory of God but for their parents.) So a few weeks before this special service, while checking as to who in the class knew this canticle, she came to one girl who said it perfectly and then asked the next girl to recite. She halted badly so the teacher said, "Aren't you a bit ashamed you can't do this as well as Jane?" Whereupon the girl who came from a home where there was little interest in religion broke down crying and left the classroom so that when she was in her twenties she remarked, "It's strange but I've never liked the Venite, I am always glad when we are past it in worship services."

Now call these illustrations childishness if you will, but remember that does not destroy the damaging facts here.

Neither let this discourage you, but rather let it put you more on your guard, for I could give teachers many illustrations of rectors who have done something like it, and I am no doubt guilty myself.

What I want us to see here is this: we are to strive to keep a happy friendly relaxed atmosphere in our classes; to keep our tempers under control; to avoid being looked upon as just drill masters; we are never to use the sarcastic or shame motives for the consequences of such tend to get sealed into children's future reactions to their Christian experience within the Church. Therefore and with emphasis, let me urge us to take deeper care of our life of worship, for without the grace received therefrom, none of us are wise enough, calm enough or steady enough to teach in any classroom.



# Episcopal and Presbyterian Laymen Demand Unity

*Call on Vestries and Other Church Bodies  
To Pass Resolutions to Be Sent to Leaders*

Edited by W. B. Spofford

*Montclair, N. J.*:—Lay members of the Episcopal and Presbyterian Churches here have determined that the proposals for unity between their two communions shall not die of inertia. A joint committee of six laymen was formed, three Presbyterians and three Episcopalians. They arranged a meeting for members of the two churches, with the Rev. Henry Sloane Coffin speaking as a Presbyterian and the Rev. Theodore O. Wedel as an Episcopalian. In spite of bad weather the meeting was largely attended. One Episcopal layman, Mr. Merritt F. Farren, commented as follows about the meeting: "Those who think the laymen of the churches are uninterested are mistaken. People do not go out in bad weather to attend a church meeting unless they are in earnest."

One result of the meeting was a joint statement which was sent to the Presiding Bishop; the Rev. Franklin J. Clark, secretary of the House of Bishops; the chairman of the commission on unity; and to the convention of the diocese of Newark. The statement follows:

"(1) We believe that Church unity is not merely a matter of preference. It is the duty of Christians to unite. Disunity is a sign of spiritual separateness, weakness, and ineffectiveness. As a step toward complete unity, we believe that the Episcopal and Presbyterian communions should unite.

"(2) A proper basis for unity, which should be satisfactory to any reasonable person, may be found if there is a will to find that basis.

"(3) If the laymen of both communions indicate their interest and determination that unity shall be achieved, the means to that end will be found.

"We, therefore, call upon our fellow churchmen in both communions to express their conviction that the basis for such unity can and should be found and such unity achieved.

"The Episcopal members of the committee with humility express their belief that the failure to make

more rapid progress is due largely to the Episcopal Church. They, therefore, recommend the adoption by the Episcopal vestries and other church bodies of the following resolution:

"RESOLVED: (1) We believe that union with Presbyterian Church should be effected. (2) We call upon the joint commission to agree upon reasonable terms for such union, and report without further delay. (3) We call upon the General Convention, both lay and clerical delegates, to take such action as may be necessary and desirable to effect such union."

## Leaders' Training School

*Louisville*:—A Church leaders' training school was held here, September 24-26, with five courses offered on various phases of church work. Over 100 attended. The dean was the Rev. E. Thomas Rodda of St. Stephen's. Similar schools, with the same leaders, are to be held October 15, 16 and 17 at Henderson, Paducah and Bowling Green.

## Parish Celebrates

*Saratoga Springs, N. Y.*:—Bethesda Church here celebrates its 115th anniversary on October 15th. A feature is the fulfillment of the centennial endowment fund which began 15 years ago under the direction of the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund. Both Bishop Oldham and Bishop Barry take part in the celebration. The rector is the Rev. Irving G. Rouillard who has served the parish since 1917.

## Prohibit Divorce News

*Sydney, Australia* (wireless to RNS):—Plans of the New South Wales government to introduce legislation prohibiting publication of salacious evidence in divorce court cases has been greeted with satisfaction by Australian churchmen. The proposed bill is patterned after similar measures in England, and in Victoria, South Australia, where press reports are restricted to the names of the parties involved, the result

of the suit, and the remarks of the trial judge. During the war, the tendency of even conservative Australian newspapers was to publish the most intimate details of family troubles.

## Install Bishop

*Phoenix, Ariz.*:—Bishop Kinsolving was installed as Bishop of Arizona at a service held at the cathedral here in connection with the three day convocation of the district which opened October 9th. The service was arranged by Dean E. S. Lane and Canon Dowell and was followed by a tea and reception for Bishop and Mrs. Kinsolving.

## Claim Two Million

*Los Angeles*:—Spiritual Mobilization, Inc., generally considered a thoroughly reactionary organization that is using the guise of religion to put over its program, claims now to have over two million laymen as members, and 1,731 clergymen from 19 denominations. The organization claims to champion basic freedoms but observers agree that the stress is upon "free enterprise."

## Large Registration

*New York*:—Union Seminary announces the largest enrollment of graduate students in the history of the institution—one hundred and sixty one. The Rev. Frederick C. Grant, professor at Union and editor of THE WITNESS, is the chairman of the faculty's committee on graduate students.

## No Action Taken

*Geneva* (wireless to RNS):—The World Council of Churches has not been officially informed of proposals for German church leaders to visit Allied countries, W. A. Visser 't Hooft, general secretary, declared here. His statement contradicted a report from London that the Council has turned down a recommendation of this nature made by Dr.

## SERVICE

\*\* A number of subscribers have requested that the Proposed Service of Baptism which appeared in the WITNESS last week be published as a leaflet. We will be glad to comply with this request if there are a sufficient number of advance orders to justify it. The cost will be \$2 for 100 copies; 5c for single copies. If you wish to place an order please write to THE WITNESS, 135 Liberty Street, New York 6, N. Y. stating the number desired.



Theophil Wurm of Wurttemberg, head of the new Evangelical Church of Germany.

"The World Council has not received a request from German church leaders to visit the Allied world," Visser 't Hooft declared. "Therefore, the Council has not had the opportunity for favorable or unfavorable action on such a reported request."

He stated that the Council is in constant touch with German church leaders through several secretaries and hopes to have representatives at the first full council meeting of the new German Church on October 18.

### Historic Flags

*Edinburgh* (wireless to RNS):—Two historic, smoke-begrimed flags of world war II were delivered to the custody of St. Giles' Cathedral here in a solemn service that was without precedent in the annals of the Cathedral.

The banners consisted of the white ensign of HMS Warspite, which was flown at the mainmast of Admiral Sir Arthur Cunningham's flagship at the battle of Matapan in 1941, and the red ensign of the maritime service which was worn by the Queen Elizabeth during wartime voyages in the Atlantic and Pacific.

With the King and Queen and Princesses of England looking on, the flags were borne through the nave of the Cathedral and presented to the Dean of Thistle, Charles L. Warr.

### Rare Bible

*New York* (RNS):—A first edition of the "Martin Luther Bible" has been unearthed deep in the cellars of the Reformed Evangelical Church in Warsaw, according to a report received here by the Polish Press Agency. The Bible contains Luther's translation of the Scriptures from Hebrew into German and was printed under his direction more than 400 years ago.

Another find was two copies of the first Bible translated into Polish for the Calvinist denomination, under the patronage of the famous Radziwill family, which later became converted to Roman Catholicism. Dated 1563, these are known as the Bizesc Bibles and are especially rare.

### Record Congregations

*Berlin* (wireless to RNS):—Record congregations attending Thanksgiving Day services here heard appeals from pastors to share their slim

rations with more than a million refugees from eastern provinces. At Johannes Church in Lichterfelde suburb, worshippers dropped their offerings into great baskets, some bringing slices of bread, others a handful of potatoes or other vegetables. The church was so packed that several hundred who had come to hear Bishop Otto Dibelius, Berlin's most popular Evangelical preacher, had to be turned away.

"From the human standpoint," Bishop Dibelius declared, "we know that several million of our people will not survive this winter. In eastern Germany, those farmers still on their farms behold empty stalls and bins and fields going to weeds because farm implements were carried away."

He said that in the province of Brandenburg, of which he is Evangelical Church superintendent, "pastors are preaching their Thanksgiving sermons today seated in chairs because they are starving."

"Yet gratitude to God is given the Christian both as a duty and as a goal," the bishop continued. "We do not pray for more than daily bread. We pray neither for fuel for the winter, nor for the dwellings we once had. Poverty is nothing new to Christians. They know that neither poverty nor riches separate us from the love of God in Christ."

"Nevertheless, poverty can poison the mind just as prosperity can atrophy moral responsibility. Of himself, man has no claim even on subsistence living. The most meagre daily bread is God's gift of grace, and the church in this hour calls on the people to use this experience of hunger to draw close to One who is the true bread of life."

Bishop Dibelius stressed the social consciousness reflected by the Lord's Prayer in the phrase, "Give us our daily bread." He recalled that in a small Brandenburg town he visited

recently he found the pastor and the entire congregation working together to provide relief for hundreds of refugees passing daily through the town. Every day, he said, dozens of children, too weak to continue in flight with their parents, are being turned over to care of the parish.

### Now Its Finland

*Helsinki* (wireless to RNS):—Archbishop Grigorii of Pskov and Porkhov has been named by Patriarch Alexei, head of the Russian Orthodox Church, to visit Finland and report on conditions in Greek Orthodox churches there. It was reported that the Russian prelate, who is in charge of the Leningrad diocese, will seek to establish closer ties between the Moscow Patriarchate and Finnish Orthodox communions.

### New York Conference

*New York*:—Bishop Charles K. Gilbert of New York; Lewis B. Franklin, treasurer of the National Council; the Rev. Shirley C. Hughson of the Order of the Holy Cross are to speak at a conference of the clergy of the diocese of New York on October 22. The theme of the meeting is the advance fund, with the Presiding Bishop also on the agenda to explain what the appeal means to the Church.

### Laymen Promote Unity

*Toronto* (RNS):—Lay associations are being formed throughout Canada to promote interest in ecumenical (world church cooperation) affairs, it was announced here at the second annual convention of the Canadian Council of Churches. Chairmanship of the Dominion lay executive has

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been accepted by the Hon. Mr. Justice Roy L. Kellock, of the Supreme Court of Canada.

It is planned to have an ecumenical lay gathering simultaneously with next year's convention of the Canadian Council. It is also hoped to hold lay retreats in the provincial capitals to keep laymen in touch with the ecumenical movement. The Primate of All Canada, the Most Rev. Derwyn T. Owen, has appealed to 36 bishops of the Church of England in Canada to aid the movement.

Steps have been taken to unite the Social Council of Canada and the Canadian Council of Churches into one incorporated body. Up to the present, the Social Council has been an autonomous body functioning for the Council of Churches in social matters.

### **Interracial Council**

*Seattle*:—Formation of a city-wide interracial council under the leadership of the Seattle Council of Churches was approved at a two-day interracial clinic opened here by Mayor William F. Devin. The clinic was attended by 380 representatives of 175 organizations and agencies, including 100 churches.

It was agreed that the interracial council's program of action should be directed against restrictive housing covenants affecting Negro, Japanese, Chinese, and Filipino minorities in Seattle, and toward seeking collaboration of federal agencies in the rehousing of returning Japanese-Americans.

Delegates also urged support for state and federal fair employment practice legislation, and called upon the national association of real estate boards to change residential codes discriminating against racial groups.

### **Bishop Sherrill**

*Boston*:—A service of thanksgiving is to be held at Trinity Church on the evening of October 14th in recognition of the 15th anniversary of the consecration of Bishop Henry K. Sherrill.

### **Urges Unity**

*Toronto* (RNS):—The world unity movement will not be effective unless it operates locally as well as internationally was a warning sounded at the second annual meeting of the Canadian Council of Churches. The sessions were presided over by Archbishop Owen, primate of the

Church of England in Canada, who was elected president for another term at the closing session. The warning came from the Rev. William Barclay, former moderator of the Presbyterian Church in Canada, who urged that all denominations be urged to join the Council. Attending the meeting as fraternal delegates from the United States were the Rev. Henry Smith Leiper of the World Council of Churches and the Rev. Roswell Barnes, associate general secretary of the Federal Council of Churches.

### **Diocesan School**

*Boston*:—Sixteen varied courses are offered at the diocesan school, being held at the cathedral for eight weekly sessions. There are three unusual features, in addition to the intensive training offered Church school teachers. A course on sermon preparation is being given by the Rev. Theodore P. Ferris, rector of Trinity. A laboratory class in which pupils will be taught by a teacher from the weekday Church schools is offered. There is also a course on industrial relations, with leaders of labor and management taking part, directed by the social service secretary of the diocese, the Rev. Howard P. Kellett. Similar schools are being held this month at Wrentham, New Bedford and Salem.

### **Ministerial Association**

*Fairbanks, Alaska* (RNS):—E. Stanley Jones, internationally-known

missionary leader has completed a four weeks' visit to Alaska, where he held a series of services in Fairbanks, Juneau, Anchorage and Ketchikan, in connection with the national Christian mission sponsored by the department of evangelism of the Federal Council of Churches. This is the first time a national evangelist from the United States has appeared in Alaska. Outcome of Jones' visit to Fairbanks was formation of the first Ministerial Association in the city. The president is the Rev. Charles O. Hirschy, Church of God pastor, and members include clergymen of the Church of the Nazarene, the Norwegian Lutheran Church, the Presbyterian Church U.S.A., the Episcopal Church, and the Baptist Church. The group will aim at concerted action by denominations in promoting church work in the city.

### **Race Relations**

*Guilford College, N. C.* (RNS):—Steps to further understanding, cooperation, and fellowship between races were taken by the North Carolina Council of Churches at its annual meeting here. On recommendation of its committee on race relations, the Council approved proposals for a study of such problems as housing, health, and transportation which affect harmony between whites and Negroes, and also authorized an investigation to locate places where interracial meetings may be held.

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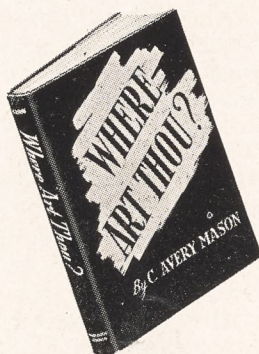




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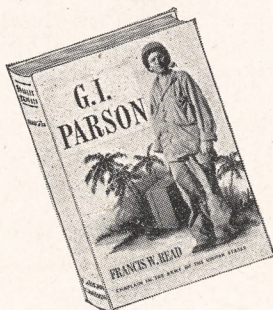


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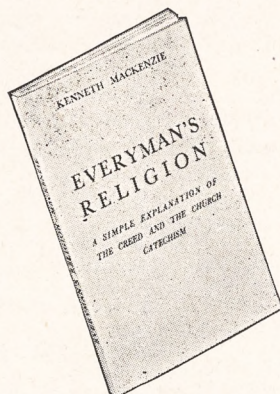


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## Church Army

New York:—Mr. Samuel Thorne, president of the Church Army in the United States, has issued the following appeal to returning Servicemen:

"Nearly nineteen hundred years ago St. Paul had a dream. In fact dream he saw a man from Macedonia who said: 'Come over into Macedonia and help us.'

"The undersigned has not heard of the national director of the Church Army in the U.S.A. having had any such dream but he has been advised that during the past six years calls from forty-eight bishops in various parts of the U.S.A. have come to the Church Army for thirty-nine captains and nine sisters and from the clergy, fifty-four additional requests for forty-five captains and nine sisters to further the work of the Church. For lack of trained candidates to the great regret of the organization, these calls could not be met.

"To you who have been in the recent world struggle in which force largely figured, the opportunity of helping to win the peace along constructive lines of Church Army work is offered. It calls for a similar spirit of self-sacrifice but with a much more lasting and satisfactory reward, spiritual, if not material.

"Captain Earl Estabrook at the Headquarters office of the Church Army in U.S.A., 292 Ninth Avenue, New York 1, N. Y., will be glad to advise any inquirers as to the opportunities and training for Church Army work."

## Go to Liberia

New York:—Miss Lois R. Robinson, member of Christ Church, Bronxville, N. Y., and Miss Jane A. Sexton, a communicant of the same parish, are to go to Liberia as missionaries.

## Arab Priest Ordained

London (wireless to RNS):—An Arab priest was ordained recently at the Anglican Collegiate Church of St. George in Jerusalem. The ordinand was the Rev. Musa Azar, who since 1943, when he was made a deacon, has been in charge of a church at El Hasa in the Trans-Jordan. Many Anglican priests assisted in the service, which was conducted in Arabic throughout.

## Pleads for Unity

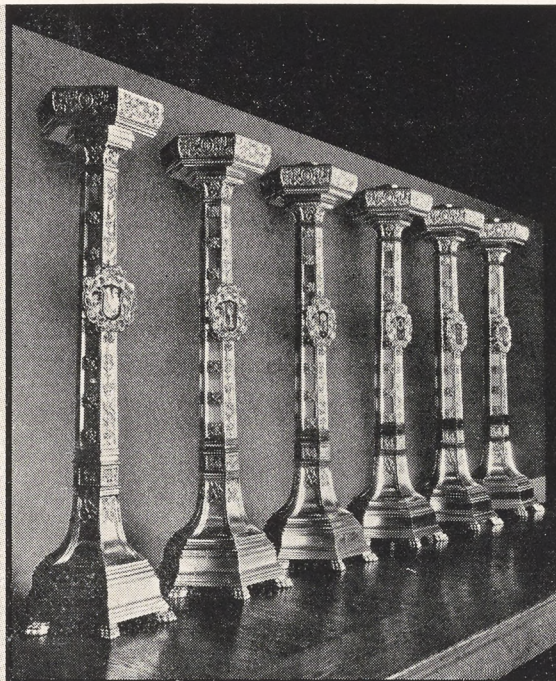
New York (RNS):—Francis Chomin Wei, Episcopalian and head of the Central China College, declared in an interview that Christian missionary policy in China must be revised to conform more closely to the

Chinese way of life and must stress the essential unity of all denominations. He stated that during the next fifteen years "there must be a great Christian impact upon the thinking and planning of China's leaders." He said this impact must be made through "a strong, progressive and aggressive center of intellectual Christian activities."

"A new China is in the making," Dr. Wei declared, "and Christian leaders must make their influence felt during this plastic age. If the Church is not prepared to make its best

contribution, it will regret it afterwards when the policies of the nation have already been given definite shape.

"To bring the churches together, it will be necessary to get them to work together. By working together they will learn to understand one another and out of this understanding will grow mutual respect. The process of unity may be slow, but it will be easier in China than in other countries where Christian traditions have been longer established."



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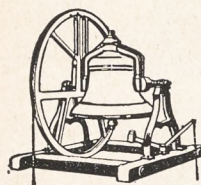
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### Churches Destroyed

Berlin (wireless to RNS):—Only 20 Lutheran churches are open in Berlin at present, according to the Soviet military commander in the German capital. Reopening of the churches is one of the matters being dealt with by Russian occupation authorities in efforts to reestablish normal civilian institutions. One reason why so few churches are functioning is the great destruction caused by Allied bombing. The entire center of the city has been ruined and not one church has survived.

According to Burgomeister Dr. Artur Werner, Soviet occupation authorities have encouraged local officials to pay special attention to reestablishing religious facilities in the capital.

Dr. Werner announced that plans have been made to introduce religious instruction in schools, and that "this instruction will be for Protestant, Catholic, and Jewish children." He added, however, that "Church and state will be separated."

The Burgomeister disclosed that the town council has a subcommittee of clergymen headed by a Catholic priest—Father Buchholz, formerly of Plotzenzee—and that a Protestant pastor and a Jewish rabbi shortly will be appointed.

He recalled that Father Buchholz, at a meeting of his group, described the hanging of 165 prisoners in Berlin by the Nazis.

"We were so moved by the recital," Dr. Werner commented, "that we had to suspend the session for a while." When a newspaper correspondent interrupted, saying, "Didn't you know of much worse cases of atrocities committed by the Germans elsewhere?" Dr. Werner replied: "Here in Berlin very little was known of these atrocities."

At the close of his press conference, Dr. Werner surprised correspondents by asserting that there are still 6,000 Jews in Berlin. According to official German statistics, there were formerly 165,564 Jews in the city.

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# BACKFIRE

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

MR. JOHN C. SPAULDING  
Chancellor of the Diocese of Michigan

In your issue of August 9th, you commend the people of Los Angeles for organizing a mass meeting and raising a large sum of money in opposition to Gerald L. K. Smith. You refer to his return to Detroit in such a way as to imply that he has a large following in Michigan, including fascist-minded capitalists. If so intended, the author is misinformed. I have never heard any favorable mention here of Smith's views or activities. That he is not influential here is shown by his overwhelming defeat in the Republican primary of 1942 for the United States Senate. The Smith vote was particularly small in the, so called, wealthy and aristocratic districts. I believe the Detroit method of silence is more effective in eliminating undesirable political promoters than one which magnifies their importance by publicity, as will be shown by the enclosed item from the Detroit Free Press, entitled "Monetary group too broke to hire hall."

*Editor's Note:*—Mr. Spaulding enclosed a clipping reporting a meeting of Mr. Smith's followers that was attended by about 100 persons. Incidentally THE WITNESS received a long letter from Mr. Smith, devoted mostly to denunciation of Jews, which charged THE WITNESS with receiving subsidies from them.

\* \* \*

THE REV. LOUIS H. MATHEUS  
Rector at Ottumwa, Iowa

The Rev. Donald C. Ellwood, of Avon, New York, is well justified in his skepticism about a Mrs. John Gardner. (Cf. Correspondence, WITNESS, Sept. 20th.) We have had experience with this family, or one making similar representations, over a period of years. Our clergy should be on their guard concerning them, and I believe would be justified in turning them over to the proper authorities.

Add to this warning: One claiming to be D. W. Woods, of Mobridge, South Dakota, and posing as one of our clergy, is being sought by the F.B.I. for cashing worthless checks. He recently defrauded a Des Moines, Ia., hotel in the sum of \$360.00, and his operations in other localities are now known to total the sum of \$1500.00. Any trace of this imposter should be reported to the F.B.I.

\* \* \*

F. C. LEROY  
Layman of Chicago

I am looking forward eagerly to the articles by servicemen on what they think our world should be like, now that war is over, and what the Church can do about it. I have had contacts with several men now out of the service who left as good Churchmen but are now rather disillusioned about the Church. They point out that we seem to be going on with our same old ways, interested primarily in getting money to perpetuate an institution whose chief purpose seems to be to provide jobs for clergymen and secretaries. I hope that in these forthcoming articles

I will find material that I can place in the hands of these men.

ANSWER: It is our plan to start the series by Servicemen, under the general heading of *It Is Over: So Now What?* with our issue of Oct. 11, thus giving time for those who care to do so to order bundles or otherwise make it possible for non-subscribers to have copies. As for the articles, all we can say is that those we have so far seen are lively and stimulating. We are confident that others, yet to be received, also will be.

\* \* \*

THE REV. ALMON R. PEPPER  
National Secretary of Social Service

May I address this letter to the many Churchmen who have ordered cartons to be filled and shipped to churches overseas as part of the Church Christmas package program. The response to this appeal by which Christmas packages will be distributed to the most needy individuals and families in Europe and the Philippines has been splendid. It continues to be so. This is all the more reason why we are sorry that some orders for cartons have not been received as promptly as might be expected. A combination of warehouse difficulties and post office facilities have been the cause. We are doing all we can to expedite matters. Fortunately overseas shipping has improved and we have been able to extend the deadline for shipment to November 15th. However we urge Churchmen to send their packages to the warehouse as soon as possible.

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