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# The WITNESS

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OCTOBER 8, 1942



CHAPLAIN LAWSON IS  
SURROUNDED BY MEN  
OF THE NAVY . . . .  
*(story on three)*

## CONSIDER THE ALIEN

## SERVICES

### In Leading Churches

THE CATHEDRAL OF ST. JOHN  
THE DIVINE  
Amsterdam Avenue and 112th St.  
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, (also 9:15 Holy Days, and 10, Wednesdays) Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

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 8 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK  
Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.  
Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.  
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH,  
NEW YORK

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

ST. JAMES CHURCH

Madison Avenue at 71st Street  
New York City  
The Rev. H. W. B. Donegan, D.D., Rector  
8 A.M.—Holy Communion.  
11 A.M.—Morning Service and Sermon.  
Holy Communion Thursday 12 noon.

THE CHURCH OF THE EPIPHANY  
1817 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. and 4 p.m.  
Daily Services: 8:30 a.m. Holy Communion. 12:10 p.m. Noonday service.  
Thursdays: 11 a.m. Holy Communion.

THE CHURCH OF THE ASCENSION  
Fifth Avenue at Tenth Street, New York  
The Rev. Donald B. Aldrich, D.D., Rector  
Special Summer Services, Sunday, 8 p.m.  
The Rector  
This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York  
Shelton Square  
The Very Rev. Austin Pardue, D.D., Dean  
Sunday Services: 8 and 11 A.M. and 5:30 P.M.  
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

## CLERGY NOTES

BROWN, PHIL, rector of St. John's Church, Cambridge, O., left early in September to become a chaplain in the navy.  
BUMSTED, WILLIAM F., rector of St. John's Church, Westfield, Pa., became priest-in-charge of Emmanuel Church, Winchester and Christ Church, Richmond, Ky.  
CUYLER, JOHN P., has resigned from St. Columba's Memorial Chapel, Middletown, R. I., to become a master at South Kent School, South Kent, Conn.  
DAVIES, DAVID T., vicar of Emmanuel Church, Detroit, for the past twelve years, will become rector of Trinity Church, Bay City, Mich., beginning Nov. 1. The Rev. Harold McCausland, rector there for the past nineteen years, will retire from the active ministry.  
EDMUNDS, ERNEST F., was ordained to the diaconate Sept. 26 at Trinity Cathedral, Cleveland, by Bishop Tucker of Ohio. He will serve as curate at Christ Church, Warren, O.  
EDROP, PERCY T., formerly dean of Christ Church Cathedral, Springfield, Mass., will retire from the active ministry Nov. 1.  
FOSTER, LLOYD RUSSELL, was ordered deacon June 18, 1942, by the Rt. Rev. Cameron J. Davis, at St. Mark's Church, N. Tonawanda, N. Y. He will assist at the Church of St. John the Evangelist, Lansdowne, Pa., during his last year at Philadelphia Divinity School.  
HARPER, HOWARD V., was instituted as rector of St. Paul's Church, Jackson, Mich., Sept. 18. Former rector, Charles Ramsey, retired Sept. 1 and is now rector emeritus.  
HOWE, C. FLETCHER, has been appointed vicar of St. Michael's Mission, Montebello, Cal., by Bishop Stevens.  
HURD, F. CHARLES, Vicar of All Saints, Aliquippa, Pa., is now the rector of St. Mary's Church, Springfield Center, N. Y.  
MONCURE, ROLAND J., is rector of St. Luke's parish, Hot Springs, Ark., after fifteen years at St. Paul's Church, Salem, Va.  
PHIPPS, REV. WILLIAM R., was ordained to the diaconate by Bishop McClellan Sept. 19 in Trinity Cathedral, Easton, Md. He will serve as minister in charge of Christ Church, St. Michael's, Md.  
RUTAN, WALDEMAR I., formerly rector of Trinity Church, Shamokin, Pa., became rector of Christ Church, Coudersport and All Saints Church, Brookland, Pa., Sept. 1.



For Christ and His Church

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OCTOBER 8, 1942

VOL. XXVI

No. 20

## 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.; 4:30 P.M.  
Weekdays: 8:00 A.M. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.  
The Reverend John S. Higgins, Rector  
Sundays: 8, 9 and 11 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami  
Rev. G. Irvine Hiller, Rector  
Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH  
Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean  
Summer Services  
Sundays: 8 and 11 A.M.  
Noon Day Services, 12:10, except Mondays and Saturdays.  
Holy Communion, 11:15 A.M. Wednesdays.  
The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore  
Rev. Theodore P. Ferris, Rector  
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; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.

Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

EMMANUEL CHURCH

15 Newbury Street, Boston  
(Near the Public Gardens)  
Rev. Phillips Endecott Osgood, D.D., L.H.D.  
Rev. Arthur Silver Paysant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.  
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee  
The Rev. Thomas N. Carruthers, D.D., Rector  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young Peoples' Meetings.  
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey  
Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
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.

CES  
Churches  
CATHEDRAL  
Hartford, Conn.  
McKewey, Dan  
9:30, 10:45, 11  
Holy Communion  
11:30 A.M. Holy  
days and Holy  
day Service.  
MINNEAPOLIS  
at 9th St.  
Higgins, Rector  
A.M.  
Days: 10:30 A.M.  
CHURCH  
Rector  
9:30-10:30, 11 A.M.  
AL CHURCH  
mark, N. J.  
C. Lichtenberger  
Services  
M.  
2-10, except Mon.  
A.M. Wednesday  
daily for prayer.  
CHURCH  
et, Baltimore  
Ferry, Rector  
Sun: 11 A.M.  
Morning Prayer  
day in the month  
(Sermon): 3 P.M.  
uesday, 7:40 A.M.  
uesday, 10:40 A.M.  
uesday, 12 Noon  
iday, 10:40 A.M.  
Personal Consultation  
M.  
CHURCH  
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ic Gardens  
ood, D.D., L.D.S.  
Payson, M.A.  
10:15, 11 A.M.  
Living" Tuesday  
CHURCH  
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Carruthers, D.D.  
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Church School  
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Days—Holy Com-  
CHURCH  
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AYS  
union.  
Church School  
Prayer and Ser-  
First Sunday  
le's Fellowship  
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mmunion.

# The WITNESS

Vol. XXVI. No. 20

October 8, 1942

For Christ and His Church

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## First Chaplain for Merchant Marine Is Appointed

*Rev. Leroy D. Lawson Wins Respect of Seamen by His Eagerness to Share in Their Tasks*

By William B. Sperry

A young man stood on the dock at the Hoffman Island training station of the United States maritime service watching the inept efforts of some new trainees at boat drill. The oars were heavy and the commands of the instructors irritating. One of the men, looking toward the dock said, "There's a guy who looks like he could handle one of these."

"Not a chance," was his companion's comment, "That guy's a preacher."

"Heck! He don't look like a preacher to me," said the first. Then raising his voice he called, "Hey you! How about pulling one of these oars?"

To the surprise of everyone the young man on the dock shouted, "Sure thing!" He stripped off his coat, jumped into the boat and since that day about a year ago has been a regular participant in boat drill.

Perhaps he did not look like a preacher. Not every preacher has 250 pounds of muscle well distributed over 6 feet seven inches of solid framework. Not every preacher has been a star football and basketball player at college. All too few of them have that ready smile and amiable masculinity that make them immediately acceptable to a group of men whose daily task is to risk their lives in order that the business of the world—during war or peace—may be carried on. Indeed it was only last week that the navy department announced that 2310 merchant seamen had lost their lives since Pearl Harbor.

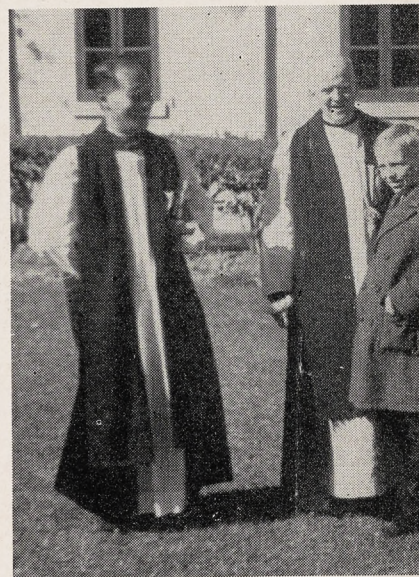
The young man on the dock was the Rev. Leroy D. Lawson, chaplain, ensign in the United States maritime

service since promoted to Lieutenant (J. G.) and the first chaplain ever appointed in the United States merchant marine. He is a native of Hollywood, California, and a graduate of California Christian College and the Church Divinity School of the Pacific. At his graduation from this latter institution, the Rev. Harold H. Kelley, also a Californian was present to receive the degree of Doctor of Divinity from his Alma Mater. Harold Kelley is no Caspar Milquetoast in either appearance or attitude. He recognized in his fellow Californian the good nature and quiet confidence that made him a kindred spirit. At the suggestion of Bishop Stevens, Harold Kelley invited him to come east to be his assistant at the Seaman's Church Institute of New York.

The task of the Institute, always a complicated one, has vastly expanded since the outbreak of the war. Crews of torpedoed merchantmen have to be cared for and re-outfitted; refugee children have been cared for which was a decided innovation as never before had any but men slept under its roof; there have been more missing men to look up, more letters of inquiry, and meanwhile its normal routine of banking service, mail service, and hundreds of rooms for transient seaman, the social service work, hospital visits all has to go on.

In the midst of all this Kelley saw another field that demanded immediate attention. That was the greatly expanding merchant marine which had never been provided with a chaplain service. The United States merchant marine has had a

most fluctuating history and because of either rapid expansion or rapid decline little attention has been given to any organized chaplaincy. Over one hundred years ago, back in 1830 ninety per cent of United States cargoes were carried in American ships. With the coming of steam, the Yankee clippers gradually declined and by 1910 only eight per cent of our cargoes used our own ships. Following the first world war, due to increased ship building and taking over of ships from other nations, there was another sharp



*Carrying on in China are these two popular Bishops: Bishop Robin Chen, and his superior, Bishop Lloyd Craig-hill, both of the district of Anking. Sorry we can't tell you who the lad is. Perhaps someone will tell us.*

rise and by 1937 forty-five per cent of our cargoes were being shipped in American vessels. In spite of the thousands of American seaman still no one had provided a chaplain service.

In 1937 the United States government opened a maritime training school at Hoffman Island, N. Y. where men are trained as seamen, stewards and other unlicensed positions in the merchant marine. Kelley and his former assistant Mr. H.

J. Pearson now in charge of a branch at Sailor's Haven, Massachusetts, used to go over to the school for services but their status was entirely unofficial. This sort of training has now expanded until the Hoffman Island school has more than one thousand men taking the basic three months training course and other schools have been opened along the Atlantic seaboard.

Chaplain Lawson was assigned to Hoffman Island and the government soon took notice of the splendid work he did in maintaining morale, assisting in recreational activities and the spirit he imparted to the men. It was due to Chaplain Lawson's work, says Kelley, that the United States government has de-

to think of him as a preacher, he sure doesn't look it."

On the occasion of his ordination to the priesthood a large group of the men from the Hoffman Island Training School attended as well as the executive officer of the school, Lt. Commander Henry A. Morrison, U.S.C.G. The men from the school presented Chaplain Lawson with a travelling bag, a watch, a picture for his office and a "tarpaulin muster" which is a seamen's way of saying a purse. (See cover picture)

Bishop Theodore A. Ludlow, Suffragan of Newark, acting for Bishop W. Bertrand Stevens, officiated at the ceremony. The candidate was presented by Dr. Kelley who preached the sermon.



At Trinity Church, Kirksville, Missouri, the men believe in work. They are here shown making alterations in preparation for a new organ. The rector of the parish, the Rev. Charles C. Wilson, is the fellow sitting down taking it easy.

cided that there should be official chaplains in the merchant marine and he has become the first appointee with the rank of Ensign.

It isn't an easy job what with soldiers and sailors in uniform all over the country taking the spotlight. All the free tickets, the invitations to dinner, the solicitous attention goes to the men in uniform but when Chaplain Lawson with his easy going California smile walks into the service men headquarters on Park Avenue with thirty or forty seamen he and his gang find a welcome.

And do the men like him? Listen to one of them. "Have you seen him? A great big fellow with a paw that could cover your face—and as friendly as he is big—always ready to chew the rag with anyone who wanted to talk with him—it's hard

### ST. PAUL'S CATHEDRAL A SYMBOL

Washington, D. C.:—A reminder that what we are fighting to preserve is the Christian way of life and an assurance that, after victory, by following the Christian way more faithfully, we shall come to the kind of future we long to see, was the theme of a recent broadcast by Lord Halifax, British Ambassador to the United States.

"During these last three years," he said, "the British people have learnt much in a hard and bitter school. While any one of the British race must thank God for the courage of his people, what we have learnt together has brought us a new humility which we needed. We acknowledge that in the past we have tolerated much of which we are now ashamed. We are resolved never again to lose

that new sense of values which we have won through the war. We shall uphold these at whatever cost, so that we may build a future in which they shall raise and rule the lives of men." Lord Halifax repeated again and again that the Nazi successes were a product of the fanatic faith their soldiers had in their cause, and he emphasized that unless "the flame of our faith burns as fiercely as theirs," our superior tools will not help us to a victory. That faith, he said, is the Christian faith, symbolized by St. Paul's Cathedral in London, standing firm and whole amid the ruins of the buildings that formerly hemmed it in.

### URGES FREEDOM NOW FOR INDIA

Washington, D. C.:—Bishop Freeman was among a group of distinguished citizens to sponsor a mass meeting at which a demand was made that the present deadlock between Britain and India be resolved promptly in order to strengthen the United Nations. The top speaker was Pearl Buck. A similar meeting, likewise with the sponsorship of outstanding Americans, was held in New York on September 29th.

### DIOCESAN INSTITUTE IN NEWARK

Newark, N. J.:—Problems growing out of the war are being dealt with at the Institute of the diocese of Newark, meeting Monday evenings in October. The speaker on October 5th was Dean Lynn Harold Hough of Drew Seminary who spent the summer in England. Next Monday the speaker is the Rev. George Haynes, director of Negro work for the Federal Council of Churches; juvenile delinquency will be dealt with at the third session while Dean Angus Dun of the Cambridge Seminary will speak at the concluding meeting on personal religion in war time. In addition courses are offered the second hour each Monday at which Church leaders present courses on various aspects of the Christian enterprise. The Institute is being held at the diocesan house.

### HENRY COFFIN HITS JIM-CROWISM

New York, N. Y.:—Preaching in the chapel of Union Seminary, President Henry Sloane Coffin urged the end of the "whole shameless mass of discriminations" and the recognition of the rights of all races to be themselves.

# The Federal Council in Britain Is Finally a Reality

*Great Service Held at St. Paul's Cathedral  
With Dignitaries of All Churches Attending*

By Horace Fort

London, England:—Described as a "great event" by the Archbishop of Canterbury, the first meeting of the British Council of Churches met in London, September 23-24. With the exception of the Roman Church, all of the main British churches are included. Archbishop Temple is the first president, with the Very Rev. J. H. Cockburn of the Church of Scotland and Lord Rochester of the Methodist Church, vice-presidents.

The first meeting was devoted to a discussion of international friendship, social responsibility, unity, evangelism and youth. In his sermon at the service at St. Paul's Cathedral which marked the launching of the enterprise, the Archbishop stated that "There is no compromise of our distinctive principles in our coming together. But there is a choice involved between two different directions of attention, two different points of emphasis. In the days when Christianity itself, in its fundamental principles is unchallenged, it may seem natural to lay the most emphasis on the points which distinguish one communion from another. But in days like these when the basic principles of Christianity are widely challenged and, in many quarters, expressly repudiated, the primary need is for a clear and united testimony to Christianity itself. The difference between Catholic and Protestant is very small compared with the difference between Christian and non-Christian, between those who do and those who do not believe that in Jesus Christ God hath visited and redeemed His people."

Members of over thirty youth organizations, representing both Jews and Christians, met recently in London and listened to a vigorous address by YMCA Secretary Z. F. Wallis which dealt with the trend toward anti-semitism. He declared that it was one of the most terrifying and at the same time challenging features of the Nazi creed, and stated that the mind of German youth has been indoctrinated with it. He de-

clared that youth in the democracies, both Jewish and Christian, face the task of so educating young people that the causes which have given rise to anti-semitism, and the conditions under which it has flourished hitherto, may no longer obtain.

Word reaches us in London, by way of Stockholm, that Bishop Zwillgmeyer of Bergen, Norway, has been forced to resign because his clergy refuse to cooperate with him. He is one of the few bishops who has cooperated with the Nazi-backing Quisling government. It is also stated that Bishop Sivertsen of Tromsøe, another Quisling bishop, had resigned for the same reason, but has been forced to carry on since not a single clergyman in the whole north of Norway can be found to take over his office.

## AUXILIARY LEADER HAS COMPETITION

Atlanta, Ga.:—In spite of practice air-raids and "white-outs," members of the women's auxiliary of Atlanta turned out in full force at the Cathedral there to hear Miss Mary Louise Pardee, president of the auxiliary of the diocese of Connecticut, speak on women's work in the Church. Miss Pardee made the rounds while in the south, speaking at St. Luke's Church to both auxiliary groups and business women, and meeting with the auxiliary in Macon.

## CHAPLAIN OF WAR ONE HITS AT APATHY

Troy, N. Y.:—Capt. Roscoe Hatch, chaplain of the Rainbow Division in the first world war, declared last Sunday that Americans at home maintain a maddening indifference to the fact that there is a war in progress in which friends, sons and brothers are preparing to make the supreme sacrifice. Talking at the memorial services at the Church of the Ascension, Troy, New York, which are held in commemoration of the members of the 105th Infantry and the men of the 27th Division,

who gave their lives in the last war to smash the Hindenburg Line, Capt. Hatch said that a reminder of the present war could not be omitted from a service of this kind. He emphasized the complacency of Americans at home while on half a dozen battle fronts American men again wait for the command that may bring death as it did to 44,000 comrades in arms 24 years ago.

## BISHOP PEABODY NOW THE DIOCESAN

Syracuse, N. Y.:—Church unity was the theme at the service at which Bishop Malcolm Peabody was



*The Secretary of Labor, an Episcopalian, and the Rev. C. Leslie Glenn, Washington rector now serving as a navy chaplain. The picture was taken at a Church summer conference.*

installed as diocesan of Central New York. The service was held on September 29th in this city. Bishop Coley, whom Bishop Peabody succeeds, and the Rev. Endicott Peabody, his father, took part in the service.

## JOHN MOORE WALKER CONSECRATED

Atlanta, Ga.:—Nine bishops, a dean, eight priests, a judge and a professor took part in the consecration of John Moore Walker as the third bishop of Atlanta. The service was held on September 29th at St. Luke's, where Bishop Walker was rector for ten years. There were about 900 persons at the service, with others occupying the chapel and school rooms.

## YOUTH CONFERENCE AT BETHLEHEM

*Bethlehem, Pa.*:—The Rev. William Russell, rector at Wilkes-Barre and Canon George I. Baldwin of Philadelphia were the headliners at the annual meeting of the young people of Bethlehem, meeting at the Pro-Cathedral. Taking part in the



*Bernard Iddings Bell, known throughout the Church as lecturer and preacher, has accepted a call to be rector of Christ Church, Shrewsbury, N. J., according to information reaching THE WITNESS. It is an historic parish, founded in 1702, with a membership of about seventy communicants.*

discussions on the various parts of the rule of life were several of the diocesan clergy as well as the young people themselves. There were 150 youngsters present, representing about every parish in the diocese.

## DEFENSE BONDS BOUGHT BY CHICAGO PARISH

*Chicago, Ill.*:—Rector Samuel J. Martin of the Church of St. Edmund announced on September 29th that by vestry action the parish had purchased a \$1,000 defense bond. A drive is on to interest communicants in purchasing the bonds for a building fund so that a complete parish house unit can be built after the war.

## INSTALLED SUPERIOR OF BROTHERHOOD

*Gibsonia, Pa.*:—Bishop Alexander Mann installed George W. McCormick as brother superior of St. Barnabas Brotherhood on September 30th. The order is for laymen and carries on work with unfortunate men and boys, both in the diocese of

Pittsburgh and the diocese of Erie. Bishop Ward of Erie was the celebrant at the service of installation.

## YOUTH CONFERENCE IN LOS ANGELES

*Hermosa Beach, Calif.*:—Youth leaders and advisors of the diocese of Los Angeles, 110 strong, attended a conference-retreat, with Bishop Stevens calling for the active support of youth to fill the ranks of those going into the armed forces.

## MISSIONARY SAFE IN CHINA

*Washington, D. C.*:—Through the state department comes word that Dr. H. B. Taylor is in good health at Anking, occupied China. He is in charge of St. James' Hospital and has been active in work with refugees. It is considered probable that he is confined to the hospital buildings and grounds.

## MORE CHAPLAINS GRADUATED

*Cambridge, Mass.*:—Another large class of army chaplains was graduated from the school at Harvard on October 3rd. Among the 250 men, all made First Lieutenants unless otherwise indicated, were the following Episcopalians: C. M. Bates of Philadelphia; W. J. Chase of Ithaca, N. Y.; Capt. J. C. Crosson of Buffalo; R. W. Day of Annandale, N. Y.; H. B. Eubanks of Toledo, Ore.; H. W. Fricke of Chambers, Nebr.; A. Higbie of Louisville, Ky.; V. E. Newman of Klamath Falls, Oregon; Major E. L. Nixon of Troy; Major Bill Patrick of Bakersfield, Calif.; Major W. J. Reed of Columbia, Pa.; L. Sasse of Newton, Pa.; S. Steinmetz Jr. of Trenton, N. J., and F. H. Wielage of Valentine, Neb.

## LARGE CLASS ENTERS THE GENERAL

*New York, N. Y.*:—General Seminary opened its fall term on September 30th with an entering class of 29, coming from 25 colleges. The faculty remains the same as last year.

## WASHINGTON'S BISHOP HAS ANNIVERSARY

*Washington, D. C.*:—The 19th anniversary of the consecration of Bishop Freeman was observed at the Epiphany, September 29th, at a service of the Holy Communion. Friends of many years assembled in the congregation, and later greeted the Bishop in the vestry room.

## DULUTH CLERGY MEET REGULARLY

*Duluth, Minn.*:—Bishop Kemerer of Duluth has instituted a series of monthly meetings for the clergy. He reports that in such a large diocese (it covers 52,000 square miles) the meetings "help to break down the natural feeling of geographic isolation which the rural clergy are bound to feel."

## A LARGE GIFT TO USSR

*New York, N. Y.*:—Presiding Bishop Tucker, chairman of the religious committee for Russian War Relief, announced on October 1 that the committee for war victims of the Congregational Church has given \$2,000. The Congregationalists had previously given \$2,200. The money is to be used to send concentrated milk and chocolate to Russian children.

## FORMER SECRETARY IS DEAD

*New York, N. Y.*:—William C. Sturgis, former educational secretary of the national department of missions, died on September 29th at the age of 79. He was considered one of the most popular speakers on missions in the Church, with a faculty for dramatic presentation of material gathered from personal visits to most of the mission fields. The funeral, conducted by his son-in-law, the Rev. John W. Suter Jr., was held at the Epiphany on October 1.

## Lend-Lease

★ This week we can report materials that are available: the rector of an eastern parish states that he has a set of green altar hangings that the parish will be glad to give to a parish or mission needing them. Also two rectors report that they have large Lectern Bibles that they will be glad to give. Any parish or mission needing these? A letter from the Rev. Corwin C. von Miller, Minden, Louisiana: "We are building a church at Winnfield. We are a small group, only fifteen communicants, and we would like to get in touch with some parish that has an altar for sale or to give away. Because of our weakness we are unable to pay much, yet we need one badly. The church will be completed and without debt in about sixty days." Have you things to give; have you needs; then write Lend-Lease, THE WITNESS, 135 Liberty Street, New York. No charge, naturally, for the service.

## EDITORIALS

### *Hasten the Day*

MANY OF US, when we consider the impact of the Churches on today's world, are caught between an awareness of potential vitality and actual lethargy. Episcopalians, like members of other Churches, seem to be united only by vague doctrines about which they know little; loyal, if at all, to a parish and with little sense of the implications of their faith in dealing with the global job which must be done if this war is to make sense.

It was with satisfaction therefore that we presented last week the report of the great mass meeting of Church people held in London on September 26th, and to give you at least a part of the remarkable speech delivered by that consecrated layman, Sir Stafford Cripps, who is second in command of the British government. The meeting was notable in at least two respects: first, it was one of the largest attended meetings ever to be held in England; second, the three foremost leaders of the Church of England were the speakers, all of whom dealt with the issues being joined by this war, and the peace to follow, without punch-pulling.

We will have had something comparable when American Churchmen fill Madison Square Garden to listen approvingly while our Presiding Bishop, the bishop of some metropolitan diocese and Vice-President Wallace (or better still, the President), advocate the application of Christian principles in social and economic life amounting to a call for revolution.

It isn't impossible. After all, things move fast these days. May God hasten the day.

### *Present the Best*

THERE IS in this country a group of citizens among whom are distinguished educators, scientists, judges, lawyers, doctors. Many substantial business men also are included, while music and

the other arts are fields in which its members have won signal honors.

There is but a small percentage of Episcopalians among them, yet a goodly number of its most distinguished members are communicants of our Church, including some of the most capable of our clergy.

It is a large group so naturally it also contains some undistinguished people. Like other people they get into trouble; some of them have never had an opportunity to keep out of trouble. Great numbers of them are very poor.

Its members would no doubt be greatly encouraged if Church literature and publications would present their accomplishments, and if other Church people shared their pride in these accomplishments.

There are fifteen million Negroes in this country. Would not our appeal to them be greater if we were less patronizing? Can we not talk more about working *with* them and less about working *for* them? Moving pictures have been justifiably criticized for presenting Negro characters as either buffoons or menials. The Church will do well to take care that it does not give the impression that it regards Colored people the same way. Our literature and our appeals must demonstrate that we realize, what the race itself has already demonstrated, that given similar environment and opportunities, their talents, abilities and culture are equal to that of any other race.

### "QUOTES"

AS WE BEGIN the final stages of this fight to the death between the free world and the slave world, it is worth our while to refresh our minds about the march of freedom for the common man. The idea of freedom is derived from the Bible with its extraordinary emphasis on the dignity of the individual. Democracy is the only true political expression of Christianity. . . . When the free-loving people march; when the farmers have an opportunity to buy land at reasonable prices and to sell the product of their land through their own organizations; when workers have the opportunity to form unions and bargain through them collectively; when the children of all the people have an opportunity to attend schools which teach them truths of the real world in which they live—when these opportunities are open to everyone, then the world moves straight ahead.

—HENRY A. WALLACE  
Vice-President of the  
United States

### *Joseph and Fiorello*

ONE of the less attractive characteristics of Joseph—he of the coat of many colors—was that while he still wore knee pants, or at least long before his father thought he needed the fancy coat, he used to boast that he was going to be a better man than Papa. But Joseph can be excused.

as he lived long before Moses and had never heard of the fifth commandment.

Mayor Fiorello LaGuardia is only mayor of New York City but he has a knack of getting himself publicized pretty well throughout the rest of the country. He does not go in for fancy coats; his specialty is ten gallon hats. But he goes along with Joseph in his attitude toward Dad. In his weekly Sunday broadcast to the city he advised little boys to let him know if their fathers were careless with the family budget and if little Willie thinks Dad has an expensive interest in "the sport of Kings," little Willie must write the Mayor and

Fiorello will do the rest.

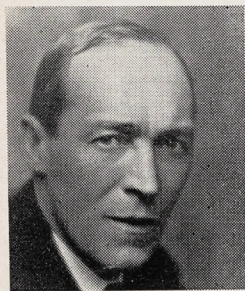
The Mayor's crusade against gambling is to be commended but to further it by encouraging children to censure their parents' conduct and call in the civil authorities to enforce their will is a rather dangerous business. The Nazis have an unpleasant custom of using children to get evidence on their parents which Mayor LaGuardia, in his zeal for clean government, has forgotten. Beyond this unfortunate similarity to Nazi tactics there is the more important fact that civic righteousness will not issue out of a practice that will inevitably lead to dissension in the home and disrespect to parents.

## Consider the Alien

*by Adye Prichard*

*Rector at Mt. Kisco,  
New York*

**T**HE SUNDAY morning service had been unusually gratifying that day, thought the rector, as he hung up his cassock in the tiny closet allotted to it in the little, cluttered, pine wood vesting



room. There had been more of the spirit of a Presence, more of God. Even the five members of the choir had sung the Gloria as though they meant it, and the senior warden had forgotten to go to sleep after the snap of his watch case which always proclaimed the beginning of the sermon.

And then there was the stranger. He had sat in one of the back pews, but he knelt down like a Christian, and kept his eyes on his Prayer Book. As he shook hands at the door he had said, "Thank you, Padre. I haven't been to church for years but I'm glad I came. You gave me something to think about. Cheerio!" He clipped his words as though they were his finger nails. Then he had taken his bicycle, old Etonian tie, brown knickerbockers, and all, and ridden away.

Was he the cause of this strange, nostalgic feeling that filled the rector's spirit as he knelt before the altar in the empty church? He wanted to think of tomorrow, with its little incidental tasks. But he was thinking of yesterdays, which time permitted to exist only in the sacred jewel boxes of memory. He looked round the naked, stucco walls of his church, tinged a reddish pink, the small, dark pews of unlovely, stained wood, the beaver board altar at the head of a shallow depression clogged with choir stalls, and the atrocious window

emitting a riot of highly colored light, which suggested nothing so much as a saxophone band playing "Thais." There surged unbidden into his mind the recollection of his—the erstwhile curate's—last service in the parish church of Appleton-cum-Codmore, where the copper glint of the English Channel at sunrise matched the color of the creepers in the autumn. The trivial, intimate details that filled remembrance to make it live all came back to him—the soft tread of feet as the great door, nail-studded, swung open, and admitted to the temple of a Presence, musty, perhaps, and somewhat damp, but mellowed with the sanctity of centuries of prayer; the odd and holy memorials, jutting out from every square yard of wall, and thrusting marble legs and swords from dark and forgotten corners; the grating of the choir-screen twisting into iron contortions, playing a reverent game of hide and seek with the subdued rays that fell lightly from the tracery of the old windows. The paved floor was uneven, but it suggested the march of saintly generations; there was more than a suspicion of dust in the air, but it seemed like the outpouring of mediaeval censers, left to crystallize; the shadows, even at midday, were the dim ghosts of vanished lives, mellowing in the after glow of the spirit. And God was almost visibly present—at least a mystic's God, immaterial, invisible and calm, but wonderfully pervading.

His mood was not made less vivid by the topic of his sermon that morning, which still burned within him, as all real sermons should. Why had



he chosen those words for that particular Sunday when the stranger happened to be in the church? They were almost poignantly painful. "When I was a child, I spake as a child, I understood as a child, I thought as a child—but when I became a man I put away childish things."

**T**HAT was the trouble. He was an alien, and aliens have no childhood except memories; and these are lifeless things because they cannot be shared. But the childish things refuse to be put away. It is true the lead soldiers were swept into the box, the books of adventure sent to the scout headquarters, the stamp collection relegated to the cupboard drawer, and the dreams and longings and golden panoramas of life rolled up in a transient film of memory; and the cord was loosed—but not forever. The native, in his own country, could not entirely lose these things because, as he passed from milestone to milestone in his life, he would always chance upon some wayfarer who had been with him in spirit while he played, who understood the same tongue of childhood, and had been moulded by the same delights. He carried his childhood with him though he acted as a man. And those he met had been children of his age and place and time and their roots were deeply entwined together.

But the alien knows nothing of the childhood of his new home. The games he played, which did so much to foster his inheritance of adventure and romance, were utterly different from the games he sees around him now, which alone his present companions seem to understand. They call for different capacities, they breath a different spirit. The flag which taught him in childhood the life long lesson of loyalty is not the flag he sees at every corner. The books, the coins, the food, the customs, the clothes, the cities, the trains, the toys, the holidays, the shops, the churches—influences which unconsciously moulded him to be the man he is and will ever be—these have passed away in every visible semblance, and he suffers a torment of recreation. That he cannot reconstitute himself in happiness is no fault of his. God arranged for the good of all the world that the child should be the father of the man. To find it otherwise in one's own consciousness would be to face the fact that one was at best but half a man.

Those of us who think in terms of "God's own country" forget these things. We forget also that the glib and supercilious phrase is a searing insult to the alien, since, by implication at least, it asserts that every other country was deserted of God in the time of man's innocency, and is, therefore, damned. Don Marquis, some years ago, saw the tragedy, and described it in these words: "One

thing wrong with America is the extraordinary amount of Americanization that is in process all the time. Polacks, Bohunks, and Wops, Yegs, Squareheads, Micks, and Spiggoties, come to us by the tens of thousands and hundreds of thousands, bringing with them their prejudices and instincts and racial quirks and slants foreign to our Yank tradition, and we set at once to grind out of them all the richness of color and strangeness of thought and fervor of emotion. We destroy the eccentric and the exotic that dumps itself upon our shores, and then run abroad hunting the eccentric and the exotic. Our institutions and our art (literary, dramatic and pictorial) need more spice and garlic and caviar. And we feel the need instinctively though we refuse to recognize it candidly. We feel it because our young men and women go abroad to find the elements that the Yank tradition denies them at home, and we import the works of Viennese and Russian and Italian and Scandinavian and Celtic artists by the shipload."

Of course, these things do not happen any more, but there are still millions of pre-war Micks, Squareheads, and Spiggoties among us, in this land where, to them, as to the Lotus Eaters, it is "always afternoon," without the incentive and promise of morning in the land which gave them birth.

**B**UT THERE are others, beside that offspring of a humbly born caste, who need America's sympathetic understanding even more. They are men of breeding and education, bearers of names that have been associated with and prominent among the roster of famous names in business and war and politics, men of poise and position and heritage, who have come to this great land in commerce or finance or the ministry or the faculty of teaching, or one of the thousand other pursuits of the gentleman. They come expecting the best. They bring with them something that is bone of their bone and flesh of their flesh—the tradition of country and race and family, fostered in them with loving care for generation after generation; and they do not expect to be asked to change that tradition, but rather to find in America the expression of it at its highest. They anticipate at least an affectionate understanding of all the sanctities and amenities and spiritualities that have meant life to the country that gave them their birth. Those influences are no transient accidents. They are the breathless realities that make a man what he is—the King, cricket, the Gordon Highlanders, Eton, the charge of the Light Brigade, Rudyard Kipling, Picadilly Circus, Sir Walter Raleigh, the Empire on "Varsity Night"—moulded into a million dies and poured out through a million words and glances and mannerisms; yes, and consecrated with

a million deaths of sacrifice and heroism: can a man treat such immensities lightly? Must not a man expect that all the world will treat such immensities as sacred? A man may expect anything—that is his privilege. He will be disappointed—that is his second birth.

There is no more pathetic figure in our midst than that of the alien English man or woman who has not arrived on our shores until their formative period is over. A casual observer will not know that there is anything pathetic about him, for the Englishman scorns to wear his heart on his sleeve. Very often he is not himself actually aware that he is pathetic, for, as a rule, the English are not overburdened with imagination, as the novelist noted who made the comment that Adam and Eve, before the fall, were probably English! But look at him in any society of men—at the club, the dinner party, or the office, surrounded by a crowd of American college men. He is a usurper, an outcast. He has no friends—for never in later life do we admit a fellow being of the same sex into that close intimacy of friendship in which lies the faith of youth. He has no common associations, no power of lasting intercourse. Those others started life in America when they were conceived, or as long before that as the stretch of their American forefathers; the Englishman started it when he was eighteen or twenty or twenty-three. And he can never catch up. It is not only that he lacks the friends of youth, but also that all the recollections which partnership in a particular school or college inevitably produces—the most precious treasures of later life—have faded into nothingness. Of course, he is frequently a failure, as much in business as in conversation. Where is the common denominator which will grant him a possible equality? These others have family connection, financial and industrial and social capital; people hear their names, and someone, at least, knows who they are. With him life is a career and education rolled into one, crammed into a space of years hardly competent to contain the career alone. Is it any wonder that the Englishman feels that the pressure of circumstances is against him—and, as often as not, gives up the struggle?

All these things the rector thought of as he knelt before the altar, his head buried in the hollow of his arm. If only America would be a little more understanding and a little more kind to those who had lost half their lives! Perhaps this American God was at fault—this God who was always in a hurry, always depending on committees, organization, propaganda and publicity. His soul longed for a hoary God, a mellow God, a slow-moving God—at least a God who would kneel down on the floor, and play with him as He did when he was a child.

## JUST FOR LAY READERS

Conducted by F. C. GRANT

**T**HERE really ought to be some nation-wide, that is, church-wide organization for lay readers. According to the *Living Church Annual* there is a Junior Order of Lay Readers with a Parent Chapter at Trinity Cathedral, Phoenix, Arizona. Its purposes as stated in the *Annual* are quite laudable. But we are thinking of something wider and more inclusive, taking in the seniors as well.



The reason for proposing this is that one meets so many interesting and devoted churchmen who are lay readers. Many of them have been lay reading for a good many years and they have a rich experience to share with one another. Perhaps at the next General Convention someone will think of gathering together a group of lay readers and giving them the opportunity to get acquainted with one another.

For example, there is Dr. William K. Ward who is in the Department of Medical Service of the Parke, Davis Company in Detroit. He has been a diocesan lay reader since 1930 in charge of several mission parishes in the City of Detroit. One of these churches has been able to purchase land and put up a building, so that eventually it could become a parish and have a regular clergyman. Dr. Ward points out that "until the church is

### THE SANCTUARY

Conducted by John W. Suter Jr.

#### LABOURERS IN THE HARVEST

**O** LOVER of men, whose pleading voice is never silent in the souls of men, quicken the dulness of our ears to hear thy message and obey thy bidding. Win to thy following the youth of our day and separate from them spiritual leaders for the work whereunto thou hast called them. Give thy chosen servants vivid faith wherewith to know thee, unfeigned holiness wherewith to exemplify thee, fiery enthusiasm wherewith to inflame their fellows, that thy Church being supplied with devoted priests and loyal pastors may draw multitudes into the joy and power of thy fellowship, through him who is the chief Shepherd, Jesus Christ. Amen.

*Adventures in Prayer*  
by Charles Henry Brent

wealthy enough to provide priests for all missions it is important to have consecrated laymen as registered Lay Readers. . . . If a Lay Reader is properly taught and has the interest of the people at heart, he is definitely able to further the Kingdom of God and to prepare the mission for a priest." Speaking practically this is the only possible way that some congregations can be built up to the point where they can take over the financial burden of a clerical salary.

There is no real antagonism between the priesthood and the laity—how can there be in the Church of Christ? Although some clergy look askance at laymen 'ministering in the congregation,' there is no reason why the lay reader in his teaching should not stress the sacramental aspect of the Church's worship. As a matter of fact, this is what Dr. Ward does—he personally happens to be a Catholic churchman—and so he paves the way for the priesthood with its sacramental ministry.

Speaking for myself, I have never met a lay reader who thought he was a clergyman and therefore incurred the censures of those who believe the office of lay reader an infringement of the clerical office.

## Talking It Over

By  
W. B. SPOFFORD

LETTERS come to me, mostly from friends, telling me to say pretty things. One today says that I always seem to be trying "to make an antagonist seem a complete fool who cannot tell a hawk from a hand-saw. It is possible to be tolerant of personalities, and intolerant to ideas and things." With that I agree, and I am sorry if I give another impression. Certain it is that I count many my friends with whom I strongly disagree. Yet it does



not seem to me that these are days for "pretty words." Men are dying by the millions, and more millions are to die. So anyone with anything to say better stand up and say it; not with any "here's-the-last-word" attitude, but nevertheless forthright and as clearly as it is possible to put ideas into words.

It is a fact, I believe, that the kind of a world our Church leaders have talked about as essential for a just and durable peace means the end of the

old order, lock, stock and barrel. I further believe that there are vast numbers of people, particularly British and American, who are determined to maintain that old order at whatever cost. And because this is so, they play Hitler's game, whether they know it or not.

Take this matter of Russia as an ally, for instance. How many have you heard say that they fear Russia; some even going so far as to say that they hope Germany and Russia knock each other out so completely that a British-American combination will be in the driver's seat—to perpetuate the old order of course.

Well, whatever you may say critically of the Soviet Union, there is one thing that we all do know. That country stands for something new on the face of this earth, and those who fear Russia do so for that very reason . . . the bogey "communism," which these people do not define but which they do know is a threat to privilege.

These fearing people are hatching schemes. There is talk of a negotiated peace in the air. Divide the world into four or five empires so that the white man may continue to exploit the Oriental and the African. That's one scheme.

ANOTHER was outlined to me this very week by an exceptionally well informed man. Peace with the Axis before spring on the best terms obtainable. Then plunge the United States into a thoroughly militarized war economy. The unemployed problem will be taken care of by maintaining a permanent army of ten million or so, kept busy at policing jobs in various parts of the world. Centralize authority in Washington, thus keeping the politicians happy. The government will hand out juicy contracts to private business for the building of more and bigger armaments. Thus will "free enterprise" get a new lease of life—restricted to be sure through high taxes, but still sufficient profits to justify the use of the word "prosperity." And labor, working three shifts at high wages, will go along with the program, even if there isn't much they can buy with their money. In other words, the establishment here of the very thing we say we are fighting abroad.

This scheme for the continuation and extension of the Great Madness could end in but one thing—even greater destruction than we are now witnessing, if that is possible. Indeed, that is the chief selling talk of those advocating the scheme, "We must have all-out preparation for the war that is to follow this one."

My informant may be nuts in thinking that such a scheme is being hatched. But suppose he is right—what then would you tell those boys about to die?

**I** WANT no part of it. So I take my stand with those who are determined to smash this thing we call Fascism as completely as possible now. Not merely to preserve what we call democracy, but to extend it—the end of imperialism; the exorcising of racial prejudice; equality and freedom, both social and economic, for all peoples everywhere. That is what I believe Archbishop Temple stands for. It is what the Christian religion stands for, isn't it? If so, we must say so, and act so, not caring too much what names we are called.

I am constantly having people call me a communist. Well, I am not, nor have I ever been. But I am sure that there is something in the Soviet Union that is very close to the practical working out of Christianity. I am sure too that it is because they have this something new that they are able to give a demonstration of solidarity and determination that is the admiration of the world, and may well be the determining factor in this war to end Fascism. It was the President of the United States who said that the Russians have done more fighting, bleeding and dying, and have made more sacrifices, than all the rest of the United Nations together. If to agree with Mr. Roosevelt in this justifies people in calling me a communist, then I accept the appellation with considerable pride and go on from there.

#### —HERE'S AN IDEA—

**W**HEN a member of St. Stephen's parish, Beckley, W. Va., is called into the armed forces, the Rev. John G. Shirley, rector, asks him to present himself at the altar, kneeling while prayers for him are offered. After the prayers he is given a copy of the Prayer Book for Soldiers and Sailors. Mr. Shirley has adapted two prayers from *Prayers New and Old* for this use. His revisions follow:

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon Thy servant.....Thy mercy; that, Thou being his Ruler and Guide, he may so pass through things temporal, that he finally lose not the things eternal. Grant this, O Father, for the sake of Jesus Christ our Lord. Amen.

O Almighty and most merciful God, of Thy bountiful goodness keep Thy servant..... from all the things that harm the body or hurt the soul in these days of trial; that he being ready both in body and soul, may cheerfully do his duty and evermore serve Thee in all ways; through Jesus Christ Our Lord. Amen.

## The Hymnal Presents . . .

**T**Hese verses from a hymn by Harry Emerson Fosdick were written before the rise of Nazism, and the reference to the "hosts of evil" who "scorn" Christ and "assail His ways" had at that time no political application. But as the event proved, the words were prophetic, and the hymn has become peculiarly appropriate to the war of the United Nations against tyranny as well as to the spiritual conflict to which every Christian is called.



*God of grace and God of glory,  
On Thy people pour Thy power;  
Crown Thine ancient church's story;  
Bring her but to glorious flower.  
Grant us wisdom, grant us courage,  
For the facing of this hour.*

*Lo! the hosts of evil round us  
Scorn Thy Christ, assail His ways!  
From the fears that long have bound us  
Free our hearts to faith and praise;  
Grant us wisdom, grant us courage,  
For the living of these days.*

*Set our feet on lofty places;  
Gird our lives that they may be  
Armored with all Christ-like graces  
In the fight to set men free.  
Grant us wisdom, grant us courage,  
That we fail not man nor Thee!*

*Save us from weak resignation  
To the evils we deplore;  
Let the search for Thy salvation  
Be our glory evermore.  
Grant us wisdom, grant us courage,  
Serving Thee whom we adore.*

Dr. Fosdick wrote this hymn during the summer of 1930 at his home on the Maine Coast with the thought in mind that it could be used at the dedication of the Riverside Church in New York City of which he is pastor. It was first sung at the opening service in that church, October 5, 1930, and then again at the dedication on February 8, 1931.

By his radio ministry as well as by that of his famous church, Dr. Fosdick is known throughout the length and breadth of the land. It appears likely that his hymn "for the living of these days" will eventually come into nation-wide use.

—HOWARD CHANDLER ROBBINS.

# News Notes of Other Churches

*The Presbyterian Church Seeks Fund  
To Expand Work with the Armed Forces*

Edited by John Taylor

## Presbyterian Campaign

★ The Presbyterian Church is seeking \$1,000,000 this fall to meet the demands of increased work with the armed forces and defense workers. November 8th has been designated as Wartime Sunday with all congregations asked to have their pledges in by that time.

## Quakers Urge Peace

★ Quakers throughout the nation are being used to work for a "right and early ending of hostilities" as a result of action taken at a conference held at Wilmington, Ohio, and attended by representatives from various parts of the country. The conference also declared, in its findings, that the following basic objectives are essential for a just social order: full employment, just distribution, conservation of resources. The fulfillment of these objectives, the findings declare, necessitates a shift in emphasis from production solely for pecuniary gain to production for consumption. Discrimination against both Jews, Negroes and other minorities was denounced.

## Clinchy on the Axis

★ The Rev. Everett R. Clinchy, head of the National Conference of Jews and Christians, declared in his annual report that Axis propaganda has so far failed to divide Americans along religious and racial lines. He stated that subversive groups preaching religious and racial hatred had become more subtle and warned that "the threat of prejudice and intolerance had not been destroyed." The National Conference is trying to meet racial antagonisms by sponsoring conferences between Jews and Christians in army camps as well as with civilians. On the financial side, he reported that about 23,000 persons contributed \$283,000 to the work of the National Conference last year.

## Gerald Smith Defeated

★ Gerald L. K. Smith, evangelist, whose stock in trade is anti-semitism and has long been identified with Fascism, was overwhelmingly defeated in the Michigan primaries when he sought the Republican nomination for the United States Senate. He tried to rally church forces by de-

nouncing the rationing of gas and tires on the grounds that it was decreasing church attendance, but the people of Michigan repudiated this friend of Father Coughlin and the Silver Shirts in a truly democratic fashion.

## Church in Canada

★ The relationship of the Church to labor was the most hotly debated topic at the general council of the United Church of Canada, meeting at Belleville, Ontario. The issue was raised because the publishing house of the Church is run on an open shop basis, though the Church



*Everett Clinchy (standing) talking over the work of The National Conference of Jews and Christians with Harry A. Garfield.*

itself is on record as favoring collective bargaining. J. R. Mutchmor, secretary of social service of the Church, led the fight to have the publishing house institute a policy consistent with the stated position of the Church, but he was opposed by the former head of Canada's organization of industrialists and the chief counsel for the Canadian Pacific Railroad. They succeeded in lining up many other laymen and some pastors of the larger city churches, with the result that the convention approved the present open shop policy of the publishing house. At the same time a resolution was passed asking the government "to pass a collective bargaining act,"

presumably similar to the Wagner Act in the United States. The convention went on record as being for an all-out war effort, and also continued a commission to study post-war reconstruction, similar to the commission of the Federal Council of churches on a just and durable peace.

A real victory for the liberals was won on the matter of civil liberties. It was stated in a resolution that citizens were being interned without trial and that minority parties were outlawed "undemocratically," with the Communist Party specifically named in the resolution. When it was introduced it was vigorously opposed by several lawyers, one of whom stated that it was "an insult to the judiciary." It seems doomed to defeat when the general secretary of the convention, Gordon A. Sisco, said: "I notice that the gentlemen of the law have had a good deal to say on this question, but lawyers and judges have not defended the things they are sworn to defend." He then said that he did not want the Church to lag behind in such important matters, and urged the passage of the resolution. It passed.

One of the features of the convention was a series of devotional addresses by the Rev. Henry P. Van Dusen, professor at Union Seminary, New York. Van Dusen, incidentally, has the distinction of being both a confirmed member of the Episcopal Church and an ordained Presbyterian minister.

## Catholics Make Pledge

★ Over 25,000 Roman Catholics attended a service on September 27th, when Yankee Stadium, New York, was transformed into a great church. At the service, which was conducted by Archbishop Spellman, assisted by seven other bishops, all attended took a pledge of "total devotion to the cause of America." A downpour of rain drenched everyone present, necessitating a shortening of the service.

## Aid From Scientists

★ The religious committee of Russian War Relief has announced the receipt of something over \$5,000 from the directors of the Christian Science Church.

# News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

## National Broadcasts

*New York, N. Y.*:—The Presiding Bishop is to deliver his annual message to the Church on November 15th at 10 A.M., E.W.T. On Sunday



next Dean Paul Roberts of the Cathedral, Denver, is to speak from Denver, his address also going out over a large number of stations of the Columbia system, at the same hour. Dean Roberts is a contributing editor of *THE WITNESS*.

## Care for Children

*Hughson, Calif.*:—"Soap, water and religion," Miss Olive Meacham reports, along with milk and vegetables and games, opened up a new world this summer to some 60 children of migratory workers in peach and apricot orchards around Hughson. Miss Meacham, migrating with the crops herself, is now carrying on similar activity for children of grape-pickers.

Children eight years old and under, who would have been left ten hours a day to themselves in the dusty, fly-infested camp grounds with no food but a pan of biscuits and a little water, were cared for in the children's center from seven in the morning until six at night. An old schoolhouse was used for the center and from six to eight in the morning they gathered on the patch of grass in front to play with dolls and toys—unaccustomed treasures—play on the swings and romp on the lawn until the daily program began at eight with bathing. Toothbrushing, once discovered, became a delightful pastime, "and no one," declares Miss Meacham, "will ever convince me that boys don't like to wash. I've seen them fight for the privilege."

Milk was something strange and new and at first straws had to be given out as bribes but the taste was soon acquired.

After breakfast a worship service was held which had been planned in advance by the older children. From a collection of pictures they had chosen one, studied it, chosen appropriate hymns and composed this litany:

Father, hear Thy children's voices  
Singing praises unto Thee.

For all thy gifts and loving care,  
For friends and happy time together,  
For all the beauty in the world  
about us,

We thank Thee, our Father.

From the fields and from the  
orchards,

From the roads and from the high-  
ways,

From our tents and from our cabins,  
When we stay and when we travel,  
We praise Thee, our Father.

Father, hear thy children's voices  
Sing praises unto Thee.

Lunch was provided at noon and a two hour rest period followed. Stories, games, crafts and small excursions completed the day.

The Home Missions Council sponsored the work at Hughson but over 200 women from many different churches and neighboring towns gave their time and effort to help. Miss Meacham, supported by the United Thank Offering, is on the San Joaquin diocesan staff.

## Parish Is Conference Theme

*Hartford, Conn.*:—The role of the parish in realizing God's purpose for the world was the theme of the clergy conference of Connecticut which was held September 23 at Hartford. Meditations were led by the Rev. Leicester Lewis, rector of the Church of St. Martin-in-the-Fields, Philadelphia, and lecturer in theology at the Philadelphia Divinity School. The afternoon program included lectures on such subjects as The Organic Parish, by the Rev. Samuel Shoemaker, The Ministry of the Parish to Individuals by the Rev. Vincent Bennett, The Parish in Social Action, by the Rev. Gardiner Day, and The Parish at Worship by the Rev. Phillips Osgood.

## Board Amends Order

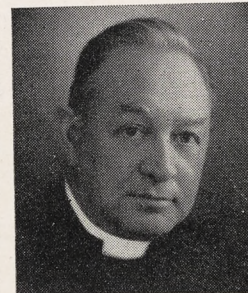
*Washington, D. C.*:—The war production board has amended its previous order pertaining to building so that the maximum construction now allowed without permission is \$1,000 rather than \$5,000, in the classification under which most church building would come. Provision has been made for applying for permission to rebuild after damage by fire occurring after September 7 of this year and for applying for the erection of needed church buildings.

## Special Service Camps

*New York, N. Y.*:—Episcopalians volunteering to speak on camp programs organized by the National Conference of Christians and Jews include Presiding Bishop Tucker, Bishop Hobson of Southern Ohio, Thomas E. Dewey and Howard Coonlye, businessman.

## West Roxbury Anniversary

*West Roxbury, Mass.*:—Emmanuel Church, where the Rev. Paul T. Shultz Jr. is rector, plans to burn the mortgage on the parish house on October 24th as the final event of the celebration of its 50th anniversary. The parish house was built in 1925 at a cost of \$41,000,



with a debt of \$21,000. Since that time the debt has been reduced to about \$1,600, with a large part of it raised during the rectorship of Mr. Shultz. The celebration starts next Sunday when former rector, David K. Montgomery is to preach. On October 24th there is to be a parish dinner at which Bishop Sherrill is to be the speaker and the following day Bishop Heron confirms at the morning service and the Rev. Phillips E. Osgood of Boston is to preach at a community service in the evening.

## Tax Threat?

*Philadelphia, Pa.*:—Asserting that its assessment for social security taxes "opens the door to the taxing of all religious organizations as such" the Lord's Day Alliance of Pennsylvania has filed a petition asking for the abatement of taxes amounting to \$1,500 since 1937. The organization filed the returns under

protest, because the government threatened to seize its records. The Alliance maintains that it is "strictly religious, charitable and educational, and therefore exempt." A proposed revision for the extension of the social security tax to religious organizations was defeated by the house ways and means committee in 1940.

### Marriage Law Invalid

*New York, N. Y.*:—A 1942 state law declaring invalid all marriages not performed by clergymen of churches listed in the last census was recently ruled unconstitutional by Supreme Court Justice W. C. Hecht, Jr. Justice Hecht, in ruling on the issue, stated that "It is more desirable to tolerate the abuses of a few charlatans than to give judicial approval to an enactment repugnant to the principles of religious liberty."

### Church Unity

*Camp Davis, N. C.*:—Chaplain Ernest M. Hoyt of the Antiaircraft Artillery School, writes that Church cooperation is learned in the armed forces. "It may be," he writes, "that the Church is still very far from agreeing upon a formula of organic unity with the Presbyterians, but a visible sign of cooperation and fellowship was demonstrated at our chapel service on Sunday. I had as my assistants in the chancel two former seminarians who are now candidates at our officer training school; one was from an Episcopal college and the other from a Presby-

terian seminary. Both of them were vested, and each took an appropriate part in the service. These men have promised to continue to assist me as long as they remain at the school. A more striking example of cooperation was evidenced in the turning over of our chapel to the Jewish men for the services of the High Holy Days of the Jewish ecclesiastical year. The Day of the Atonement was observed under the same roof where the Holy Eucharist was celebrated the day before. I may add that sons of our Episcopal clergymen have been giving a good account of themselves at this school which is noted for its high standards."

### Service from Soldiers

*Sioux Falls, S. D.*:—With the establishment of the army technical school at Sioux Falls, the cathedral there has been going through a most stimulating experience. Overflow crowds of service men at the eleven o'clock service are taken to dinner at the homes of the parish, while many of the men have volunteered their services to the Church. With increased attendance on the part of the parishioners at large, the Cathedral

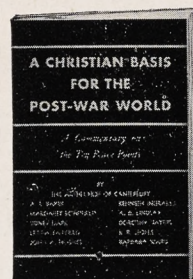
will soon be faced with the rather unique problem of overflow congregations at the morning service.

Of those engaged in parish activities, ten are in the choir, eight in the church school as teachers or assistants, two are acolytes, two are ushers and one a lay reader. Five others are working with the Y.P.F. Among those active are five postulants and candidates for holy orders, seven lay-readers, four professional musicians and five former Y.P.F. presidents and diocesan leaders!

### Just For Lay Readers

*Sioux Falls, S. D.*:—Bishop Blair Roberts has announced to the people of the district of South Dakota that, due to the shortage of clergy because of men entering the army as chaplains, it becomes more and more necessary to depend on Lay Readers. What is true in South Dakota is doubtless true elsewhere. So, Bishops, how about seeing to it that every

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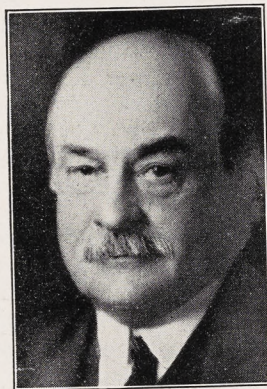
### Notable Anniversary

*Washington, D. C.*:—Presiding Bishop Tucker was the preacher at a notable service held at Washington Cathedral which marked the 150th anniversary of the consecration of Thomas John Claggett as Bishop of Maryland, the first bishop to be consecrated on American soil. The service was attended by many notables with a congregation that filled the great cathedral. Bishop Tucker declared that, "Only through our individual freedom bestowed by God can we keep the human race true to Christian principles and free from regimentation which destroys freedom. Our review of the past history of the Church in America only reminds us of our responsibility for the future. If this war has deeper consequences it is because we must choose between freedom and regimentation in order to retain our freedom to work out God's purposes for the world through the Church."

The service was conducted by Bishop Freeman of Washington, assisted by Bishops Helfenstein and Powell of Maryland.

### A Federated World

*Southampton, L. I.*:—Nicholas Murray Butler, Episcopalian and president of Columbia University, declares that a federated international government will be necessary, following the war, if the world is not to head for further calamities. He declared that small states must no longer be at the mercy of the large ones, but must have protection just as small states have in the USA. He likewise declared that the social and economic system of countries must be changed with "the new and forward-facing world following a policy of constructive liberalism."



Dr. Butler

### Church Congress Cancelled

*New York, N. Y.*:—The annual meeting of the Church Congress will not be held this year according to the decision of the working committee which met in New York Sept. 28. Bishop Walter Gray, suffragan of Connecticut was elected to be acting chairman during the absence of the Rev. Donald Aldrich who is on leave as a chaplain with the navy. Miss Rose Phelps, former executive secretary of the Congress, was persuaded to resume this position and the Rev. Norman Pittenger will have charge of publications.

### Chaplains Kept Supplied

*Dunbar, W. Va.*:—Cigarettes, candy, sewing kits, cookies, Forward Movement literature, are all among the contents of the boxes which the Women's Auxiliary of St. Andrew's, Dunbar, has been sending to chaplains in the armed forces. A different chaplain is selected each time, the idea being that he can distribute the contents to those soldiers who do not receive boxes from home.

### President of Hobart

*Geneva, N. Y.*:—Formal inauguration of Dr. John Milton Potter as president of Hobart and William Smith colleges was held in Trinity

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- II "Jesus, Lord of Heaven and Earth" (ages 7-9)
- III "Friends of the Lord Jesus" (ages 8-10)

COURSES IV, V and VI *ready September 1, 1942.*

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Church, Geneva, Oct. 3. The first president of the old Geneva college was inaugurated here on Aug. 1, 1827 and the service is a return to the original traditions. The ceremonies are part of the annual fall homecoming, but because of the war effort emphasis this year will be upon a reverent re-dedication of the colleges to the spirit of liberal education and to the work which they can do during and after the war.

### Church Army Founder

*Newark, N. J.*:—American Church Army, located here, has announced that a fund is being raised to help train laymen for missionary work in churchless areas of the country. It will be a memorial to Prebendary Wilson Carlile who founded the Church Army, and who died last week in London at the age of ninety-five. His death occurred just three hours after the death of his brother, Sir Hildred Carlile, former member of Parliament, who died at the age of ninety.

### Scrap to Church

*Newark, N. J.*:—Boys and girls have been getting into baseball games by paying their admission by bringing so many pounds of scrap to the gate. But as far as we know the Rev. John Borton, rector of St.

Mark's, Newark, was the first to urge a scrap pile on the lawn of the church. He asked parishioners to bring scrap to church on Sunday last, and then, in vestments, he blessed the pile and asked God's blessing on America's war effort. The text of his prayer has not yet been received.

### Bishop DuMoulin Resigns

*Locust Valley, L. I.*:—Bishop Frank DuMoulin, coadjutor of Ohio from 1914 to 1924, has resigned as rector of St. John's of Lattingtown, diocese of Long Island, after serving

as rector for twelve years. He plans to retire from the active ministry and to live near Philadelphia. Mr. J. P. Morgan is the senior warden of the Lattingtown parish.

### Celebrate 250th Year

*Nanjemoy, Md.*:—The 250th anniversary of the founding of Old Durham Church, Nanjemoy, Charles County, Maryland, was commemorated Sept. 26 with a service and program in which Bishop Freeman of Washington and Senator Tydings of Maryland participated. The

## OUR FALL ANNOUNCEMENT

We are spreading ourselves a bit in this advertisement for two reasons. First, to catch many more eyes than usual, and the second, after having caught those eyes, to make this advertisement take the place of our usual Fall Announcement or Bulletin to our friends in The Church. The war has reached in and touched us mighty definitely, both in personnel and materiel (nope, spelt right—military style) and as we definitely are NOT a catalogue house, we have got to conserve the efforts of our staff to fulfill the actual business you are sending us, for, thanks to you, we are working at a merry clip.

But—and here's why we are playing for more eyes to this advertisement) there still seems to be a fairly sizable proportion of our Churches who haven't used our unique service, and it is to them especially we are writing.

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Books? Yes, we have the best of them, and, thank God, mighty few of the pot-boilers. Church and National Flags? Generally right here in stock. Memorials? Countless in scope and number are those we have done and can still do even in these trying times. Teaching Materials? For all types of Churchmanship.

We have previously advertised Christmas Cards and probably will again before the season is over, but if you want suggestions for Religious Christmas Gifts, address your letter to Miss Helen Loeffler in our care, and this gifted young woman will serve you beautifully.

Now, this one word in conclusion. Fully 75% of our business is done on items that aren't in ANY catalogue today—and you don't need a catalogue to tell us what you want. When we know what you need, you get pictures, prices, and a letter that comes from a man who feels that he has a vocation in this field.

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THE WITNESS — October 8, 1942

page seventeen

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parish, named by Lord Baltimore who desired to unite in himself all authority of Church and state like the Bishop of Durham, England, is one of the unique churches of the country.

### Church School Opens

*Philadelphia, Pa.*—An extensive Church School program will be part of the winter work of Christ Church, Philadelphia. The upper school, including all young people between the ages of 14 and 25, meets each Sunday morning before the main service for talks by the Rev. Clemens Kolb on great characters of religious history, followed by discussions. The lower school, for younger children, attends part of the main service and then adjourns for such courses as "Finding God in Our Homes," "Discovering Our Church," "The Old Testament and You" and of course confirmation classes for those old enough.

### Send Word to Parents

*Spartanburg, S. C.*—The Church of the Advent, Spartanburg, operates a recreation center each week for men at Camp Croft nearby. The men are asked to register each Saturday evening and on Sunday the rector's secretary sends a postcard with a picture of the church to the family saying simply, "Your son was with us at our recreation center last evening." Many letters have been received from parents expressing their gratitude.

### House Service Men

*Detroit, Mich.*—Between 60 and 70 beds have been provided on the upper floor of the parish house of St. John's Church, Detroit, for the use of service men passing through the district. In cooperation with the U.S.O., groups are housed from Friday night to Monday morning free of charge. A campaign is now under way in the parish to provide blankets.

### War News

*New Haven, Conn.*—The bulletin of All Saints' Church, where the Rev. F. B. Barnett is vicar, contained this brief statement last week: "Oil may be short—must be conserved—dress warmly at both church and parish house."

### Farmerettes

*Clermont, N. Y.*—"Farmerettes" who had come to Clermont to help with the crops have been attending Sunday evening services at St. Luke's which were arranged especially for them by the curate of the nearby Hudson parish.

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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.

BISHOP EDWARD L. PARSONS  
Chairman, Episcopal Commission on Unity

In a sermon preached by Bishop Manning in the cathedral in New York which has just come to me, he speaks of the disunity and division created in the diocese of New York by the proposals looking towards unity with the Presbyterians. Bishop Burton (to whom by the way I apologize for having misunderstood not his position but his action at the meetings at Atlantic City in June), in a recent letter also speaks of the disruptive character of the work which the commission on approaches to unity has been doing. I would like to make a few comments on these statements.

The General Convention in 1937 asked the Presbyterian Church in the U.S.A. to join it in a declaration of purpose to achieve organic unity. The commission was instructed to take steps looking to the achievement of that purpose. It has no choice in the matter. That was its job; and the only way to do the job was to confer with the corresponding Presbyterian body, to explore various approaches and to ask the Churches to study and criticize those which seemed most fruitful. Is there any reason why normally intelligent Christian men should not consider such proposals on their merits without getting unduly excited?

But there is a question which really goes to the heart of the whole matter. Is there anything of any possible kind that is worth while which can be achieved in either Church or state without troubling some one? Can anyone think of any good cause which has been won except against protest? Was there ever a prophet who was not acclaimed as a trouble-maker? What about the fathers of the American Republic? The leaders of the Oxford Movement did not stop because they disturbed so sadly the Church of England, and in turn the Episcopal Church here. If Dr. Pusey could rise to protest that the commission on approaches to unity is disturbing the harmony of the Church, it might be relevant for the commission to suggest to that great figure that he was regarded as disloyal and a trouble-maker. He was not disloyal, but he certainly was a trouble-maker.

Two more matters may be mentioned. The first is that no one so far as I know wants to crush the convictions of a minority. We do want as near unanimity as any one can hope for in a matter of this kind. There will always be protesting minorities, but it is well to remember that the peace of the Church is not furthered by creating an unhappy majority, held from a step which it believes is in the direction God would have us go by a minority which insists that such a step would disrupt the Church. An obstinate minority twenty-two years ago prevented America playing its part in creating a law-governed world. The Commonwealth of Poland was destroyed because one negative vote prevented action in the Diet.

The other point is to assure the Church that so far as I know, the commission would not think of asking for any final

action on any of these fundamental matters without having the counsel of the Lambeth Conference. Members of the commission have been in constant touch with leading English bishops and other scholars. No member of the commission would think for a moment of adopting proposals which would disrupt the fellowship of the Anglican communion. I am right too in saying that no single proposal has been offered by the commission which has not been seen and commented on by some of our English brethren.

Why is it not possible for us to take these proposals, study them, find out whether General Convention approves of them, or what modifications it would make, and then submit them to the Lambeth Conference for its counsel, and only then when the question of actual legislation comes up, begin to get excited? (See WITNESS Sept. 24.) After all, we are Christian brethren. We are all trying to be loyal to our own communion's position, but beyond and above that to be loyal to the faith of Christ.

\* \* \* \*

MRS. G. H. HUBBARD  
of San Francisco, California

The article by W. B. Sperry summarizing the replies to *What Is Christianity?* was extremely interesting. Personally I do not see why the Chinese or the Hindus can't be good "Christians" even if they do not profess the faith. That is, in my opinion, it is action and manner of living that constitutes Christianity and not professions of belief.

\* \* \* \*

RICHARD EVANS  
Layman of Highland Park, Illinois

The statement in the article on *What Is Christianity?* (WITNESS, Sept. 24) that a comprehensive, non-technical and brief answer to the question has yet to be found, should shock your readers. If clergymen and laymen cannot give a comprehensive statement of what Christianity is, then all must admit it has defeated them. Or else the statement has been given but the clergy have been unable to comprehend it. If clergymen are in the dark then truly (God Bless 'em) they are "blind leaders of the blind." Keep your WITNESS coming—I enjoy it.

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