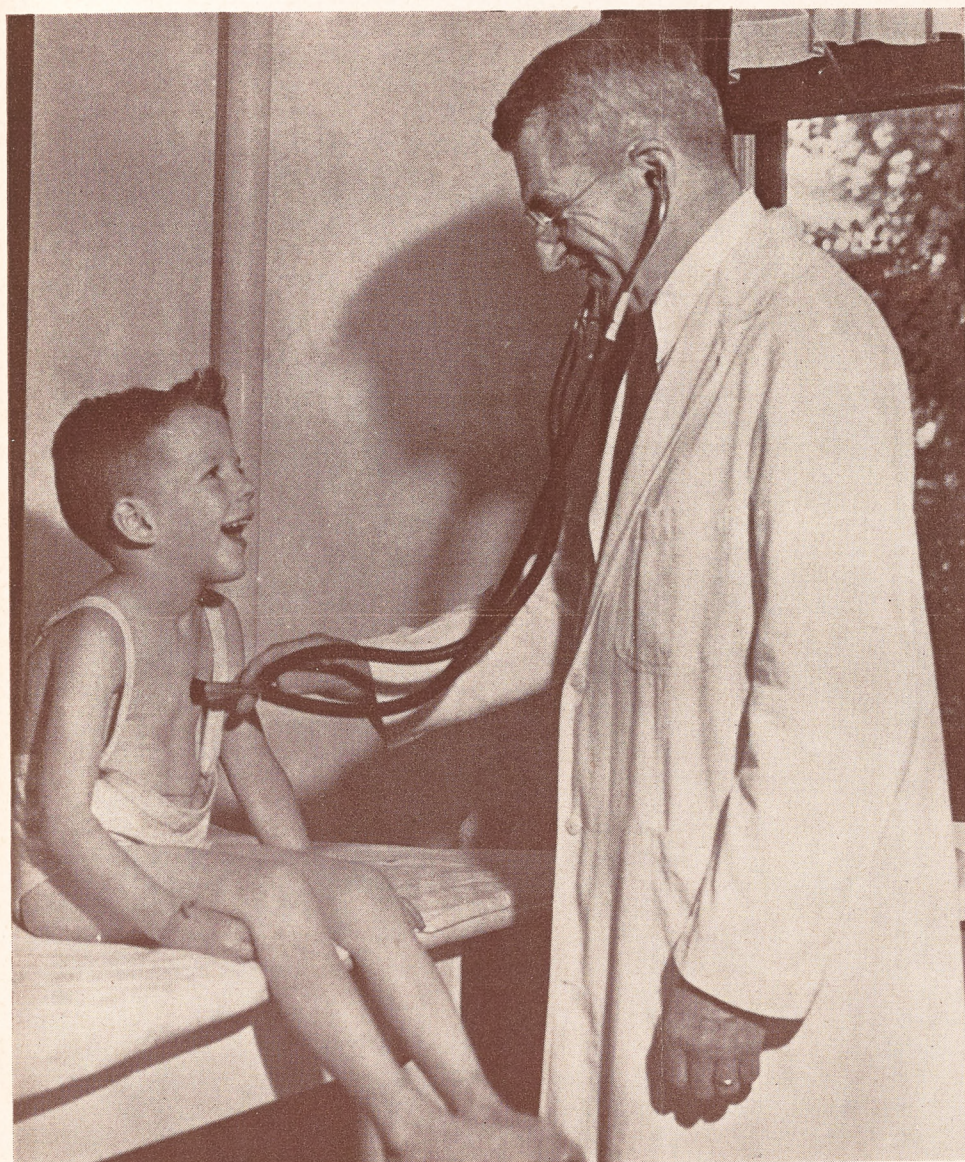


The WITNESS

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A COPY

NOVEMBER 1, 1945



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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. Roelif 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, 11 A.M.; 4:30, 8 P.M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all 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.

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NOVEMBER 1, 1945
VOL. XXIX. No. 4

CLERGY NOTES

AVERY, FREDERICK H., formerly rector of St. Paul's, San Rafael, Calif., became the rector of the Ascension, Denver, Colo., on October 22.
BILL, JOHN R., rector of St. Paul's, Greenville, N. C., has accepted the rectorship of St. Paul's, Watertown, N. Y.
BRADLEY, FREDERICK L., rector of Trinity, Camden, N. Y. became the rector of Grace Church, Waterville, N. Y. on November 1.
BRIDGMAN, ORLANDO H., senior priest of the diocese of Harrisburg and rector emeritus of Calvary, Camp Hill, Pa., died on October 5 at the age of 86.
CASADY, P. M., army chaplain, has returned to be rector of All Souls', Berkeley, Calif.
CLARK, WILLIS G., has resigned as rector of St. Peter's Charlotte, N. C. effective January 1, 1946, to retire from the active ministry.
DART, E. M., formerly rector of St. Paul's, Summerville, S. C. became chaplain of Hannah More Academy, Reistertown, Md., on October 1.
FOHNER, GROVER C., formerly in charge of churches at Punxsutawney and Brookville, Pa., is now the rector of Christ Church, Ironton, Ohio.
FORSYTH, WARNER L., formerly rector of St. James', Birmingham, Mich., became the rector of St. James', Grosse Ile.
GARDNER, H. G., dean of St. Mark's Cathedral, Salt Lake City, becomes dean of St. Michael's Cathedral, Boise, Idaho, November 1.
HANSON, BENEDICT H., formerly curate of Christ Church, Baltimore, Md., is now in charge of the church.
HOFFMAN, J. OGDEN JR., was ordained priest by Bishop Gooden on October 3 at St. Timothy's, Compton, Calif., where he is vicar.
HOPKINS, HAROLD A., on the staff of St. Luke's, Germantown, Pa., was ordained priest on October 18th by Bishop Hart.

(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)
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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Reasons for Aiding New York City Mission Society

Director Tells of Vast Work Being Carried On in the Various Institutions and Camps

By William E. Sprenger

Director New York City Mission Society

New York:—Even though the Society is celebrating its 115th Anniversary, that is not an adequate reason why one should give liberally and generously to its work. As with an individual, old age may make him distinguished, venerated and respected, or simply a problem, depending upon what life has done to him.

The Society was originally organized to develop chapels for the poor people in the various parts of New York City who could not afford to pay pew rents in the other churches. Since that time, under consecrated leadership on its board of managers, it has adjusted its program to meet the needs of individuals as the city grew and the ramifications of life became more complicated. From its honorable beginning and single purpose, it has now developed into a multiple-functioning Christian organization, consisting of nine institutions and departments with an annual budget of \$266,000. It serves over 38,000 different individuals each year, who are the heirs of every kind of difficulty known to human personality.

You should contribute to the Society because its activities and its services are so widespread. All our energies are devoted to the sick, the needy, the aged, and the troubled. Our 23 Chaplains may be found in 37 institutions. These priests of the Church perform a highly specialized aspect of the ministry and most of them have had clinical training to insure a better understanding of people's problems. Each year they minister to over 32,000 individuals and hold nearly 100,000 consultations regarding their needs, make 13,000 visits to the critically ill and pre-operative patients and hold 4,372 services.

A released prisoner wrote this

note to one of our chaplains: "The solace given by your ever welcome greeting to me — a prisoner and a convict — will always be a memorable milestone in my life. My faith is so much stronger and renewed under your spiritual leadership. For that I am grateful. Courageously I look forward to brilliant, worthwhile days that will not be discolored by the drabness of a prison regime."

You should contribute to this work because 33 churches last year referred 1,027 individuals to our family service department, where they were given understanding care and advice by graduate, Christian social workers. They were not always poor people. Many of them came from good backgrounds but had been unable to cope with the new situations created by the war economy. We discovered that these people originally represented every diocese in the United States. Why they came to New York, we do not know, but they felt that they had a right to call upon their Church to help them in their time of difficulty.

Too often, we thoughtlessly say to ourselves that people do not appreciate the help that is given them. We have evidence that this is not always true. The director of the Society remembers distinctly a gentleman who walked into his office and stated simply, "You do not know me, but three years ago, the family service department gave me a decent suit of clothes, a new pair of glasses and made it possible for me to get some dental work done. This permitted me to go back to my regular work as a waiter. I figured that this cost the Society \$147. I am deeply grateful for what you did for me and I wish to return this money to you now." The Society has had

an annual caller for the past 10 years, who had been given similar constructive help, and who each year brings in one weeks pay, so that some other person may receive a fresh start in life.

You should contribute to the Society because St. Barnabas House has been giving temporary shelter to women and children, day and night, for over 80 years. The time has now come when these buildings must be replaced, if the work is to continue to be a credit to our great Church. One of the 937 guests last year was 10-year-old June, brought to us for shelter at 4:30 in the morn-



The Hon. John A. Lyons, commissioner of correction in New York; Walter Wallack, warden of Wallkill Prison; Osborne Budd, the City Mission chaplain at the prison

ing, when her mother was taken to one of our city hospitals for psychopathic treatment. Her father was overseas on active duty and it was necessary for us to look up her grandparents, who lived in the south, and see that she was safely given over to them during this emergency in her family.

You should contribute to the Society because Schermerhorn Convalescent Home needs \$125,000 to modernize its equipment and enlarge its facilities for children. This is necessary to give the nearly 1,100 women and children who come to us

each year the most effective care. Children under 2 years of age needing convalescence have increased 300% since 1942. Certainly, we ought to help other children like Dorothy and Jane, who came to us at the age of 2, weighing 15 pounds, the result of neglect and malnutrition. They left us weighing 22 pounds for a new home.

You should contribute to the Society that we may continue to help the girls committed to Westfield State Farm, where our social worker is the voluntary friend of some 280 girls every year. Our work with these girls begins at the time they enter the institution and continues until they return to community life and become adjusted in their family, church and social relationships. It benefits a whole community when a formerly unstable, weak girl is given a new incentive in life and develops a good standard of conduct. While we fail in many instances to help these girls, our percentage of success with them is beyond the average.

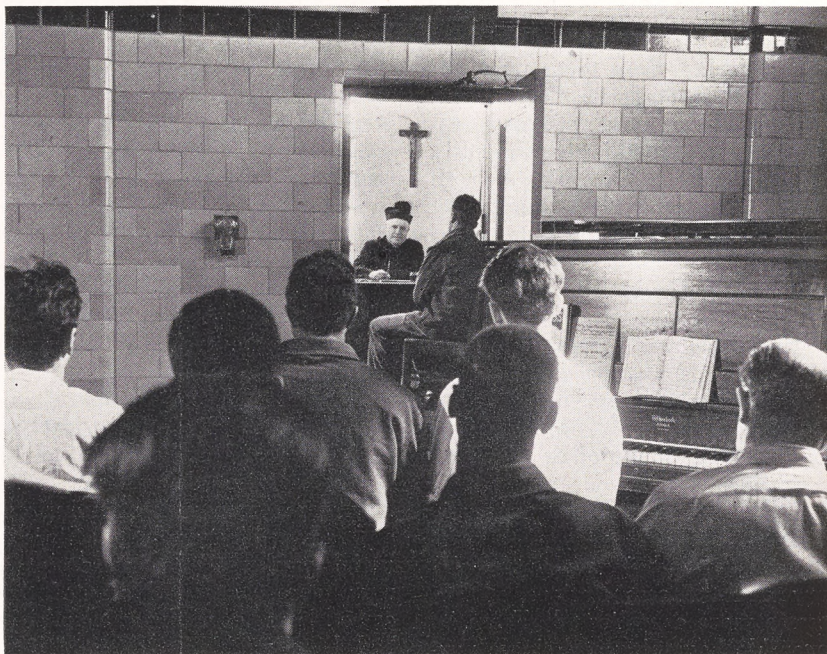
You should contribute to the Society because with the end of the war, our work at Ellis Island is increasing rapidly. It is changing quickly from caring for interned Allied seamen to unraveling the complicated problems of large numbers of foreign-born wives of servicemen, who are arriving in this country. The significance and importance of this task can easily be understood when we realize that the Roman Catholic Church has a staff of five and our Jewish brethren a staff of ten. We only have a staff of two. During the war, 103 people were assisted with their naturalization problems and 328 repatriation cases were aided. The need for skillful understanding and trained workers is increasing rapidly at the Island.

You should contribute to the Society to help provide new and modern camps for the more than 1,000 children, whom we take each year and who are referred to us by 45 churches and 40 social agencies. Our three camps are organized to accommodate children four to sixteen years of age. A good camping program is one of the very effective ways to help a child in a short period of time.

If you could have seen six-year-old Conrad when he came to the camp, the victim of abnormal fears and serious inhibitions because he had only two crippled parents to take care of him, and watched the

same boy when he went home a month later with a clearer understanding of his parents' handicaps and a definite knowledge of how he intended to fit into the family pattern, you would have been convinced that the investment in this boy had paid big dividends.

You should give to the Society because it is an organization dedicated to help people in need in the name of Christ, and every dollar contributed to it becomes a living memorial to the donor in the lives of the men, women and children, who are the beneficiaries.



The Rev. Herbert W. van Couenhoven, chaplain for the Protestant Episcopal City Mission Society at the city penitentiary at Rikers Island talks things over with some of his charges

ROELIF H. BROOKS PRAISES CITY MISSION SOCIETY

New York: — The rector of St. Thomas' Church, the Rev. Roelif H. Brooks, is giving wholehearted and active support to the present campaign for a million dollars by the New York Protestant Episcopal City Mission Society. Preaching before a large congregation at this famous Fifth Avenue church, Dr. Brooks stated that it was the first time during his rectorship of eighteen years that he had made a special appeal of this character. "It is because of the importance of the work of the City Mission Society," stated the rector, "that I have broken the promise made to the people of St. Thomas' that but once a year would I make an appeal and that would be for the support of our parish and its various activities."

He then went on to tell the con-

gregation of the vast work of the Society and ended by urging the people of the parish "to take the lead in generous gifts that the campaign may be a complete success."

CONSECRATED COADJUTOR OF TEXAS

Houston, Texas:—The Rev. John E. Hines was consecrated bishop coadjutor of Texas on October 18th at Christ Church here where he was formerly rector. There were ten bishops and two hundred clergy and choristers in the procession, with members of twelve parish choirs con-

stituting the massed choir. The new bishop was attended by the Rev. C. Gresham Marmion, rector of the Incarnation, Dallas, and the Rev. Robert R. Brown, rector of St. Paul's, Waco.

Bishop Scarlett of Missouri in the sermon urged upon the congregation which overflowed the church the necessity of world cooperation in the face of the release of atomic energy, and of the Church meeting that power as the only agency in the world that could do so adequately.

Bishop Jones of West Texas and Bishop Carpenter of Alabama presented the candidate. Bishop Mason, coadjutor of Dallas, and Bishop Jackson of Louisiana read the epistle and gospel. The Presiding Bishop was the consecrator with Bishop Quin of Texas and Bishop Block of California the co-consecrators.

City Mission Society Assets Explained by Treasurer

*The Greatest of Them All Is the Work Done
By the Society for Over a Hundred Years*

By Thomas M. Peters

Treasurer New York City Mission Society

New York:—A treasurer is supposed to deal with assets, so at the beginning it might be well to state that the greatest asset of the New York Protestant Episcopal City Mission Society is one hundred and fifteen years of Christian service to people in and about New York City. That is a great record and constitutes a major achievement for the Episcopal Church.

The second set of assets is more prosaic, but very useful. It consists of an endowment built up over this 115 years and totaling nearly a million dollars. The greater part of this fund is restricted as to principal and the Society can use only the income from it. Consequently when we need new buildings we must appeal to those who believe in the great and varied work of the Society for contributions.

The third set of assets cannot well be valued in money for it consists of the plant of the Society. That is best estimated in terms of the work that can be done in it. At our camp site north of Liberty we have one of the finest locations for a camp in the east. Camping always takes

care of itself as far as running expenses go but we need money, a very substantial sum of money with which to equip it so that it can be used to give physical and spiritual health to the greatest possible number of boys and girls.

That spiritual health is the golden thread that runs all through the work of the Society and differentiates it from the work done by the average agency. It is something all church people should stand behind and encourage.

We are doing that same kind of work with women and children at St. Barnabas. We have been doing it there for the past 80 years. Naturally our buildings are not modern. They are expensive to maintain. To do the kind of work that should be done by the Episcopal Church we need a new building. Of course we can close up and turn the work over to the city, but that would snap the golden thread of spiritual help which is a tradition at St. Barnabas. All too often that thread had been snapped in various countries of the world. Do you want that to happen here?

At Schermerhorn House where those who are convalescing are sent by the hospitals we need repairs and alterations.

The New York Protestant Episcopal City Mission Society is your Society. It is the means by which the work of God is done by all the parishes of the diocese acting together. By means of this Society 23 chaplains are kept in 37 hospitals and prisons in and around the city, and the word of God is brought to those who cannot themselves go to the churches to get it.

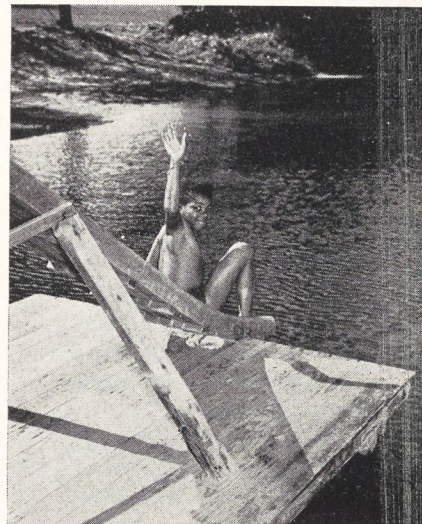
The Society has a great history, a great past. But we are living in the present, and the present is our responsibility. So it is our decision as to whether we are going to give up the work at St. Barnabas or at Schermerhorn House. Without greater support we may have to.

We have just fought a great war which we hated. We fought it and

won it because it was forced on us. Now the war is over it seems right to express our real feelings by re-dedicating, reconsecrating to God, this work of helping people to know him. It seems right to express our belief in his love for all mankind by showing that we care for those in misfortune about us. These are the vital principles of life—and the only way to that permanent peace for which we all long. We ask your help in this essential work.

HOW A MILLION DOLLARS WILL BE SPENT

New York:—Mr. William M. Chadbourne, New York attorney who is the chairman of the campaign for a million dollars, now being conducted by the City Mission Society, has given THE WITNESS a breakdown of where and how the money will be used, once raised. For



The first plunge on arriving at Camp Wanasquetta which is maintained by the City Mission Society for lads who otherwise would never leave the city streets



Children have a lot of fun at St. Barnabas House, one of the centers of the City Mission Society in New York City

one thing it will be used to relieve the strain of administering aid with inadequate facilities and insufficient staff.

"Saint Barnabas' House, which serves as a temporary shelter for homeless women and children as well as unmarried mothers, wayward minors, neglected children, has completely outgrown its eighty-year-old, four-storied building at 304 Mulberry Street," said Mr. Chadbourne. "We are planning a new and larger structure which will also serve as headquarters for administration, the chaplains' quarters, parolee and immigration follow-up

work which are some of the vital concerns of the society."

The new building will also house the family service division now expanding to include additional services for returning men and women in the armed forces. "Jobs will have to be obtained for them," Mr. Chadbourne continued; "occupational therapy taught the physically disabled and philosophies revised for the mentally ill. Reconciliations within the families will be our task; housing problems must be solved, and civilian clothes collected for the needy. Through the careful use of temporary assistance in time of emergency we need not be faced with the usual post-war problem of permanent maladjustments.

"Current plans include repairs and additions to the Sarah Schermerhorn House in Milford, Connecticut, a year-round convalescent home for women and children, a memorial gift to the society by Schermerhorn family in 1921. The waiting list of referrals from city hospitals grows as war-frazzled nerves add to the normal number of rest-cure patients."

A fund will be established to furnish chaplain fellowships for an intensive three-year training course, in addition to the chaplaincies the society supports in 37 penal institutions, hospitals and homes for the aged in New York State. Another project will be more modern buildings for three fresh-air camps for boys and girls.

Mr. Chadbourne also pointed out that a larger staff is needed at Ellis Island "where in addition to aid given allied merchant seamen and internees, trained workers are needed to clarify the status of shiploads of foreign wives of servicemen on their arrival in this country."

To put it all into figures this is the way the board of managers plan to use the million dollars:

House for St. Barnabas',	
Family Service, Administration, Parolee, Immigration and Chaplain's Quarters.....	\$375,000.00
Furnishing and Equipment of same	46,060.00
Schermerhorn House	125,000.00
Boys Camp	95,430.00
Girls Camp	75,136.00
Chaplaincy	100,000.00
Family Welfare	100,000.00
Sustaining Funds (annual)	50,000.00
Total	\$966,626.00

page six

NEW DIES COMMITTEE CONDEMNED

New York:—A call to the American people to force the abolition of the House Committee on Un-American Activities is voiced by the Rev. Richard Morford, head of the United Christian Council for Democracy, in a statement issued last week. The UCCD is a federation of six unofficial Church social action groups, of which the Church League for Industrial Democracy is one.

Citing the recent activities of the House committee in "investigating" Hollywood film industry, the New York municipal elections, the Com-

must pull together in democratic fashion to meet the problems of re-conversion and win the peace."

EEF LEADERS VISIT OHIO

Cleveland:—Meeting with groups of clergy and laity, the Rev. Gardiner M. Day, president, and the Rev. Joseph H. Titus, treasurer, visited the diocese of Ohio to present the program of the Episcopal Evangelical Fellowship. Meetings were held at Maumee where the Rev. R. M. Ward is rector; the cathedral here, with Dean Emerson presiding; at St. Andrew's, Akron, where they were



There is real thanksgiving when mealtime comes at Schermerhorn House, a home for convalescents maintained by the City Mission Society at Milford, Connecticut

munist party and the labor movement, as well as its bid for possession of personnel files from government war agencies, Mr. Morford says: "Who's the committee out to knife this time? The answer: everybody the Dies committee sought to undermine—the Jew and the Negro, the labor union leader, the Communist and the New Dealer, the foreign born and every friend of the Soviet Union, every liberal and democratic fighter for the people's cause. Given time enough, the only people Rankin intends shall be left out are the America Firsters, the isolationists, the seditionists, labor's enemies, Jew and Negro haters, Red-baiters and certainly Mr. Hearst and the rest of the Axis-press crowd.

"Our united effort proved effective in winning the war," he continues. "All forces in the nation

the guests of the Rev. W. Murray Kenney. Similar meetings are planned for officers of the Fellowship in various parts of the country.

REFORMATION SUNDAY OBSERVED

St. Louis:—A great united Church service marking Reformation Sunday was held in the civic auditorium here on Sunday, October 28th, with Bishop G. Bromley Oxnam, Methodist and president of the Federal Council of Churches the chief speaker. There was a massed choir of 1,000 voices directed by Professor H. Augustine Smith of Boston University. There were fully 11,000 persons attending the service. A more detailed story, with excerpts from Bishop Oxnam's address will appear in THE WITNESS for November 8th.

THE WITNESS, November 1, 1945

EDITORIALS

A Society of Self-Faith

THE war has increased our physical dimensions and expanded our outlook. As a nation we have grown in breadth and vision. We have gained a great deal in our ability to cope with the large problems facing the world.

But most gains contain some losses and we are testing now whether or not we have lost some of our sense of responsibility for the single person, the man, woman or child in our midst. Global concepts, discussions of immense problems of social welfare and development, tremendous schedules for government relief at home and abroad, can distract us from the relatively small duties of citizenship which are only valuable if directly applied.

Government programs, in their fields and in their scope, are a thing apart, insofar as our own responsibilities are concerned, and our task is to see that within our own minds they do not supplant our feeling of personal duty.

Personal charity, free and independent, is the touchstone of democracy and of the American way of life.

The New York Protestant Episcopal City Mission Society is rooted in the principle of self-faith. On this principle, within itself and for those it serves, it has grown always stronger and always more widely useful for 114 years. This concept of self-faith is its priceless heritage. To maintain it has required sacrificial devotion, spiritual and intellectual conviction and a genuine respect for the dignity and individuality of the men, women and children to whom its works are dedicated. It regards the individual as the essential element of our community and of the nation and, above this, conceives of each person as a spirit and a conscience and asks only to do all it can to protect, elevate and improve that spirit and that conscience.

In this holy undertaking our own self-faith is

challenged for as we respond to the appeal of the Society we express our own confidence in the individual man by our contribution. It is an exhilarating thing to do this for in the doing we express our own self-faith without which we are nothing.

The May-Johnson Bill

PRESIDENT Truman's first message on the domestic control of atomic power was reassuring for it showed a realization of its significance for the world. The more dismaying then was his later utterance that, while he had not discussed the subject with Britain or Canada, he was sure they would agree that "Its secret will not be shared." Coupled with this is the May-Johnson bill, which is but one of a dozen bills before Congress, which if passed would mean that we propose to keep this terrible secret in our possession so that nobody can hurt us. An effort was made to railroad the bill through Congress without sufficient hearings. Mounting public opinion, including the testimony of leading scientists that the secret cannot be kept ever if it were desirable, may have prevented the passage of the act. Thus last week sixty men and women, including twenty-seven scientists who worked on the atomic bomb, met in an all day conference to consider the matter. At the end of the day, by unanimous action, a telegram went to the President urging the withdrawal of the May-Johnson

bill.

"The May bill could have the effect of treating knowledge as criminal and those who possess it enemies of society," the telegram asserted. "The bill might also promote a competitive armament race while at the same time tying American scientific hands and brains. A new bill should be written which more clearly recognizes the dual aspect of atomic energy and which emphasizes the peace-time opportunities science has presented to

A Prayer

ALMIGHTY GOD, creator and father of us all, we ask thy blessing and guidance for our City Mission Society in its work for all sorts and conditions of men.

Give to the chaplains, and to all the members of the staff, wisdom and zeal that they may minister faithfully to the needy, the burdened, the lonely, and the sick. Enable them to bring thy grace and healing to those whose lives are darkened by sin, and to minister with loving care to all, especially to the children and the aged.

In this day of new responsibility and opportunity drive out from each one of us, we beseech thee, those attitudes of mind and spirit which bar the way to brotherhood among all races and nations, and open our hearts to give generously of our means that the work of our City Mission Society may be strengthened and enlarged, for the honor of thy name, for the upbuilding of thy Church, and for the help of all whom our ministrations may reach, through Jesus Christ our Lord. Amen.

—Authorized by Bishop Manning for use in the diocese of New York in connection with the 115th anniversary of the New York Protestant Episcopal City Mission Society.

us. We cannot abolish atomic energy any more than we can outlaw electrical energy. Fire itself creates great havoc yet we use it intelligently. The release of atomic energy has opened up a vast new horizon in human development. We urge the withdrawal of the May bill. We further urge full and extended public hearings on this and any other legislation pertaining to atomic energy."

To list the sixty who signed this telegram would take more space than we can give to it, but among them was Albert Einstein; Harold Urey, winner of the Nobel prize in chemistry and a prime mover in the atomic-bomb project; Bishop Oxnham, president of the Federal Council of Churches. Also signing was Harlow Shapley of Harvard, who previously had brought out a fundamental point in testimony before a committee of the Senate. "Except in the emergency of national defense," he stated, "our scientific advances should be promptly revealed to all who can profit by the knowledge and we should systematically expect the scientists of other nations to reciprocate. As soon as it is emotionally possible we should accept the principle that scientists are world citizens, serving all mankind, and are working not for the past but for the future. It is selfish, and perhaps dangerous, to conceal knowledge or obstruct its use. And in some instances, as in the current situation with respect to atomic energy, it is in my opinion unwise to withhold for any appreciable time essential knowledge that can be of value to the whole world."

If these men of knowledge and vision are heeded, we will not be back where we started before the war which came near to bringing civilization to an end. And there is no better way for you to see

that they are heeded than to follow their example by wiring the President urging the withdrawal of the May-Johnson bill and asking for extended public hearings on any other legislation pertaining to atomic energy.

Making a Clear Distinction

THERE has been considerable to-do because Frank Fay, star of the current Broadway hit, *Harvey*, publicly assailed five of his fellow members of the Actors Equity Association for participating in a meeting on Spain during which Harold Laski of England, speaking by radio, called the Roman Catholic Church in Spain "a rich monopolist."

We are not concerned with the internal affairs of Equity, the council of which has censured Mr. Fay for his attack. But we do want to congratulate *The Commonweal*, Roman Catholic weekly, for making the distinction between the Church as a political and economic power and the Church as a household of faith. "What Mr. Laski attacked," says the editorial in *Commonweal*, "was the discipline and politics of the Church and not the Church itself, and it is a sad thing when Catholics so easily earn the dislike of their neighbors by the assumption that any criticism of any aspect of the Church is inadmissible. We must ever be watchful not to allow our faith to serve as a cloak under which we strive to smother political discussion."

This of course is a distinction which THE WITNESS has made consistently, though we add that it is one that some of our readers do not seem to grasp. Anyhow it is nice to have such an esteemed magazine as *The Commonweal* on our side.

A Woman's View of City Missions

by Mrs. William C. Dickey

Board Member of the New York City Mission Society

FROM my connection with several of the City Mission activities I have come to know the tremendous value of its work. Therefore I want most earnestly to commend the City Mission's appeal to you because of the care they take of the spiritual and material well-being of troubled fellow-citizens in this great community. The City Mission is making an appeal for funds to replace outworn facilities and to increase its scope.

The New York Altar Guild, of which I have been a member for many years, cares for the altars of City Mission chapels. It has been my profit and my pleasure, in my dual role, to visit these chapels in various institutions and to see what the chap-

lains are doing in hospitals and prisons. In ministering to the sick, holding themselves ready at all hours to bring comfort or strength to the anxious about to undergo some serious operation. To assure the lonely and discouraged of our Lord's caring for them individually. To provide them with the Blessed Sacrament and so bring them into union with their Saviour. In the penitentiaries to endeavor to awaken in the minds and hearts of men and women with a distorted point of view the value of straight thinking and clean living. Such chaplains need to be men with a high sense of vocation and fine skill.

The City Mission would train more such and

send them out into these fields not only as devoted Churchmen but skilled case workers. Men, who to the sure basis of Christian faith have applied the best that modern social science can offer.

In the interests of the Midnight Mission as well as the Episcopal City Mission I periodically visit Westfield State Farm Reformatory at Bedford Hill, N. Y. Miss Henrietta Additon, one of the two women wardens in New York State, said to me in an informal conference about Mrs. Elizabeth Kjaer, the City Mission worker at Westfield: "I cannot stress too much the value of your place at Westfield State Farm." Mrs. Kjaer keeps in contact with the girls, serves as liaison between the girl and the family, and between the girl and the job when she is ready for parole. And above all she makes herself her friend. Whatever Church affiliation a girl has, our worker keeps her in touch with it. If a girl has no knowledge of the Christian faith, from the depths of her own belief, Mrs. Kjaer so often emerges with a real convert.

What woman who has visited St. Barnabas House could come away with heart untouched! To see mothers who have been despondent because of a temporary crisis caring for their children in the sanctuary of St. Barnabas House! To know that the unmarried mother is sheltered with sympathy and sent forth with new hope. To see children who would otherwise be neglected living in the atmosphere of a wholesome home. And all this, I am sorry to say, in a building that is altogether inadequate to the vision of service that the Episcopal City Mission has. When this house was built in 1865 its four stories filled its needs. But today in this huge metropolis, it falls far below the standard that we know to be right and to be needed. It would seem incredible to us who are so interested that our plea to build, and to build anew, a shelter for the youth of our city should go unheeded. I urge you to give, and to give generously, for the citizens of tomorrow and your peace of mind.

What the City Mission Means To Me

by John H. Johnson

Rector of St. Martin's, New York

ONE of the earliest sadnesses that I experienced was my departure forty years ago from the rustic little town of Petersburg, Virginia. At the time, it seemed to me tragic and unnecessary, for it meant saying goodbye forever to my horse, my dog, the cow and all the barnyard animals which were my good friends. But just the same, our small family gathered together such of its belongings as could be moved, and we came to New York where my father took work as a chaplain with the Episcopal City Mission Society. From then until now the City Mission Society, in one way or another, has been a part of my life.

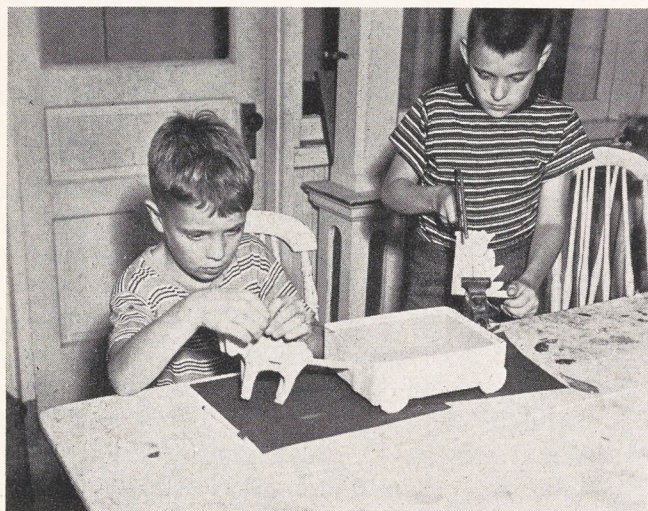
My father served the Society as a missionary priest for twenty-five years, representing it in its ministrations to the thousands of Negroes then migrating to New York from all parts of the South and from the West Indies. He was a high-spirited, magnetic, friendly man, ideally suited by temperament to undertake the pioneer work that was assigned to him. These colored people were strangers in New York and many of them settled in the section known as San Juan Hill on the west

side. It might be added, incidentally, that San Juan Hill is in the midst of what was then a predominately Irish community, and that our Irish neighbors also had only recently come to the city. There were many skirmishes between the two groups. In order to remain healthy, contestants, no matter on which side, had to have two talents. They had to know how to fight and they had to know how to



These two lads are getting acquainted with a horse for the first time. They are at Camp Wanasquetta, the summer camp of the City Mission Society located at Parkville, New York

run. If the sides were evenly matched, you fought, but should you be so unwary as to intrude all alone into the territory of your opponents, of a sudden you would hear an ominous war whoop, "beep, beep, beep"—a gang would be upon you, and you escaped a trouncing only by the speed with which



Temporary guests of the City Mission Society at St. Barnabas House, one of the institutions of the Society in New York City

you departed. It was all in good fun even though a few heads were cracked when rocks or bricks found their targets. The press was much more understanding in those days—an altercation between schoolboys was not magnified into a "crime wave." After a few years conditions between the races in San Juan Hill were most peaceful. St. Cyprian's had much to do with bringing this to pass. Some of my best friends today are Irish police officers with whom I fought and played in the old days.

There was no Harlem then as far as colored people were concerned and San Juan Hill was the most populous colored district in New York. The City Mission originally organized for the purpose, among other things, of "providing free sittings in mission churches for the churchless strangers," decided to open a mission church. What progress we have made! Today the church with rented pews is the exception rather than the rule.

My father organized St. Cyprian's Chapel on West Sixty-third Street, with the backing of the City Mission. The first congregation sat in the parlor of a private house with packing boxes serving as pews. St. Cyprian's was one of the early missionary efforts of the Church among the colored people in this city, and from it sprang many important movements affecting the life of colored people in New York. The *Amsterdam News*, now one of the most successful of colored newspapers, was started by a member of St. Cyprian's. It was a risky venture and had a hard time getting under way. The members of St. Cyprian's and its vicar

helped immensely. The YWCA organized its first branch for work among colored girls and women, in one of the houses owned by the Episcopal City Mission on West Sixty-third Street. It soon outgrew our cramped quarters, but that's where it began. St. Martin's in Harlem, now an active, independent parish, is an outgrowth of the work at St. Cyprian's and was started by the City Mission Society in 1928. Forty years ago there were not more than fifty or sixty thousand colored people in New York. Today, there are four hundred thousand. The City Mission Society has been active in serving this portion of our population throughout these years.

In the old days, at Thanksgiving and Christmas time, the Society distributed huge bundles of edibles—fruits, vegetables—these good things surrounding a fifteen or twenty pound turkey. We have heard Chinese missionaries deprecate the so called "rice Christians," but I can never forget what a tremendous influence those turkeys had on church attendance in the fall of the year. The better class of colored people lived downtown in those days, many of them on Fifty-third Street and took great pride in their flowing, lace curtains, a sure mark of prosperity. But when Thanksgiving time came around not a few of them crashed the "turkey line" at St. Cyprian's.



This child rests on her luggage in crowded Grand Central Station, smiling as she thinks of going to the camp for girls that is maintained by the City Mission Society

AS ALL efficient organizations, the City Mission no longer distributes its foodstuffs "in kind." Nevertheless, the Society has continued faithfully to serve the needs of people of our Church who call upon them in time of distress. The depression in the Nineteen-thirties fell most heavily and devastatingly on the colored people of New York. Never was the saying more vividly and wickedly demonstrated, that the Negro is "the last hired and the first fired." At one time during that period, fully fifty per cent of the colored people in New York were unemployed and most of these unfortunate people subsisted by means of relief in some form. During the peak years of the depression, the City Mission Society distinguished itself by the calibre of the assistance rendered to the needy. There was no discrimination—families were held together, starvation was prevented. Those of us who can look back to those years and who wish to avoid their repetition, will surely support all the efforts now being made to establish fair employment practice acts, whether in federal, state or municipal governments.

In recent years, the Society has more or less streamlined its activities. No longer does it maintain mission chapels. But the work that it did long ago in that field is still bearing fruit. By concentrating on special services in critical areas of need, it hopes to do better work. One of its important activities is its fresh air program. Schermerhorn House in Milford, Connecticut, now a convalescent home, was one of its first steps in that direction. When I was ten years old, I spent two weeks there on a vacation period. In those days the boys slept in tents. There were no electric lights and we went to bed with the chickens. Whenever there was talking or any disorder after 8 p.m., all the occupants of the offending tent were turned out and made to stand for a couple of hours under a kerosene lamp hung on the flag pole. It was lovely in the moonlight, of course, but I still marvel and shudder as I recollect the size and spirit of those Connecticut mosquitoes. Now the Society, with a new site at Liberty, New York, is hoping to secure adequate funds to make this a model camp. The fresh air program is inter-racial in character and the experience of white and colored children living together under proper surroundings and guidance is calculated to foster inter-racial goodwill.

The City Mission Society is governed by a devoted board. I know of no group of directors more dedicated to the task of carrying forward a humanitarian program. The staff, from the director down, is efficient and filled with the spirit of sacrifice. This Society fully deserves the generous backing so much needed if the pressing needs of the post-war period are to be met.

THE WITNESS—November 1, 1945

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

A FEW brief notes and comments on sundry subjects dealing with the lively arts. . . . Richard Barnes had an indignant little piece in the New York Herald-Tribune the other day dealing with the bad booking *The True Glory* is receiving. He says: "It is shocking to learn that *The True Glory* is closing at the Victoria Theater this week. It is bad enough to learn that this great documentary, sponsored by General Dwight D. Eisenhower, had so much trouble in getting booking in this country that it played in many places in Europe before it arrived at a small Broadway film playhouse a short time ago. What the fate of the work will be now is problematical. Perhaps there is something wrong with the whole set-up of film exhibition that needs considerable airing." All I know is that *The True Glory* only stayed in Bos-



Leaders of the City Mission Society on a visit at Camp Wanasquatta: George Doubleday; the Rev. William E. Sprenger, director of the Society; William Walker Kennedy, director of the camp program; Willard Hayden of the Hayden Foundation, and Dr. McCurdie, the camp director

page eleven

ton one week and then as the tail-end of a double-feature.

PM carried the following brief: "Pope Pius XII in an audience with 15 U. S. radio executives, praised radio as 'the angel of protection and solace and charity to unknown thousands'." I don't like to disagree with the Bishop of Rome but I wish he could have commented on the untold persons in this country who find the radio one of the greatest banes of their existence. As far as I'm concerned, the performances and advertising that are put on the air by the American radio are real arguments for the socialist economy. If free competition leads to such baby-patter and nonsense . . . well!

Speaking of the radio, it is announced that the *Reader's Digest* will no longer sponsor the Town Meeting of the Air after October. It will be interesting to see what change is made in the program. A couple of weeks ago, this program considered the question: should Hollywood make movies designed to influence public opinion? I don't see how they managed to get two people to uphold the negative side of the debate, but they did. The "nay" side consisted of Donald Crisp and James K. McGuinness. The latter is a representative of the

reactionary Motion Picture Alliance for the Preservation of American Ideals and his argument was that the sole function of the films should be "to restore laughter to the world." Crisp argued that films should be "entertainment—100 percent." I recall that Crisp, in his last picture, *Valley of Decision*, had this for his punch line just before he was killed: "I will recognize the union but any person who wants a job with this company can have one regardless of his affiliation—just so long as he wants to work." That is certainly 100 percent entertainment, eh, Mr. Crisp?

Now perhaps the Town Meeting can sponsor this question: should radio sponsor programs designed to influence public opinion?

Walt Disney's best film, *Pinocchio*, has been re-issued and is well worth seeing again. It's really great adult entertainment. Children, I'm afraid, would miss most of the humor and would run the danger of being frightened out of their wits. But more on Disney at some other time.

New Books

***Excellent

**Good

*Fair

*BRINGING OUR WORLD TOGETHER, by Daniel Johnson Fleming. Charles Scribner's Sons, \$2.00.

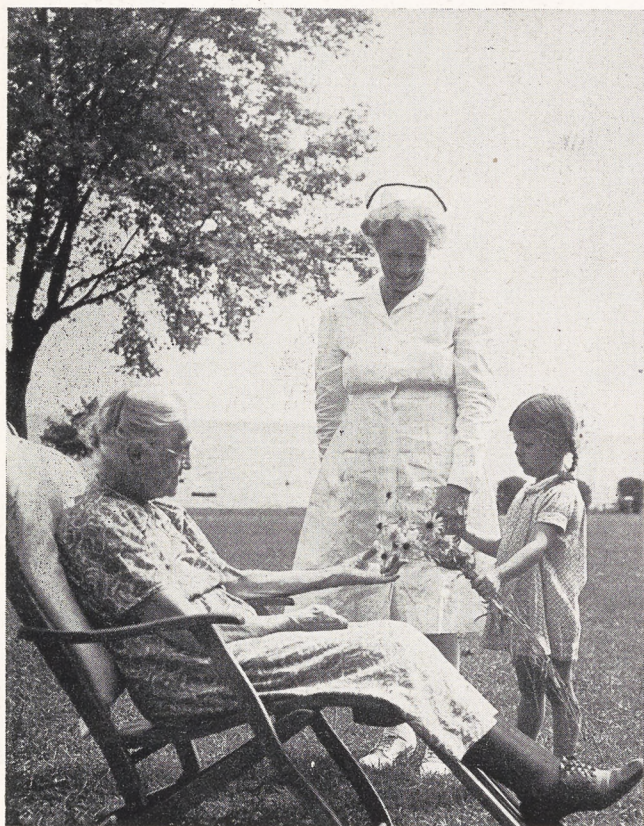
Daniel Johnson Fleming, for many years on the faculty of the Union Seminary, has a naive but winsome philosophy of history. It is his conviction that it is man's God-given destiny to live together with all his fellow-men eventually on this planet as members of one family. "Man finds his meaning in co-operating with God in shaping the course of history toward the realization of a world family."

Prof. Johnson sees the trend of evolution, as described by paleontologists, anthropologists and psychologists, pointing in the direction of ever-greater social solidarity. He believes it to be the function of the Christian Church to guide this trend and to give it a dynamic ethic. In his views, he shows himself to be an incorrigible optimist, with unfortunately little grasp of the cumulative problem of history. The volume also suffers from both literary and historical carelessness to some extent.

Nevertheless, this is a brave little book, which if used guardedly by mature leaders might serve as a discussion-course text.

—CHARLES D. KEAN.

THE WITNESS, November 1, 1945



Elderly people and children are equally well cared for at Schermerhorn House, the home for convalescents of the City Mission Society at Milford, Connecticut

Churchmen Hold Meeting with Labor and Management

All Present Agree Industrial Relations Is One of Vital Concern to the Church

Edited by Sara Dill

Cambridge:—"The Church is interested in industry, not because it is important, but rather because industry is so unimportant," said the Rev. Joseph Fletcher, director of pastoral studies at the Episcopal Theological School, speaking at the conference on Christian industrial relations held on October 12th at the School. The Conference, which was attended by approximately 100 representatives of management, labor, the Church and the public, was sponsored by the committee on industrial relations of the diocesan department of social service.

"The Church regards industry as only a means to the end of the more abundant life and greater human fellowship," Mr. Fletcher said, "and when the Church sees our great resources — materials, labor power, technical skills, machinery—and their potential ability to create the more abundant life and, then, sees the overwhelming need and misery in the world, the Church says there is something wrong." In our modern culture, the creation of wealth has become an end in itself, he stated, and human and social welfare has been relegated to a secondary position. Therefore, the Church, through all of its people, must concern itself in the problem of industrial relations until this confusion of means and ends is straightened out. He said that in its prophetic function the Church should at all times speak as loudly and firmly as possible to give witness to the imperatives and demands of Christian standards for social morality and industrial justice. In its concern for the redemption of the world, the Church must be concerned in any area of man's relation with God, man or nature (religion, politics and economics) where failure of establishing right relationships precludes the possibility of achieving human redemption.

Speaking for management, Mr. Ulysses Lupien, director of public relations for Pacific Mills, Lawrence, said, "Men are and should be honest with themselves and their fellowmen whether they represent manage-

ment, employees or the Church. Management must anticipate and eliminate causes of grievances and irritation of its employees, insofar as possible. Labor must so conduct itself as to avoid wasting time on petty grievances or those which are manufactured for stage play. The Church and the community must afford leadership to bring into being the spirit of the golden rule and fair play." Mr. Lupien further stated that Church leaders should acquaint themselves with conditions in industry; should exercise its educational function in this area;



CHRISTIANITY AND PROPERTY is the subject of a two day conference to be held at the Episcopal Theological School, Cambridge, November 16-17. Among those to read papers are the Rev. Joseph F. Fletcher and Professor Vida D. Scudder. The conference is sponsored by the Church League for Industrial Democracy whose chairman is Dean Arthur Lichtenberger

should recognize that all employees of the community are free to become or not become affiliated with organizations as a condition of employment and should help both management and employees to protect themselves from foreign competition.

Speaking for labor, Mr. James Bamford of the CIO said: "I think government forgot about labor in the reconversion—that is why labor generally is striking for a 30 per cent raise. The farmer is protected with guaranteed prices and the employer with guaranteed profits but labor has no guarantees." Stating that some kind of planning on the community level is imperative for our economy, he said that the Church should become active in the post-war world in the area of industrial relations to see that the right principles of justice are in-

corporated into our economic system.

Mr. George Driscoll of the A. F. of L. applauded the great gains that had been made in the whole area of industrial relations but said there was still a great way to go. He said the Church should be an unbiased third party in this area and should instill the spirit of reconciliation into the whole field of industrial relations.

Mr. Samuel Merrick of the National War Labor Board, in speaking for the public, stated that the public was largely ignorant of the primary issues confronting both management and labor and stated that the Church should attempt to counteract the lack of understanding and misrepresentation coming from the press and radio. He deplored the lack of public machinery to tackle the problems of industrial relations in peace-time but stated that neither management nor labor real-

ly wanted such machinery. He stated that under our present economic system conflicts between labor and management were inevitable and that the public reacted in an emotional manner to objective sociological and economic facts. The public is concerned in good industrial relations, he said, but it should consider them in the face of realities rather than with emotionalism and utopian idealism. The right to strike is one of the basic freedoms of the country, Mr. Merrick said, and "only in a truly fascist country could you have no strikes."

The Rev. Archie Crowley, rector of Grace Church, Lawrence, and chairman of the committee on industrial relations, acted as moderator for the conference and Dean Charles L. Taylor of the Episcopal Theological School acted as host.

It was announced at the close of

the conference that one on Christianity and Property would be held at the School on November 16-17, sponsored by the Church League for Industrial Democracy. The plan is to have papers presented for discussion and criticism, with the papers and the findings of the conference later published. Those to present papers and their subjects are Old Testament Teaching by Dean Taylor of ETS; New Testament Teaching by the Rev. R. S. M. Emrich of the ETS faculty; Early Church Teaching by the Rev. Edward Roche Hardy Jr. of the faculty of the Berkeley Divinity School; Medieval Teaching by the Rev. Thomas H. Chappell of Dedham, Mass.; Reformation Teaching by Professor Lehman of Wellesley College; Capitalist Development by the Rev. Charles D. Kean of Kirkwood, Mo.; Marxist Influence by Dr. Hulda McGarvey of the Samuel Adams School, Boston; Modern Anglican Teaching by Prof. Vida D. Scudder of Wellesley; Theological Perspectives by the Rev. Joseph F. Fletcher of the ETS faculty.

Those planning to attend are asked to notify Mr. Fletcher at 2 Phillips Place, Cambridge, Mass., at once so rooms may be assigned.

Right to Strike

New Haven:—Support of the legal and ethical right of labor to strike and picket was expressed by 70% of the religious and labor leaders who answered a questionnaire sponsored by the Religion and Labor Foundation. Answers were received from 3000 with 80% upholding labor's right to engage in political action; and 70% favored forums in church buildings where all sides of industrial disputes would be discussed.

Charge Discrimination

Middlebury, Vt.:—Protestant ministers here have addressed an open letter to President Stratton of Middlebury College, charging that a new interpretation of a college rule "sets up a status of religious discrimination." The catalogue of the college states that "students are required to attend daily chapel services as well as Sunday vesper services led by distinguished clergymen and educators." An exception has now been allowed whereby Roman Catholic students may attend service at their own church instead of the college service. The letter contends that "the administrative decision grants rights

to some students and not to others on the sole basis of religious affiliation."

The ministers say further that "We regret that in conference with you, Dean Lee, Dean Woodward and Chaplain Jenkins we could not have it understood that we were not questioning the right of the college community to make rules for its members but that we are protesting against an interpretation of a college rule which sets up a status of religious discrimination."

The point of their protest, according to the Rev. Harry H. Jones, Episcopal rector in Middlebury, is that the Protestant ministers do not see why Roman Catholic students should be exempt from attending college chapel in order to attend service in their local church whereas Episcopalians and others are not given the same right.

The statement is signed also by the pastor of the Baptist Church, the minister of the Congregational Church and the minister of the Methodist Church.

Church Their Hope

Sydney, Australia (wireless to RNS):—Native races in the Pacific have no hope of security without Christianity, Bishop P. N. W. Strong, Anglican bishop of New Guinea told the annual religion and life convention here. "Australia's first duty is to give the native peoples of the Pacific a Christian faith. The government should insist upon treatment based on Christian principles."

Urge United Action

Rochester, N. Y. (RNS):—United action by government, management, labor and the church to prevent un-

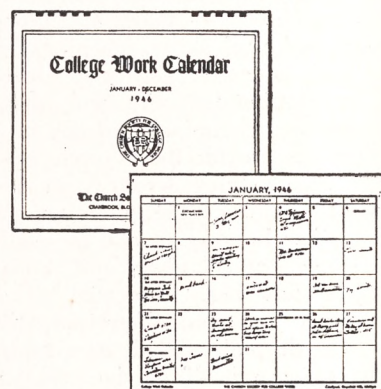
employment was demanded by the Presbyterian synod of New York meeting here. It also urged Christians not "to shirk the task of acquiring a better understanding of economic problems" so that they may know how to implement the Christian ideal of an opportunity for all to work.

Oppose FEPC

St. Louis (RNS):—The American Council of Christian Churches, a small federation composed of 12 fundamentalist Protestant groups, opposes a permanent Fair Employment Practices Committee. The council which came into being several years ago is a rival to the Federal Council of Churches. It asserted that the FEPC "attempts to force by law what can only be secured by the patient processes of education and growth" and "will sharpen rather than moderate racial differences."

The meeting also endorsed "the

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by the
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D.D.

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principle of universal peacetime military training" and charged that "pacifism being spread by the Federal Council of Churches and other agencies will not prevent future conflict and might result in the destruction of the United States."

Strikes also were condemned as "efforts to subvert collective bargaining into collective coercion of the public."

Clergymen Banned

London (wireless to RNS):—A ban on the employment of clergymen as teachers in state-aided schools, except in very exceptional circumstances, was upheld by a vote of 194 to 18 by the House of Commons. Action was taken after warm debate on a motion to annul the regulations which were imposed under the 1944 education act.

Church and State

Rome (wireless to RNS):—The Pope has warned Roman Catholics that Italy's new constitution must not "conflict with sound religious and moral principles" but should be inspired by Church-approved doctrines. The message was conveyed in a letter addressed to Church leaders in Florence where a Catholic social action week is being observed.

The Pope asserted that a new law does not necessarily ensure the happiness of the people, but often leads to radical innovations and the sacrifice of individual dignity. He stressed that fidelity to established spiritual and juridical traditions does not mean hostility to certain social innovations. He also warned

against "class hatred and class egoism."

The Pope's message was interpreted here as a direct answer to Communist and Socialist groups who are agitating for removal of the clause in the present constitution which declares that "the religion of the state is Roman Catholic," and who have demanded equality for all religions. Leftist groups are seeking complete separation of church and State and have urged abrogation of the 1929 Vatican-Italy concordat.

Join World Council

Stuttgart (wireless to RNS):—The Evangelical Church of Germany has joined the World Council of Churches. The announcement was made following the first assembly of the Church's newly-created twelve-man council.

Latin America

Boston:—Bishop Voegeli of Haiti and the Rev. Curtis Fletcher Jr. of Brazil were the headliners at a conference of the women's division of the Church Service League, meeting October 17 at the cathedral. One of the features was an exhibit of Latin American art and handicraft. The program was arranged by Miss Josephine F. Bumstead and Mrs. Lawrence Richardson.

Books to Philippines

Boston:—A bequest of \$5,000 left by Miss Alice M. Morgan, who was a member of Christ Church, Cambridge, is to be used to purchase

books for the theological library being established in Manila by Bishop Binsted.

Hostel for Girls

Honolulu:—The property owned by the Sisters of the Transfiguration at Kaimuki, Honolulu, has been turned into a home for Episcopal girls attending the University of Hawaii who are from the other islands of the Territory. The name of the home is St. Michael's House and is located on a beautiful spot overlooking the ocean. A matron is in charge of the girls, but all jurisdiction is under the guidance of Sister Helen Veronica, Sister Superior of St. Andrew's Priory, who conceived the idea of this Church home for girls.

Visit Church Home

Highland Park, Mich.:—There is a long established custom for people of the diocese of Michigan to visit St. Luke's Hospital and Church Home on St. Luke's Day. This year Dean Kirk O'Ferrall of St. Paul's

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.

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THE WITNESS

135 Liberty Street New York 6

GREATER NEED

Many who have given generously to the great work being done in China under the direction of the Rev. Kimber Den have asked if there is still need, now that the shooting has stopped. The answer is a positive yes. There was never greater need—or a more vital work for those who believe that the building of men will accomplish more toward making a Christian world than the erection of buildings.

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Cathedral, Detroit, was the preacher at the service. Taking the service were two chaplains of St. Luke's, the Rev. H. Campbell Dixon, assistant at St. John's, and the Rev. Edgar A. Lucas of the city mission staff, and the Rev. George Backhurst, now rector at St. Clair, Michigan, who was formerly the head of the city mission work and chaplain of St. Luke's. Bishop and Mrs. Creighton attended the service as did many of the diocesan clergy and their wives.

Labor Service

Detroit:—Bishop Donald Aldrich was the preacher at a labor service, held October 14th at the cathedral here. This date was chosen rather than the Sunday after Labor Day since it was thought it might make for a larger attendance. The Bishop stressed that essential to social tranquility is recognition that the dignity of labor is necessary for industrial peace; understanding that when confusion arises it is because we do not work with God; in the technique of production there are no guesses — mathematics and blue prints insure accuracy but the human relationship is a variable quality. Taking part in the service were Dean Kirk O'Ferrall, the Rev. Malcolm Dade, rector of St. Cyprian's and the Rev. James G. Widdifield, chairman of the diocesan social service department. Following the service there was an open forum with the Rev. Francis B. Creamer, rector of Christ Church, the moderator, with spirited discussion of the problems of labor and management and the relationship of the Church to them.

Washington Cathedral

Grosse Pointe Farms, Mich.:—About 125 members of the Michigan women's committee of the National Cathedral Association met here on October 16th to hear an address by Dean John W. Suter of Washington on the place of the cathedral in the life of the nation. He stresses its worth and usefulness to peoples of all races and creeds. The chairman of the meeting was Bishop Creighton.

Large Bequest

Topeka, Kan.:—A bequest of \$40,000 has been made to the National Council by the will of the late Mrs. John McEwen Ames, for many years a resident of this state. The diocese of Kansas receives \$10,000; Shattuck School gets the balance of the principal of the trust fund, not to exceed \$10,000, the in-

come of which is to be used for deserving boys and particularly sons of Episcopal clergymen and missionaries. The National Council and the diocese of Kansas are also residuary legatees of a \$20,000 fund left to a friend of Mrs. Ames. Other bequests: Grace Cathedral, Topeka, \$500; Trinity Church, Williamsport, Pa., \$500; hospital at Youngstown, Ohio, \$2,000.

Convention Delegates

Phoenix, Ariz.:—Governor Osborn of Arizona and Mayor Fleming of this city were among those to attend the service at which Bishop Kinsolving was installed as bishop of the missionary district of Arizona. Clergymen were present representing other denominations. At the convocation following Dean Edwin S. Lane and Mr. Ralph Metz of Bisbee were elected deputies to the 1946 General Convention.

Missionaries Return

New York:—Eight missionaries from China returned on the hospital ship *Sanctuary*. They are Mr. and Mrs. F. C. Brown and their two children, released from the Chapei internment camp; Gwendolyn L.

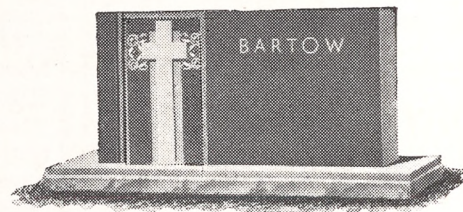
Cooper, released from the same camp; George J. Sullwold and T. Foster Teevan from the Pottung camp, Robert J. Salmon, and Edward N. Throop.

Unique Paper

Hudson, Mass.:—Marking the fiftieth anniversary of the founding of St. Luke's Church, was an evening visitation by Bishop Sherrill on October 13 for confirmation and an anniversary service including the institution of the rector, the Rev. Harry Eugene Goll. A most remarkable parish newspaper called St. Luke's Jubilee, was printed and distributed and aroused intense interest by a novel presentation of historical matter and news lightened by a vivid sense of wit and humor. The weather forecast, in best newspaper style, for instance, quoted Leviticus 26:3. There were cartoons, funny ones and sparing no one, the contribution of a professional cartoonist on the local paper; there were lost and found advertisements, one of which is easily believed: "Found: Good fellowship at St. Luke's Church." And there was a crossword puzzle, "home made," with a smattering of diocesan information tucked

John, the beloved disciple . .

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



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away among the squares. St. Luke's was admitted as a self-supporting parish to union with the convention at the diocesan convention of last spring.

Church of the Air

Minneapolis:—Bishop Keeler of Minnesota is to give the next broadcast on the Episcopal Church of the Air. It will be on November 18th at 10 a.m. eastern time, and will be heard over an extensive hookup.

Friendly Trailer

Detroit:—Our correspondent says it was fine to stand on the lawn in front of All Saints' on the afternoon of October 14 and watch people passing by in cars crane their necks at the Friendly Trailer which Miss Olive Meacham has brought to the city before beginning work in a congested textile section of the diocese of Upper South Carolina. Usually the only activity on a large open lot in this city is a carnival. This Girls' Friendly trailer, with its colored canopy, and music from its loud speaker provided an interesting diversion. Many members of the society and their friends visited the trailer and also saw moving pictures of Miss Meacham's work which were shown in the parish house. She was processes involved in production and

formerly a war emergency worker in this diocese. Last summer, with the trailer she devoted to social service work for the Girls' Friendly Society in Missouri.

Consecrate Cathedral

Orlando, Fla.: — Bishop Wing consecrated St. Luke's Cathedral here on October 21, the property now being free of all debt.

Russian Cathedral

New York (RNS):—The Russian Orthodox Cathedral of St. Nicholas, former see of the ruling Russian bishop in the United States, but for many years controlled by the so-called Living Church in Russia, has become once more the possession of the Moscow patriarchate. The transfer was climaxed when the Rev. John Kedross, former adherent of the now defunct Living Church formally submitted to the jurisdiction of the holy synod in Moscow and surrendered possession to Metropolitan Benjamin, who represents Patriarch Alexei as exarch of North America and the Aleutian Islands. Formal return of the cathedral, built at the beginning of the century largely through the contributions of Russian nobility, was marked by a celebration of the liturgy by Metro-

politan Benjamin and Archbishop Alexei of Yaroslavl and Rostov who is now in this country to effect a reconciliation of Russian churches still regarded as schismatic by Moscow.

William R. Moody Consecrated

Lexington, Ky.:—The Rev. William R. Moody of Baltimore was consecrated bishop of Lexington on October 24th by the Presiding Bishop. It was a colorful service with the church unable to seat many who came to attend.

May-Johnson Bill Assailed

Washington: — The May-Johnson atomic control bill and the proposal of President Truman for peace-time military training were assailed by the national board of the United Council of Church Women, meeting here on October 24th. The board also voted that future meetings would be held only in cities "where the right to hotel and restaurant facilities are available to all members." At this meeting Negro delegates were guests in white homes with some of the white delegates staying in Negro homes.

On the matter of the atomic bomb the board went on record as favoring legislation "by which it would share its knowledge of present industrial

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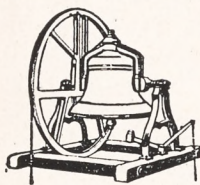
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use of atomic energy so as to avoid the atomic-bomb race and competition." It was more specific in opposing the May-Johnson bill, contending that the measure would lead to "complete military control." (See Editorial.)

Federal anti-poll-tax legislation was favored. Also the board came out strongly for the full employment bill now before Congress and for the establishment of a permanent fair employment practices committee. The 10,000,000 women who are affiliated with the United Council are being urged to write their Congressmen on all these matters. The president of the Council is Mrs. Harper Sibley, Episcopalian, who stayed at the residence headquarters of The National Council of Negro Women.

Send Challenge

New York:—The Federal Council of Churches, the American committee of the World Council of Churches and the Foreign Missions Conference have sent a message to "Christians in all lands" with a challenge to "achieve in the here and now a righteous world order." The message commends the charter for World Organization and points to the Christian duty of joining hands and hearts in "a spiritual reformation that will encompass the earth."

Clergy Notes

(Continued from page 2)

HYDE, JAMES W., was ordained deacon by Bishop Hobson at All Saints', Portsmouth, Ohio, and is now in charge of St. Peter's, Delaware, Ohio.

JEFFERY, L. S., formerly rector at Brownwood, Texas, was installed as rector of St. Paul's, Charleston, S. C. on September 30.

JOHNSON, BRADFORD, was ordained priest at St. Paul's, Brunswick, Me., where he is rector, by Bishop Loring, acting for Bishop of Mass.

KEITH, GEORGE E., formerly rector at Gardner, Mass., is now the rector of All Saints' Harrison, N. Y.

KELLEY, LESLIE, retired and former army chaplain, died on September 28 in Oakland, Calif.

MARTIN, WILLIAM L., in charge of churches at Allendale, Barnwell, Blackville and Denmark, S. C., was ordained priest on October 18 by Bishop Carruthers.

POLK, ROLLIN S., was ordained priest on October 18 at St. John's, Troy, N. Y., by Bishop Oldham. He is curate at St. Paul's, Albany.

SMITH, HAROLD W., was ordained priest at All Saints', Kapaa, Kauai, T. H. on October 7th by Bishop Kennedy.

THATCHER, ROBINS H., acting rector of St. Stephen's, Goldsboro, N. C. has accepted work in the diocese of Iowa.

THOMPSON, HECTOR W., formerly supt. of St. Luke's Home, Phoenix, Ariz., became the vicar of churches at Morenci and Clifton, Ariz., on Oct. 15.

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THE WITNESS, November 1, 1945

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.

MARY HEILNER

Churchwoman of New York City

In your issue of Oct. 11, there is an article describing the union of an Episcopal and a Congregational church in Ashfield, Mass. It should be noted that this experiment is in no sense "unique" as the title of the article would indicate. With the approval of Bishop Malcolm E. Peabody, it has already been tried successfully for two years in Candor, N. Y., where the Rev. Charles Sykes is both priest-in-charge of St. Mark's Episcopal Church and pastor of the Congregational Church of Candor. The services are held alternately one month in each church, with the two congregations united and the church schools combined and meeting in the church where the services are being held during the month. The forms of worship customary in each church are used. The only separate activities are those pertaining to the missionary and national work of the churches, as is the case in Ashfield.

Such experiments give us a pattern and a greater measure of hope for the ecumenical movement. Much has been written on the theoretical grounds for church unity and the difficulties of such unity. More publicity should be given to the concrete, realized expressions of it.

* * *

MR. GEORGE ARMITAGE

Layman of Philadelphia

Your editorial *Rather Hard to Figure* (WITNESS, Sept. 27) is nothing but downright Socialism and has no place in a Church publication. The same is true of President Truman's program for the post-war world which you support. There is but one way to manage affairs and that is for the government to keep its hands off business, to allow labor to compete for jobs as business concerns have to compete for orders, to regulate labor unions just as business is regulated by endless and often needless reports to government (including annual financial statements from unions, run for the most part by racketeers). If you sincerely desire that abundance which you speak of there is a simple way to get it: hands off business by government; regular unions; and thus restore confidence so that business men can go ahead with some degree of confidence.

* * *

MRS. GULIAN LANSING

Churchwoman of Westfield, N. J.

As a member of the executive board of the Woman's Auxiliary I am grateful for the generous headlines you gave us (WITNESS, Oct. 4.) But I do wish that you had added a few more lines to include the emphasis on personal religion which we felt was important. In all of our discussions there was apparent a wide-spread sense of the urgent need within the Auxiliary of renewed spiritual fervor, so we included in the preamble a statement of our "responsibility to proclaim the redeeming power of Christ and show forth in every area of our lives obedience to his teaching" and headed the list of specific objectives with a call to personal re-dedication, daily prayer and Bible reading and regular participation in corporate worship.

Since we felt that this emphasis was

basic and that only with boldness of faith and confidence in the power of the Holy Ghost could we approach the grave problems which must be solved if we are to have a lasting peace and a decent social order, I should be glad if you would give space to some additional words on the message we framed.

* * *

MR. JOHN E. VINCENT

Layman of New York

The editorial *Rather Hard to Figure* (WITNESS, Sept. 27) is excellent and I am grateful to you for expressing the situation so clearly and yet so briefly. I have shown it to a large number of my business friends and I must say that on the whole they disagree with it to the point of anger. Yet it seems obvious that unless we can devise some means of giving purchasing power to the masses of the people that there will be no means of distributing what we can produce in such abundance. It is the great problem that is before us and the world, and I am glad that the Church officially, and THE WITNESS as a Church organ, has spoken out so courageously on the matter.

* * *

JOHN W. DAY

Dean at Topeka, Kansas

May I add to the comments already printed in THE WITNESS about the "trapeze" family which has disturbed so many of our clergy in the East recently? When I first ran across this family, about ten years ago, there were three children—a pathetic group, traveling about in a coupe, enroute to circus winter quarters in Dallas. Like so many of the clergy, we helped the family because of the children. In one case, we hospitalized one of them. The last time the family appeared here in Topeka we were compelled to be hard boiled and refuse any aid unless they were willing to settle down here and try to make a home for the children. We have not seen them since. That was about three years ago.

* * *

HERBERT W. PRINCE

Rector of the Holy Spirit, Lake Forest, Ill.

Nothing could be better than the gentle and delicious satire of William Butler Sperry's leading article in THE WITNESS of Oct. 18, nor his forthright and convincing argument with which he winds up his Christian opposition to the universal military training bill. I had not yet thought the thing through for myself, but he has thought it through for me and carried me along with him by the sheer weight of sound reason, implemented by Christian principles, and certainly not spoiled by the irony of good humour, extremely well expressed. Thanks, Brother Sperry, for doing a good job in print and on me.

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