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The WITNESS

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NOVEMBER 26, 1942

FATHER AND SON
GIVE THANKS FOR
THE HARVEST . . .

THE LIBERAL CHRISTIAN

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.
9:30 and 11 A.M. Church School.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
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

8:00 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
4:30 P.M.—Victory Service.
Holy Communion Wed., 8 A.M., Thurs., 12 M.

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. Roelif 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

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.

Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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NOVEMBER 26, 1942

VOL. XXVI

No. 27

CLERGY NOTES

CAMPBELL, PALMER, was ordained to the diaconate by Bishop Mason in St. James' Church, Richmond, Va., Oct. 27. He is now in charge of Kingston Parish, Mathews, Va.
DICUS, R. EARL, formerly vicar of St. Andrew's Church, Tucson, Ariz., has accepted a call to St. Paul's Church, Batesville, Ark.
DIXON, THOMAS A., rector of St. John's Church, Centralia, Ill., has accepted a call to St. James' Church, Vincennes, Ind., effective Dec. 1, 1942.

FOWKES, ROBERT W., will be advanced to the priesthood by Bishop Conkling Nov. 15 at the Church of the Mediator, Morgan Park, Ill.

GAYLORD, ARTHUR L., rector of Emmanuel Church, diocese of Pittsburgh, died suddenly Nov. 4. He was born in Geneva, N. Y., in 1889.

GRIFFITHS, JOHN E., will be advanced to the priesthood Nov. 22 at Trinity Church, Aurora, Ill., by Bishop Conkling.

HUTCHINSON, CHARLES S., retired priest, died Nov. 9 after a short illness. He had been on the staff of the Church of the Advent, Boston.

PARAISON, LOUIS, archdeacon in charge of missions in Port au Prince, Haiti, died Oct. 29.

PAYNE, JOHN T., formerly of Guelph, Ontario, Canada, has accepted a call to St. James' Church, Cheboygan, Mich., effective Nov. 1.

REDHEAD, EDWIN B., resigned as rector of St. Andrew's, Elyria, O. effective Nov. 1.

SCANTLEBURY, JOHN A., assistant minister in St. Mark's Church, Evanston, Ill., will become vicar of St. Timothy's mission, Detroit, effective Nov. 29.

SMITH, WILLIAM T., formerly of St. Jude's, Fenton, Mich. will become rector of Emmanuel Church, Detroit, effective Nov. 15.

TATLOCK, HENRY, rector emeritus of St. Andrew's Church, Ann Arbor, Mich., died Oct. 30 after a brief illness. He was 94 years old.

WILLIAMSON, HAROLD C., rector of St. Peter's, Paris and priest-in-charge of Holy Trinity Mission, Georgetown, Ky., added the Church of the Ascension at Mt. Sterling to his duties Nov. 1.

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

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saint's Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

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: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints Days and Holy Days; 10 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

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.
McKenney, Dir.
9:30, 10:30, 11
Holy Communion
11:00 A.M. Holy
Sabbath and Holy
Sunday Service
LINCOLN
at 9th St.
Higgins, Rector
A.M.
Days: 10:30 A.M.
CHURCH
Wier, Rector
9:30, 11 A.M.
RAL CHURCH
ewarick, N. J.
C. Lichtenberg
4:30
2:10, except Sat-
12:10 Wednes-
rs.
daily for prayer
CHURCH
est, Baltimore
s, Priest-in-charge
minion: 11 A.M.
M. Morning Prayer
Sunday in the month
Sermon, 9 P.M.
Tuesdays: 7:30 A.M.
Wednesdays: 11
Days and Holy
Communion.
CHURCH
reet, Boston
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Opwood, D.D., L.E.D.
Payson, M.A.
10:15, 11 A.M. and
of Living' Training
CHURCH
Tennessee
Carruth, D.D.
or
Communion
Church School
Service and Ser-
mon
ple's Meetings
Days—Holy Com-
CHURCH
range, New York
rtion, Rector
DAYS
Communion
Church School
Prayer and Ser-
mon
ple's Fellowship
Days
Communion.

The WITNESS

Vol. XXVI. No. 27

November 26, 1942

For Christ and His Church

Editorial Office: 135 Liberty St., New York City.

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Chinese Students Strongly Urged To Fight Injustice

Repression Characterizes Student Life But Missionaries Are Giving Real Leadership

By John Foster

Chungking, China:—"Don't make the virtue of patience into a sin—shout from the housetops about injustice—be creative—help build a better world . . ." The Rev. Geoffrey Allen is talking to a group of Chinese students at services in the offices of the National Christian Council in Chungking. Formerly chaplain of an Oxford college, now Anglican representative on the Council, slated next year for the presidency of one of the Chinese theological seminaries, he tells the young people something of the new book by the Archbishop of Canterbury called *Christianity and Social Order* (see Review, Page 18) and asks them to look at Chungking and the world right around them and decide whether it is the sort of world that Christ would like to see.

Somehow it is not the kind of sermon one would expect from an Englishman and an Anglican, but I have noticed that this war is changing those of my British friends who have been back in the homeland for any length of time in the past three years. Yet if you know Mr. Allen you will be sure that he is trying to infuse some of this vision into his routine work on the Council which is still without a secretary for Christian social action. Last week he talked on the regular NCC broadcast concerning the effect of inflation on the work of the Churches. It is good to see our Communion taking a lead in this vital field in China as well as elsewhere.

There are several thousand students now in Chungking at government universities and middle schools . . . some of them refugeeing from

Tientsin, Shanghai and Nanking. Because travel expenses are prohibitive, most of the students stay in the dormitories even over summer vacation. The only organized social activity open to these students is a Y.M.C.A. center, centrally located. The director is a young Englishman, William Paton, deacon of the Holy Catholic Church of China and serving under Bishop Hall. The growth of these Christian student centers at government universities, made possible for the first time during this war, is considered one of the most significant developments going on within the Christian movement in China today. Fellowship meetings are well attended, thirty or forty students participate in the short devotional services here and in games and folk dances that follow. There is symphony music followed by refreshments and plenty of opportunity to converse and make friends in a wholesome environment. However, one can't help wondering how the rest of the students are spending their time, as the government frowns upon organizations of any sort as perhaps leading to political disturbances.

Students on the whole are becoming restive. They are willing to suffer, but feel they ought to know what they are suffering for. Food is so inadequate now that studying is impossible for longer than two hour stretches. They no longer dare to agitate or engage in any kind of activity. One student from a Christian school who is constantly shadowed by two detectives says, "I watch what I say and add up each night

how much the two secret police are costing the government!" On the other side however is the release in August of Ma Ying-chu, one of China's foremost economists and formerly professor of economics at the University here, who had been confined in a concentration camp since December 1940 for his outspoken criticisms of the government's financial policies.

It is Sunday, and I go with seventy-five students to the early service,



Chinese student has his bowl of rice less often than formerly because of inflation.

which they conduct themselves with reverence and dignity. The singing is especially spirited. Perhaps they falter a little on the first verse of "Where cross the crowded ways of life," but the next verses go smoothly. I was asked to speak, and told them as simply as possible about Christian social action in America . . . about the CLID and similar organizations . . . and leave it to them to apply what I have said to their own situation. I had to trust that if there were any Gestapo representatives or government spies in the congregation that they would either not understand or would be instructed.

The Christian community in China still has not come of age in regard

to its thinking on social questions. But if we could capture some of the repressed thinking and feeling of the students along these lines and let it find expression in the churches, what a service we would be doing the Chinese Church. At the same time, by giving them an outlet, perhaps we would be doing the students a good turn too.

Note: The same Clipper mail brought from our correspondent in China an interesting article about some of his Chinese friends. It will be presented in the next number.

LABOR LEADER ADDRESSES THE CHURCH

Boston, Mass.:—Philip Murray, president of the CIO, sent a message to the Churches at the time of the convention of the organization, which was attended by many Church leaders, including a delegation from the Church League for Industrial Democracy. "The CIO," he said, "was born of the necessity of bringing to the millions and millions in industry the benefits of unionism and collective bargaining. Its philosophy runs simply to this fundamental need: to improve the status of the family life, thereby, of necessity, improving the status of this nation. Certainly no right-thinking person can find fault with that. I believe the Christian churches owe it to themselves and to their mission in life to study the CIO impractically and without passion. In many sections of the country we have had splendid support in our endeavors from both Protestant and Catholic Churches after they once understood what we are trying to do."

LIEUTENANT ALDRICH SPEAKS AT FORUM

New York, N. Y.:—Americans are measuring up to the demands of war in the opinion of the Rev. Donald Aldrich, rector of the Ascension, New York. Now serving as a chaplain in the navy, Lt. Aldrich was one of three clergymen to address the forum on November 17th sponsored by the



New York Tribune. "We are plumb-ing the depths of sterner stuff and there finding an inner fortitude to stick it, as the British say. That we will win out to a quiet resolve and a firmer faith is bound to follow."

BISHOP'S MEN SCHOOL IN MINNESOTA

Minneapolis, Minn.:—Nine men were enrolled at a school for the Bishop's Men of the diocese of Minnesota, which opened for a six weeks' session on November 22. Courses are offered on various phases of Church life, thus preparing these men to serve as lay readers and in other activities, all a move on the part of Bishop Keeler who two years ago anticipated the shortage of clergy because of war.

CHRISTIAN MEETING TO DISCUSS JUST PEACE

Birmingham, Ala.:—Last week the white pastors of Birmingham, met with Negro brethren to hear Bradford Abernethy of the Federal Council of Churches speak on the bases for a just and durable peace. The fact that white and Negro clergy met together was more important to the local press than what the speaker said.

LONG ISLAND WOMEN TO MEET

Garden City, L. I.:—Bishop De Wolfe is to lead a quiet day for the women of the diocese of Long Island next Thursday, December 3rd, at the cathedral. He had previously held similar quiet days for the clergy of the diocese at various centers.

MANY LETTERS ABOUT NEGRO NUMBER

New York, N. Y.:—Never has THE WITNESS received as many letters commenting on a number as have so far been received about the issue of November 12th, devoted to Negro work in the Church. We will print as many as possible in the issue for next week. Meanwhile if there are those who care for additional copies of that number, there are some still available at the Chicago office. Ten cents for single copies; and 5 cents a copy for ten or more copies.

THE FIGHTING MEN IN AFRICA

London:—English Church people are following the north African campaigns with special interests owing to the personalities of some of the leading figures. The commander of the Eighth Army, General Montgomery, is the son of the late Bishop Montgomery of Tasmania. His mother, Lady Montgomery, was the daughter of the eminent Victorian clergyman, Dean Farrar of Westmin-

ster Abbey. The First Army, operating in Tunisia, is commanded by General Anderson, who issued a special handbook to his officers at the beginning of the campaign. In it he spoke of the importance of spiritual convictions and said: "Our fathers of old were never ashamed to ask



Joseph Clark Grew is an Episcopalian who figures prominently in the news these days. Ambassador to Japan since 1932, few are better informed on affairs in that country.

God's blessing on their enterprises. Let us, therefore, unashamedly and humbly ask God's help in our endeavor, and strive to deserve it."

MISSIONARY ARRIVES IN LIBERIA

New York, N. Y.:—Word reached Church headquarters on November 19 of the safe arrival in Liberia of the Rev. Packard Okie. He is a member of the Staff of Christ Church, Philadelphia, and volunteered for missionary service while still in the seminary.

FILE UNDER THE HEAD OF PROGRESS

London, England:—Females of Great Britain were granted permission on November 6th by the two Archbishops to attend services hatless. They gave their sanction in a joint statement which said that the old injunction that women should attend services with heads covered "long ago had fallen out of use."

The Church in Russia Supports The United Nations

Famous Correspondent Cables that Services Are Jammed as People Give to the Red Army

By Nikolai Virta

Moscow (by cable): — Russia's 3,700 clergymen of the Greek Orthodox Church have replied to the Nazi "crusade" by proclaiming war against fascism as the duty of all worshippers, with the text, "he who draws the sword shall die by the sword."

Recently I attended Sunday services in the Moscow Cathedral. The church was crowded. Services were conducted by Nikolai Yarushevich, Metropolitan of Kiev and Galicia, who is second only to Patriarch Sergei in the hierarchy of the Greek Orthodox Church in Russia.

Metropolitan Nikolai is 50, stocky and solidly built, with a short gray beard and fresh complexion. His eyes are keen and expressive. He is a Byelorussian—from the portion of Russia bordering on Poland—and came of a very wealthy family. He entered a monastery at an early age, and rose rapidly in the church.

After the mass he made his pastoral pronouncement, an appeal to all the worshippers of Russia.

"A great and sacred patriotic war is in progress," he said. "What is the duty of every Soviet worshipper in this sacred struggle?"

"All the Christians of our country, as children of the family of Soviet peoples, should be foremost at the front in this hour of peril, and in the rear we should stand shoulder to shoulder with the whole country. We trust that the fascist vandals will soon be exterminated and our homeland again will return to a peaceful, happy life. We trust, yes, we know, that those who have drawn the sword shall perish."

The keynote of Russian church utterances on the war was struck by Patriarch Sergei, Metropolitan of Moscow and Kolomna, and head of the church, on the very first day of the war. Before a huge congregation in this same cathedral he delivered a now famous appeal to all worshippers to fight fascism.

Among the war-time activities of the churches have been relief work, subscription to the national defense

fund and collection of gifts for the Army. St. Iliia Church, in Moscow, collected the sizeable sum of 50,000 rubles for the country's defense fund; the same amount was subscribed by the congregation of St.



People of Russia return to their churches to pray for the safety and victory of their Red Army, men like these whose valor receives worldwide praise.

Nikolai's in Moscow, and others in Sverdlovsk, Leningrad and Saratov rivalled this total.

"Our church is very small," Ivan Matveyev, head of the Church Council of the Ilyinsk Church, Moscow, told me, "but we have collected 25,000 rubles for the purchase of gifts to Red Army men. Two of our priests, contributed 10,000 rubles to this fund."

Throughout the summer, churchgoers everywhere in Russia collected warm winter clothing for the Army and for the citizens of regions devastated by the war. In Russia's 30,000 communities with church congregations, these collections have been going on steadily. For, as Metropolitan Sergei declared, "the church must link its faith with that of its people, for life or for death."

WHAT KIND OF A WORLD DO WE WANT?

Jamaica, N. Y.:—The diocese of Long Island is beginning to ask what we are fighting for. On a recent Sunday, a conference was held at

Grace Church, Jamaica, under the joint auspices of the departments of social relations, Christian education and the diocesan youth commission to discuss the post-war program. About 300 clergy and laity considered the topic, "What Kind of a World Do We Want?" from three o'clock in the afternoon until nine in the evening with time out for supper and a church service at which Bishop DeWolfe was the preacher.

Dr. Pennington Haile of the League of Nations Association and the Commission to Study the Organization of Peace started off with a provocative challenge to Americans to be thinking about military secur-

ity, increased democracy and a reorganization of our economic life on international lines. Three discussion groups for the clergy, laity and young people under the respective leadership of the Revs. William B. Sperry, Harold Swezy and Joseph H. Titus followed, with young people composing nearly half the conference. After supper the Rev. William C. Kernan, associate rector of St. James the Less, Scarsdale, forcefully presented the need for Church people to do less talking and more acting for the new world which is to mean drastic reform in our industrial and ethnic ideas. It is planned to follow the conference with parochial and similar discussion groups.

ANNUAL CONFERENCE ON COLLEGE WORK

New York, N. Y.:—The annual conference for chaplains and college workers of the Second Province will be held at the General Theological Seminary in New York on Monday and Tuesday, January 25 and 26, 1943, it has been announced by the

Provincial Commission on College Work, whose chairman is the Rev. Charles H. Ricker. The speakers at the conference will be the Rev. Stephen F. Bayner Jr., chaplain of Columbia University, who will discuss the spiritual life of the college worker; the Rev. Thomas J. Bigham Jr., fellow and tutor at the seminary, who will speak on the liturgical movement, especially in its relation to college work; and the Rev. John Gass, rector of St. Paul's Church in Troy, New York, whose subject will be personal counselling.

DOCTORS AND PARSONS MEET TOGETHER

Newark, N. J.:—Ministering to health is a joint job for physician, clergyman and patient, declared Dr. William W. Cox, at a conference on clergy-physicians relationships, held at the Newark Academy of Medicine. "Ideally," said Dr. Cox, the head of a county medical society, "a doctor should himself have been exposed to religious teaching to insure his being awake to the value of this great force." Both ministers and doctors were among those to address the seventy-five present.

CONFIRMATION HELD AT FACTORY

London, England:—The Bishop of Chester believes that the Church should do more with people where they work. So he appointed a full time chaplain for the war factories in his diocese. He did so well that soon an assistant chaplain also was appointed. One result: the other day seven candidates were confirmed in a war factory, after first having been prepared after working hours by the chaplain.

UNITED CHURCH CANVASS IS PROMOTED

New York, N. Y.:—Leaders in American life have accepted membership on the sponsoring committee of the United Church Canvass, according to an announcement made October 9th. Among them is the executive head of a large advertising firm who is directing and planning the advertising that will be released at the time of the canvass, and also the president of one of the national radio chains who is arranging for nationwide hookups. Under the plan the churches in communities will unite for complete canvasses—virtually a religious census—with those

calling urging people first to attend church, and second to support their church. The canvass will be held at two different times so as to suit the customs of various parts of the country; the first, November 15th to December 6th; the second, February 21 to March 14th.

STRESSES CENTURY OF COMMON MAN

Baltimore, Md.:—Bishop Oliver Hart of Pennsylvania, addressing the women of the Province of Washington, meeting at Grace and St. Peter's,



Popular with everyone in Trenton is Dean Frederick M. Adams of Trinity Cathedral.

said that the Church must realize that we are in a new world, "the Century of the Common Man," and that our actions and beliefs must be adopted to meet many new problems. He declared that men now in service will return geared to a new type of thinking and that the Church must be ready to meet the challenge and the opportunity.

CHRISTIAN RESISTANCE TO HITLERISM

London, England:—Word has reached the British capital of the complaint of a Nazi paper published in Holland. It states that Nazi propaganda is failing, not because it is not well done, but because of the resistance of the Churches to it. It seems that the clergy inject the people also with propaganda of a different sort, thus making the population, to quote the Nazi paper, "inaccessible to new ideas."

BISHOP WASHBURN LEADS CONFERENCES

Springfield, Mass.:—The Church must push ahead in four fields, youth, rural areas, defense areas and Negro work, declared Bishop Washburn of Newark in addressing three conferences in Western Massachusetts, November 16-13. Addressing clergy and key laymen, he stated that war had curtailed missionary work in some areas, notably the Far East, but that new fields were being opened. Sharing the program was the Rev. Leslie L. Fairfield, evacuated missionary from China.

CHURCH SCHOOLS OFFER SCHOLARSHIPS

Concord, N. H.:—The Rev. Norman Nash, rector of St. Paul's School, in his capacity as chairman of a committee on scholarships for the Church Schools in New England, has announced that eleven boys' schools in New England are now offering scholarships to boys of the south and west. It is the desire of these schools to open their doors to boys of families of moderate income, and particularly to boys from sections far removed from New England. Details about the scholarships, and the schools that are involved, may be had by writing Dr. Nash at St. Paul's.

FEDERAL COUNCIL IN BIENNIAL MEETING

Cleveland, Ohio:—The biennial meeting of the Federal Council of Churches is to be held December 8-11, with a varied program on about every conceivable subject that is related to the churches. The report on the state of the Church is to be delivered on December 9 by the Hon. Francis B. Sayre, Episcopalian (son of one of our clergy), who was formerly the high commissioner to the Philippines.

SWEDISH BISHOP HONORED

London:—Bishop Brilioth of Sweden, now on a brief visit to England, was awarded the Lambeth Cross by Archbishop Temple on November 19th, in recognition of his 20 years' work in the development of close friendship and inter-communion between the Church of England and the Church of Sweden. He is at present conferring with Church leaders at Oxford and Cambridge, and is to visit Scotland next week where he is to preach at St. Giles Cathedral, Edinburgh.

EDITORIALS

Finding the Answer

WE DISCOVER that the question of non-attendance at church is a very live one. Just as **THE WITNESS** was putting the question to its readers the Episcopal clergy in the Bronx, New York, were sending out questionnaires through the churches in that section which were directed at finding the reasons which non-churchgoers gave for their indifference.

Their question was directed only to men and distributed through laymen. In this way they hoped that with laymen approaching other men they would obtain the very frankest sort of answers. In modern publicity style they had a series of questions for the interviewee to check and spaces where the answer could be amplified. They asked that the questionnaire be unsigned and only give the age of the one who filled it in. As a further inducement they offered a copy of the compilation of answers to any who were interested.

The statements to be checked were as follows: "I have lost the habit of church going. I was never a church goer. I am just careless about church. I am financially careless about church. Church is not up my alley."

In addition to checking the one of these statements that was applicable, expressions of opinion on various other matters were asked. For instance: "Do you think there is need for churches in the world? What do you think could be done to attract men more regularly to church services? Can you suggest anything that would add to the church usefulness? Why, in your opinion, do men attend church services?"

This questionnaire had the advantage of being easily answered and of giving the recipient the idea that his opinion would be helpful to the clergy in planning church services and program. It also has the very great advantage of coming directly from those who are not church goers.

In the case of **THE WITNESS** question we find, as was to be expected, that the answers come chiefly from those who are regular in their church attendance and who are disturbed at the indifference of

others. Nevertheless, they show that much thought has been given to the matter and that an effort has been made to understand the mind of the non-churchgoer. That readers are interested is indicated by the fact that while we asked for letters in less than three hundred words, few are able to confine themselves to that limit. We would like more opinions and particularly from those who do

not attend regularly. One of the most challenging letters received is printed in this number. Others will follow.

"QUOTES"

JUST as our nation was founded by faith in God, so also can that faith sustain our nation in this time of dreadful trial. Our enemies have decried and sought to destroy our religious faiths. Theirs is the boast that cunning and brutality can rule the world. We refuse to believe this. We know that, if civilization is to live, it must be based upon religious faith and upon compassion that is a part of faith.

—HERBERT HOOVER.

The Time Is at Hand

WENDELL WILLKIE, pleading for freedom for the peoples of the Orient, gave the final answer to those who say that post war problems should not now be discussed in the Churches.

There are those who say Hitler would be encouraged to know that the free nations were taking time away from the military front to discuss the political or philosophical fronts. But when the country's minority leader agitates the nation by discussion of such mooted questions as a free India

it is high time the Church led the way in an understanding of momentous issues which can never be decided by "passing the ammunition." The moral and religious foundations underlying such appeals can only be adequately explored by those whose vocation lies in that direction. Let the Church think, study, discuss, and pray in the realm of these needs.

While the war is on is the best time to study what the war is all about and what is to be done to prevent yet another planetary holocaust. When fighting ceases the downward swing of relaxed human reflexes may be expected to set in, and numbness to overtake our exhausted citizenry. Post war problems come fittingly within the "must" column of the winter agenda of any parish that would train its people to exert an influence upon those frontiers where the destiny of mankind is to be settled.

We have learned that an armistice does not bring peace. The peace is even now in the making. The

emotions and the attitudes of the nations now in combat are determining its provisions. If the Church is to have any part in shaping the peace it must do its work now. Cessation of hostilities will doubtless come at widely different times and in widely different parts of the world. We are living in a new day of war-making and peace-making, and the Church ought to be the first, not the last, to awaken to the importance of post war study while there is yet time.

Drying Up the Springs

FROM the farmer comes the cry that something must be done if the country is not to suffer a serious shortage of agricultural labor; from the industrial world we hear the same complaint. What of the ministry? With the seminaries already reporting a lessened enrollment, with the Episcopal Church draining of the largest percentage of any denomination of its clergy for chaplains, the outlook for the future leadership of our Church is alarming. When we consider what the drafting of the eighteen and nineteen year olds may do to the source of our supply it is even more

ominous. In the face of this we learn that certain bishops are discouraging men from becoming candidates and urging them to enlist. Who is to man the Church in the days ahead?

Fortunately General Lewis B. Hershey, Director of the Selective Service System, understands the situation. In Occupational Bulletin number 11 he states that "Congress has recognized the necessity of religious guidance and education as vital to the welfare of the Nation." He directs that students who are certified by an accredited religious organization and who are pronounced acceptable by a theological school will be considered for occupational classification if they have completed, or nearly completed, two years of college work in preparation for the ministry.

This is a wise and heartening acknowledgment by the government of the consequences of a possible shortage in a field at least as important as any other. It is for the Church and its leaders to offer every encouragement to desirable and sincere young men to keep on with their preparation as a duty both to their country and to the inner conviction of their high calling.

The Liberal Christian

TO BE a liberal means to accept the responsibilities of personal freedom. The liberal man (in the meaning of the Latin root *liber*) is the free man, willing to think for himself and unwilling



to bind himself by any authority which is not creatively his own. He is dependent upon nothing but his own true and spontaneous self. He does not accept any outward criterion of truth, whether it is proposed by society or the Church or even the Gospel, until and unless he has experienced it as part of his

own genuine being. When he hears a great symphony he does not praise it because others regard it as great and he is *supposed* to admire it. Rather does he guard his inner integrity, praising it because he really does like it for this or that reason of his own, or freely admitting that it does not appeal to him and he is uninstructed in music. Similarly, in the realm of religious truth, he does not accept some form of Christianity blindly and by

by Cyril C. Richardson

Professor at Union Seminary

compulsion because other people have said it is true for two thousand years, or because he feels an inner necessity to have some final authority to hang on to. No: if he accepts Christian truths, it is because he finds them to be true for *him*, and to correspond to his own genuine experiences and needs. He does not force himself into some mold which he is induced to accept either by outward or inward restraint, in order to conform to the views of his family or his associates or some particular Church. He thinks for himself and acts for himself with inner sincerity.

He is willing, furthermore, to accept the responsibilities of this position. It implies risks: he may lay himself open to error, criticism and ridicule, since he may find himself radically departing from established customs and modes of thought. Yet he is convinced that the deepest satisfactions of life spring from true freedom, and that the powers

of existence are on the side of a sincere search for the truth about himself and his world.

He is not only free *from* outward and inward compulsions, but he is free *for* true life. He can grasp its richness precisely because he is not on the defensive. He does not feel himself driven to uphold things he does not really believe. Nor does he fall a prey to that more insidious denial of freedom, whereby men hypnotize themselves into believing things they have never really appropriated for their own. Such persons, it is true, often imagine their belief is sincere, but in reality it is dictated by a compulsion to conform to some outward standard that is alien to their true selves. With the liberal, on the other hand, there is no such subtle pretense. He does not have to "explain away" awkward relics of some ancient religious tradition which he has blindly accepted, because other people have believed in it for hundreds of years. He will admit either that he believes such and such doctrines to be definitely wrong, or that he has not yet come to understand them thoroughly. He is open-minded to new truth and dissatisfied with all that is sham and pretense.

Can such a person be a Christian? Or is liberal Christianity really a contradiction in terms?

For nineteen centuries Christians have claimed that the basis of their religion is revelation. The Christian has been taught that he must first *believe* certain fundamentals to be true, and later he may come increasingly to *understand* them.

On the surface this certainly appears to conflict with the attitude of the liberal. Much, however, depends on exactly what we mean by "believing" and "understanding." If, by "believing," we mean that a Christian must abandon his freedom and hold views which are either unintelligible to him or which deep down in himself he registers as false, then there can never be a liberal Christianity. It would be a denial of one's freedom blindly to accept some outward authority, whether the Papacy, the General Councils, the Bible, or the views of some particular minister.

If, however, we mean by "believing" that a man sincerely accepts a new way of life, convinced that it corresponds to the intuitions of his deepest self; and if by "understanding" we mean that he experiences its truth at ever deeper levels and comes to see new implications to which he was formerly blind, then there need be no conflict between liberalism and Christianity.

BUT how, in the first place, does he come to know of this new way of life? Is it not the essence of the Christian experience that a man abandon his autonomy for the authority of Christ? Surely this conflicts with the liberal position?

Again we must define more clearly what we are talking about. It is perfectly true that the Christian way of life is *revealed*, and that a man cannot figure it out for himself, but has to *see* it before he can fully comprehend it. Most of us come to maturity with established patterns of character, involving such inner conflicts and such perverted ways of thinking about ourselves, that we are literally incapable of knowing who and what we really are. It is only when we see ourselves in the mirror of Christ that we grasp the truth. But while the Christian way of life is revealed, it evokes a response in the man who is sincere with himself. "Here in Christ," he says, "I see what the promptings of my deepest self always led me to suppose, but what I was forever denying. I needed to see it perfectly and in human form in order to grasp it and to be convinced it was the Truth."

That is exactly what Christ does to us. He sets free our deepest selves, showing us the truth we struggle to *express* and *repress* at the same time. When we see Him, we say, "That is the true way of life. To have inner integrity, to be fearless and forgiving in the face of one's enemies, that is the final meaning of existence. That is what God is."

Thus the revelation of Christ draws out our freedom and does not deny it. We find what true freedom means when we look at Him. Moreover, the more we appropriate this for ourselves, the more we see its implications for every aspect of our lives and for society.

This freedom we discover does not, however, bind us to any other authority than to Him. He only is our Freedom. We do not have to swallow a textbook of doctrines in order to find Life. No ecclesiastical authority can bind the man who has found the only important truth about his existence.

What place, then, has ecclesiastical authority for the liberal? It has a relative, but not an absolute, place. It cannot bind his conscience, but it can prove of great value in a variety of ways. The Church hands down the message of Christianity, interpreting and expounding the Bible and the lives and thoughts of Christians in the past. It formulates the Gospel in contexts appropriate to every age; it binds together fellow Christians in a corporate society devoted to a deeper understanding of this one truth; and it conducts public worship whereby Christians may discover and express their deepest awareness of the divine. The minister, furthermore, should be able to help the individual to understand himself better, so that he can more fully appropriate the experience of being "in Christ." But in all these things the Church can only guide, counsel, and help; for the soul as God made it and redeemed it is free.

YOUR PRAYER BOOK

By
JOHN W. SUTER, JR.

AT SOME point in the eleven o'clock Sunday Morning Service known as "Morning Prayer," perhaps right after the three collects which follow the Creed, occurs a period of intercessory prayer when we lift up into God's presence the many and varied needs of God's people throughout the world; the plight of this or that individual; and the causes which we have at heart. A study of the rubrics which bear on this portion of the service reveals that this group of prayers is the equivalent of, and in a sense a substitute for, the Litany—whose sub-title, by the way, is "General Supplication." These prayers constitute a separate item in the service, and should be treated as if they did. A short prayer-response hymn can be sung after the Three Collects, for example; and the intercessions should be read, like the Litany which they parallel, from the Litany Desk, which should be placed near the back (not front) pew. At any rate this *or some other* ceremonial act should mark the intercessions as a distinct unit in the sequence of units which constitute the total service.

The Prayer Book offers a wealth of material which can be used in the intercessory period. Without specifying details, some of the more obvious examples are found on pages 17, 18, 35-48, 308-317, and on all the pages from and including The Litany for Ordinations through Family Prayer (not uniformly numbered as yet in all editions). In the third rubric on page 17 the words "taken out of this Book" is not by many ministers interpreted with such quixotic literalness as to preclude the possibility of using prayers taken out of *any* competent book, or, for that matter, out of any competent *head*. Here, as usual in the Episcopal Church, the discovery is soon made that the rubric of rubrics, underlying all other regulations and laws and giving force and value to all liturgical practice, is the rubric of commonsense and taste and wisdom and godliness. (Let the minister who never uses a non-Prayer Book prayer cast the first stone!) A deep principle is here involved, deserving a considerable essay that would far outrun the confines of a column. For the present, suffice it to say that it would be hard to imagine a disciplinary rod, even in the strictest hand, that would fall upon the head of a leader of worship who read a prayer, dealing with some topic not covered by our Prayer Book,



taken from one of the *other* Prayer Books of the Anglican Communion. From the point of view of the very strictest legality, this irregularity would involve an exceedingly innocent transgression. From this, it is a short step to a devotional manual edited under churchly auspices; or to a Roman, Presbyterian, Greek, or Quaker source; or to the *Living Church, Churchman, or WITNESS*; or to the local rector. "Just there," says one, "lies the danger; give the man an inch, and he'll take an ell." Which brings us back to our original point: commonsense and taste, wisdom and godliness.

The Hymnal Presents . . .

A THANKSGIVING HYMN

DR. PERCY DEARMER, the editor of the English *Songs of Praise*, remarked that we are reaching the time when denominational hymn-books will be recognized as an anachronism and a hindrance to the unity of the spirit, and that hymns already "represent the whole of Christendom, without sectarian limitations." Our revised Hymnal was edited from this ecumenical viewpoint and contains hymns from many different denominational sources. In view of the avowed intention of the



Presbyterian and the Protestant Episcopal Churches in the U.S.A. to achieve organic union, it is a pleasure to present the following hymn which has been adopted from the Presbyterian Hymnal:

*Not alone for mighty empire
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to Thee:
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise Thee more for things unseen.*

*Not for battleship and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to Thee, O Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule.*

*For the armies of the faithful,
Lives that passed and left no name;
For the glory that illumines*

*Patriot souls of deathless fame;
For the people's prophet-leaders,
Loyal to Thy living word,
For all heroes of the spirit,
Give we thanks to Thee, O Lord.*

*God of justice, save the people
From the war of race and creed,
From the strife of class and faction,
Make our nation free indeed;
Keep her faith in simple manhood
Strong as when her life began,
Till it find its full fruition
In the brotherhood of man.*

The author, the Rev. William Pierson Merrill, for many years pastor of the Brick Presbyterian Church in New York City, wrote this hymn in 1909 after a union Thanksgiving service in Chicago in which emphasis has been laid on spiritual national blessings and assets.

—HOWARD C. ROBBINS.

Why They Don't Go

By

W. B. SPERRY

OF THE many answers so far received to our question "Why don't people go to church?" perhaps the most challenging is one that came from A. G. Bugbee of St. Mark's Church, Glendale, California. Mr. Bugbee did not attempt to give his own opinions, but rather to report accurately the reasons given by four people to whom he put our question. Here they are:

1. "None of your business. The burden of proof is on you. Why should I go to church? When I used to go it seemed that you fellows had no definite, credible message, and didn't tell it very well at that. I'll give you a half hour right now to tell me why I should."

2. "I do not believe in your creedal statements, such as, the Virgin Birth; the Resurrection of the body; that Jesus in a human body ascended into heaven and sat down at the right hand of God. I have no desire to listen to a poorly educated priest try to rationalize such doctrines."

3. "I read my Bible and get greater good than I do out of going to church. You spent too much time and money on non-essentials; can't worship with other denominations; practice segregation of Negroes and Mongolians; keep your women folk in complete subordination."

4. "Compare atheist Russia with Church-going Italy and Germany. The fellowship engendered in any group brought together for a good purpose is a benefit to society but why attach belief in ancient myths as a membership requirement?"

JUST FOR LAY READERS

Conducted by
F. C. GRANT

NOT long ago someone proposed that there should be a moratorium upon preaching in the Christian church. Just why this proposal was made, or what good purpose it was intended to serve, was



not clear. If it was meant in the sense that preaching—or pulpit oratory—should give way to teaching, instruction, then well and good! Or if it was meant in the sense that worship should come first, and the pulpit should be moved aside and not obscure the altar, well and good! But it would be a sad day for the

church if preaching were abandoned, even temporarily. Preaching has been a characteristic and indispensable activity of the church from its very beginning—indeed from the beginning of the ministry of our Lord himself, as the Gospels relate.

And of all Christian churches, the Anglican or Episcopalian ought to be the very last to take such advice. We would stand to lose most. Our average preaching is not brilliant; but there is a quality in Anglican preaching, a calm, sane, balanced quality that rightly goes with our strong emphasis on the teaching office, which the Christian world would be the poorer without—and certainly we ourselves. The better rule is surely: These ought ye to have done, and not leave the other undone.

But what are we going to do, if the right men do not study for the ministry? Or if they do not come forward in sufficient numbers? We need men with special gifts as preachers—not everyone can

—HERE'S AN IDEA—

CHRISTMAS will be different in many homes this year. Yet many young people will be returning from college for at least a few days, and the live parish will plan something for their special benefit. Invitations should go to them well in advance. Notices of services should be sent them. A party of the young people is planned in many parishes at which the returned college students are asked to tell a bit about life on the campus. In parishes where there are enough college students it is well to arrange a special service for them, either a corporate communion followed by a breakfast, or an evening service, with a supper and a social evening. Send us Ideas that you have found successful.

qualify. And if the 18-19-year-olds are taken by the Army and Navy, where will we find any students for the ministry in another year or two? The Roman church will get along—their men usually begin preparing for the priesthood, through preparatory school and college, long before eighteen. But comparatively few Protestant boys are ready to announce their vocation to a Draft Board by the time they are 17. So perhaps we shall have a moratorium on preaching after all!

In this emergency, more Christian laymen should stir up their gifts of Christian testimony. There is no reason why a Lay Reader should not preach, if authorized to do so by his Bishop. And probably more Lay Readers could preach than do so at present, if they were urged to try it. Of course they ought, normally, to have preparation, and ought to work under guidance. But there are plenty of 'born teachers' in the ministry—let each diocese have one or two, or even more, able clergy to take charge of the studies and sermon-preparation of the Lay Readers. We might surprise ourselves with the fine results that came out of such a plan.

Unbroken Fellowship

IF I never had believed in the Church before, my disbelief would be disturbed now by the kind of people who hate the Church. All the totalitarian states have been having trouble with the Church. In Japan they compelled its unification under state control, so that they could get their hands on it; in Italy there has been a running fight between Mussolini and the Vatican; in Germany the Nazi party has cribbed, cabined, and confined the Church, often imprisoned its ministers, and tried to organize an opposing religion of race and nation. From all of which one gathers that with all its faults the Church of Christ is more important than many of its own members, even, had supposed.

Moreover, this impression grows deeper the more one considers why it is that they hate the Church. The reason, of course, is not theological—what do they care about that?—but practical and sociological. They hate the Church because it is essentially international and interracial. It cannot escape its basic proposition: "God so loved the world." Even when England was suffering the tortures of the bombed, a great company of British Christians, headed by the Archbishop of York, issued a ringing statement of Loyalty to Christ, whose closing paragraph begins: "We declare that in this allegiance to Jesus Christ we are united to all others who acknowledge Him, in a fellowship which is unbroken by any earthly divisions and persists beneath even the wraths of war."

—HARRY EMERSON FOSDICK.

For All Peoples

MANY of us believe in some higher power greater than any human force, whether we be Christians, Jews, Moslems, Hindus or any other creed. With that higher power we associate better and finer standards than our own, standards which we know to be right and just, but which only too often we have neglected in our human relationships. We are by these beliefs bound into a fellowship which goes far beyond all national boundaries, and it is that spiritual fellowship and high endeavor, that can and will give us strength by over-riding evil and by establishing a better, happier and fairer society, both within our own countries and throughout the whole world, for the lasting benefit of all peoples.

—SIR STAFFORD CRIPPS
*Leader of the House
of Commons, November 16*

THE SANCTUARY

Conducted by John W. Suter Jr.

A THANKSGIVING AFTER HOLY COMMUNION

O HEAVENLY FATHER, King eternal, immortal, invisible; O Lord Jesus Christ, Lover of our souls, Redeemer of mankind; O Holy Spirit, Breath of God, Giver of all truth and love and joy, accept, we pray thee, our praises and thanksgivings for all the mercies with which thou hast blessed us in the time past, and still art blessing us today.

We thank thee, O Father, for the beauty and glory of the world, for the richness of this present life, and for the promise of eternal treasure in the life to come.

We thank thee, O Lord Jesus Christ, for the beauty and glory of thy Sacrifice, and for this holy Sacrament in which, once more, through thy Cross and Passion, we have been renewed in heart and mind and will.

We thank thee, O Blessed Spirit, for the fellowship of thy Holy Church, and for the cloud of witnesses—our fellow-workers—our fellow-soldiers—by whom we are encompassed.

Grant that we may walk worthy of the calling wherewith we are called.

Grant that the greatness of thy love may kindle the answering fire of love and consecration in our hearts.

Grant that we may go out from our communion with thee strong in spirit to do thy work, humble in heart to reflect thy light.

And to thee, Father, Son, and Holy Ghost, be praise and glory, thanksgiving and honour and might, as in heaven so on earth, for ever and ever. *Amen.*

News of the Episcopal Church in Brief Paragraphs

Edited by HESTER SEWELL

Church Forum on Air

Baltimore, Md.:—For the twenty-seventh time the Baltimore open forum launched its winter activities over station WITH Sunday, Nov. 22, with a discussion by Dr. George Boas and Mr. Emmet White on the war aims of the liberal group in the British Labor Party as compared with war aims of American Liberals. On succeeding Sunday evenings there will be broadcasts on other topics of world interest. The Baltimore Open Forum began about 27 years ago when Richard Hogue sponsored the first meeting in the parish building of the Episcopal church of which he was then rector. It was a time of serious unemployment and a man had stopped him on the street and asked for alms. Hogue replied that he couldn't give him money but asked if there was anything else he could do. The man said, "Let other people know about the condition of people such as I am." The forum which resulted soon outgrew the parish house and met in theaters and public halls. Miss Elisabeth Gilman, now the director, reports that broadcasting is a new departure and that the committee feels that many more people will be reached in this way. She is a communicant of St. Paul's Church and a member of the national board of directors of the CLID.

Bishop Green Dies

Jackson, Miss.:—The Rt. Rev. William Mercer Green, Bishop of Mississippi, died at Columbus, Nov. 12, following a heart attack. Funeral services were held from St. Andrew's Church, Columbus. Bishop Green was the grandson of the first bishop of Mississippi and was born in 1876. He was known as one of the foremost experts of the Church in the problems of rural work and was for years chairman of the General Convention commission on that subject.

J. C. Jones Dies

Brooklyn, N. Y.:—The Rev. Dr. J. Clarence Jones, rector emeritus of St. Mary's Church, Brooklyn, died Nov. 15 at St. John's hospital after a short illness. He was 82 years old. He had been a member of the board of examining chaplains of the dio-

cese and was chancellor of the Cathedral of the Incarnation, Garden City, L. I. He had served as rector of St. Mary's for 36 years.

Pacifist Fellowship Confers

Philadelphia, Pa.:—The problems of the pacifist received a thorough going over at the recent conference of the Episcopal Pacifist Fellowship. After an Armistice Day communion service, Professor Adelaide Case of the Episcopal Theological School, Josiah Marvel of the Quaker Emergency Service, Bishop Lawrence of Western Massachusetts, Paul Furnas of the American Friends' Service Committee talked to the group. Professor Case led a panel discussion on the question "Is Pacifism Justifying Itself?" and the other talks and discussions stressed the services the pacifist can give to the community when he is given a chance. Reports on the work in the Civilian Public Service camps were presented and Mrs. Henry Hill Pierce reported on Episcopalians who were in them and how the Fellowship is meeting their needs.

Armistice Day Service

Wilkesburg, Pa.:—Members of St. Stephen's, Wilkesburg, Pa., kept a prayer vigil on Armistice Day: twelve hours of continuous prayer, with each person taking fifteen minutes. On the previous Sunday the rector, the Rev. William Porkess, inducted 17 boys as crucifers and 8 as flag bearers. In his sermon he impressed upon the large congregation the importance of the service rendered by the boys.

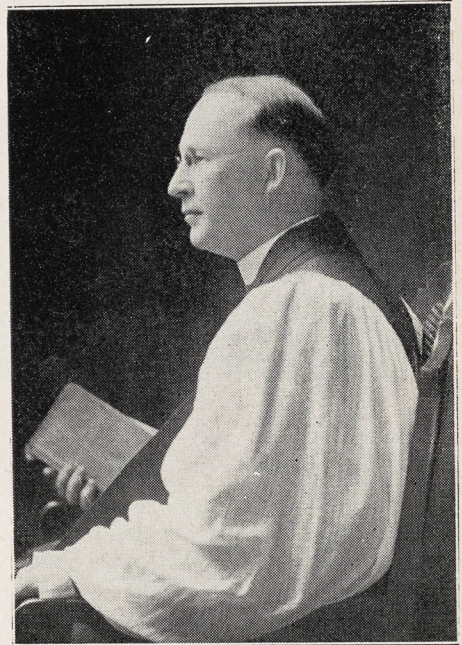
Study Problems of Negro

Scarsdale, N. Y.:—A group of young people from the Church of St. James the Less, Scarsdale, N. Y., were received at the Urban League in White Plains last Sunday for a cup of tea during open house and a description of the League's work by Miss Bertha Lee Harrington. Study groups, child guidance clinics, employment service and social activities are conducted by the League among the Colored people of White Plains. The visit of the young people was arranged by the Communicants' Guild of the Church of St. James

the Less in connection with the study program for the year which is devoted to the problems of post war planning and reconstruction. Race relations have received much of the group's time and study and they are taking means such as this visit to know and understand the problems of Negroes in their own county.

Ohio Opens Missions

Cleveland, O.:—In a day when war is taking rectors from their parishes and making travel and communication generally difficult, the diocese of Ohio announces that three former mission stations which had become entirely inactive and two new missions have been opened. At



Bishop Green of Mississippi who died suddenly on November 12.

Kenmore the Rev. P. W. Reed has established a new mission with an evening service and has already had several baptisms. At Bay Village clergy of the west side of Cleveland are sponsoring the work jointly under the leadership of the Rev. John Pattie and the Rev. Louis Breton. The reopened stations, Bryan, Mill Creek and Lisbon, are being served by the Rev. Frank Shaffer, the Rev. Milton Kanaga and the Rev. George Brewin respectively.

Negro Center Opened

Lawnsdale, N. J.:—A notable achievement in community work was signalized Nov. 15 by the opening in Lawnsdale, N. J. of the second unit of the community center under the joint auspices of the departments of Christian social relations and of missions of the diocese of New Jer-

sey. Lawnside, the only all Negro borough north of the Mason and Dixon line, owes its origin to the work of the Quakers in the early years of the 19th century who bought slaves and freed them in this vicinity. In spite of handicaps of low income and lack of economic opportunity, the little borough has been developing steadily. The present work of the Church there developed from a local Sunday School that requested supervision of the Archdeacon in 1938. The Rev. Robert Smith, canon for social service, advised developing the work on the lines of a community service and a dwelling house was purchased, a trained social worker engaged and the work began with donations of books for a library and toys for a nursery school. A beauti-

community is determined that the structure shall be finished off and equipped in a worthy manner. It is possible that a municipal building may be constructed of a similar type on adjoining land so that the whole unit standing opposite the public school may form the nucleus of a more beautiful community.

Tribute to Missionary

New York, N. Y.:—"I am writing to tell you of the really splendid service rendered by the Rev. Charles Higgins to the Cathedral at Hong Kong after the Bishop left there," reads a recent letter from the Archbishop of Canterbury to Presiding Bishop Tucker. "I have had the advantage of hearing direct from Bishop Hall something about this and I

gations are represented in the camp and two altars have been built—the East and West Ends. The Rev. Leslie Rolls, rector of Trinity Church, Twin Falls, comes twice a month for English Communion at three P.M. Japanese communion is celebrated alternately in each end of the camp. Both Japanese priests have been very ill but are better and Mr. Natori is making a cross and candlesticks out of sagebrush wood. Two Church schools are also going at a good pace, Deaconess Peppers conducting one and Dr. Shigaya and Mr. Abe Hagewara conducting the other.

Leaders Plan Future

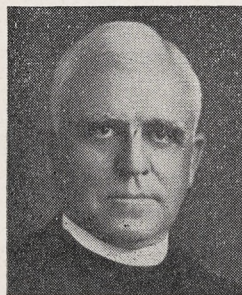
Princeton, N. J.:—Meeting at the request of Presiding Bishop Tucker, deans and faculty representatives of the theological seminaries met Nov. 10 at Princeton to consider the relationship between Forward in Service and the seminaries. The principal subject of discussion was the training of the clergy for a ministry which will stress evangelism equally with the pastoral relationship. An important place was given to discussion of the issues and problems the Church will face after the war and what special training will be needed for evangelism in an age of crisis and change.

Fellowship Grows

Asbury Park, N. J.:—Trinity Church here has found itself of recent months an outpost of the Church of England owing to the influx of British sailors having temporary quarters in the hotels of the city. The Rev. Randall Conklin has had the happiest relations with Chaplain Macbeth and several of the sailors have filled in the choir with inspiring effects. Canon Smith of the diocesan army and navy commission was able to supply Chaplain Macbeth with all his altar equipment for the setting up of a chapel at the sailors' quarters using the materials from a closed church in the diocese.

Dedicate Parish Ambulance

Perth Amboy, N. J.:—Bishop Gardner of New Jersey was called upon recently to dedicate a parish ambulance for St. Peter's Church, Perth Amboy, which had been purchased through subscriptions raised through the Rev. George Boyd, rector and operated by a volunteer aid detachment connected with the Chapel of St. John's, Fords. St. Peter's has long owned and supplied hospital beds to those having to care for their sick at home, and Mr. Boyd



In the news this week: Bishop Mitchell of Arizona sponsors unity; Professor Adelaide Case is a leader at meeting of pacifists; Dean Sweet of St. Louis to help his former parish celebrate.

ful Chapel was built by voluntary labor in one half of the house, under the leadership of Mr. Murray Marvin, lay reader and student for the ministry. The development of local cooperation was slow, but has increased gradually month by month as it was made clear that this was a "service" project and not a form of propaganda. In the spring of 1942 the missionary society of General Theological Seminary where Mr. Marvin is a student, voted one thousand dollars toward the construction of a building large enough for meetings and recreation and to house the various clinics which are now sponsored there by the state department of health. A loan of \$2500 was obtained and the total sum of \$3500 was used for construction, purchase of materials and so on. No priorities were secured because non-critical and second-hand materials were used, all the work was local, and the result is a building estimated by competent observers to be worth more than double the outlay. At the dedication ceremonies the mayor, the builders and representatives of all the churches took part and the whole

want to express my most sincere gratitude and appreciation. Mr. Higgins was on his way home but agreed to stay in Hong Kong thereby making it more possible for the Bishop to fulfill his engagements elsewhere with the result that Mr. Higgins with his wife and child went through the whole of the bad time, showing magnificent spirit and rendering incalculable service."

Church Behind Bars

Twin Falls, Idaho:—"Do you know, this is the first time since I left home that I have forgotten I am in camp and really feel 'at home' in somebody's parlor?" So remarked one of the Japanese women as she sewed busily on stuffed animals for the smallest children at one of the first meetings of the newly organized Minidoka Church Women's Auxiliary at the internment camp near Twin Falls. Under the direction of Deaconess Margaret Peppers three groups have been organized in different ends of the camp to hold monthly meetings together and weekly work meetings among their own group. Seven Episcopal congre-

Lend-Lease

★ St. Peter's, Akron, Ohio, has asked for the rood screen mentioned here a couple of weeks ago. Rev. Frederick W. Leech will have heard from the rector of St. James, Montclair, by now. . . . A New Jersey parish has in its parish library a number of duplicate books on religious subjects. Any parish maintaining a library will be sent a list of the books for the asking, so that they may check off those they would like. Send us letters about things you are willing to give to other parishes or missions; write us also of your needs. Lend-Lease: THE WITNESS, 135 Liberty Street, New York City.

reports that these community services extended without question to members of every creed and race have given him some of his most valuable contacts in the city and made the name of St. Peter's appreciated everywhere.

Debt Paid

Trenton, Mich.:—St. Thomas' parish here observed the centennial of its founding Nov. 1-2 with the joyful liquidation of a long-standing mortgage on church property. Bishop Creighton was the speaker at the dinner held Monday evening and visiting clergy included those from other churches in the city as well as from the Episcopal churches of the diocese.

Rural Women Organize

Davenport, Iowa:—A rural branch of the Womanhood of the Church has been formed in the diocese of Iowa for those women unable to affiliate with any parish who want to take part in the work and fellowship of the Church. Although the 30 members do not meet, they take an active part in the supply work and the United Thank Offering. They sew and can any surplus food for the diocesan institutions. The club is organized as any other in a parish and was begun under the leadership of Mrs. Kenneth Moore of Traer.

The Church in Liberia

New York, N. Y.:—News from Bishop Leopold Kroll in Liberia which reached the National Council in mid-November indicates that Mary Wood McKenzie, in charge of the work on Cape Mount, has been given a clean bill of health by the doctors at Accra where she had been for X-ray examinations and will stay there to continue her work. The Church's work continues in spite of

war conditions with Bishop Kroll confirming a class of 25 girls at the Bromley school where graduation exercises are to be held this month.

Plan Unusual Mission

Baltimore, Md.:—In line with the Forward in Service program, visiting clergy who will conduct missions during the Epiphany season in seven churches here, will all train local clergy. Missions throughout the scattered sections of the diocese will then be conducted by these local clergymen at times favorable to the individual parishes.

Bishop Oldham Re-elected

Worcester, Mass.:—The Rt. Rev. Ashton Oldham, Bishop of Albany, was re-elected president of the World Alliance for International Friendship through the Churches at the annual meeting held Nov. 9-12. It will be the Bishop's eighth year as head of the organization.

Young People Meet

Pasadena, Calif.:—The House of Young Churchmen of Los Angeles will hold its fifth annual convention at All Saints' Church here Nov. 28 and over 450 delegates are expected despite gas rationing. Plans for the diocesan young people's work will be formulated for the coming year at that time.

Celebrate in Columbus

Columbus, O.:—Plans for centennial celebrations are in the making at St. Paul's parish with three weeks of special services and speakers scheduled between Nov. 22 and Dec. 6. Bishop Scarlett of Missouri, who is from St. Paul's parish, will preach Nov. 22. On Advent Sunday the Very Rev. Sidney Sweet, Dean of Christ Church Cathedral, St. Louis, will be the preacher. Dean Sweet was rector of St. Paul's for thirteen years, and will speak at the parish dinner Nov. 30. A thanksgiving communion service will be held Dec. 6 with Bishop Hobson of Southern Ohio as celebrant and preacher. The Rev. C. Ronald Garmey is the present rector.

Bishop Whipple's Missions

Duluth, Minn.:—Seventy years ago within a single month Bishop Whipple, first Bishop of Minnesota, founded three small mission stations at Moorhead, Fergus Falls and Detroit Lakes which soon grew to be flourishing parishes. This fall they celebrated their anniversary together with Bishop Kemerer, present Bishop of Duluth.

Off to the War

Morristown, N. J.:—The Rev. David L. Montgomery, rector at St. Peter's, has asked men about to enter the service from the parish to do two things; receive communion before leaving; see him since "the rector has several things to give you and to say to you before you leave." Already more than 100 young men have left the parish to join the armed forces.

Convocation in Arizona

Phoenix, Ariz.:—Convocation of the missionary diocese of Arizona this year was held in conjunction with those of other denominations at Phoenix Nov. 3-6. Through the leadership of Bishop Mitchell a committee of the executive heads of various churches in the state planned a convocation of the Arizona Churches and both Episcopal and Methodist Churches held sessions in their church groups along with the other program. General theme was "Community Building in War Time."

Church Holds Open House

Standish, Mich.:—About 40% of each group of selectees who used to report to this county seat for final departure for the armed forces used to board the train in a "highly inebriated" condition. Now there isn't a drunk in a trainload. Ordered to report at Standish at 10 p.m. for a train that leaves in the small hours of the morning, the men made the rounds of the saloons out of anxiety,

INFLATION

The cost of living in China is up 1000%, and some say as high as 4000% in some places.

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chilliness or sheer boredom. Attending parents, wives or sweethearts have been extremely distressed. Grace Church, a mission of about 100 people, thought a better send-off could be arranged. Now the basement of the church is opened all evening to selectees with their parents and friends. The men are greeted by hostesses, often of their own faith and from their own communities. Sandwiches, doughnuts and coffee are served to all and each selectee takes away a package of cigarettes and a cigar together with a choice of magazines. Cards are on hand and a piano for informal singing.

Missionaries Will Return

New York, N. Y.:—Missionaries in general want to return to the Orient as fast as war conditions will let them, according to the Rev. Ernest H. Forster, formerly of St. Paul's, Nanking, recently returned. At the moment the established work is being carried on largely by native Chinese and Japanese leaders who have been trained by the mission but after the war Mr. Forster believes the missionary forces will be asked back in advisory capacities in the evangelistic, medical and educational work, not as administrators. However, "we cannot expect the native Church to launch upon a program of extensive 'home missionary' activities in those areas where Christianity is little known," he says. "It will be necessary for missionaries to undertake the difficult pioneer work especially in

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China, and we shall be needing more and better ones than ever before. . . . The uprooting of more than fifty millions of Chinese from their homes by the Japanese invasion, and their migration to all parts of China, especially the west and southwest, has opened up unlimited opportunities for mission work also. That migration included many Christians from established parishes and congregations who now seek for the ministries of the Church in their places of exile."

Another Campaign

New York, N. Y.:—Estimating the need for the coming year as close to \$200,000, the army and navy commission has decided to conduct a campaign for that amount during February and March, 1943. Last year's contributions were disbursed for chaplains' discretionary funds, parish discretionary funds, pension premiums, Communion equipment such as the 132 portable altars and the 62 Communion sets given to chaplains, printing and publications, travel, campaign funds, war crosses, organization contributions, salaries, postage and office expenses. The Prayer Book for soldiers and sailors

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has reached a circulation of 145,569. Forward Movement literature, Holy Communion folders and 18,800 Identification cards have also been distributed. Aid to the amount of \$10,000 has been set aside for dioceses to use in special war work and another \$18,900 was authorized for diocesan and parish assistance to meet costs of emergency service in the neighborhood of army concentrations.

Economy at 281

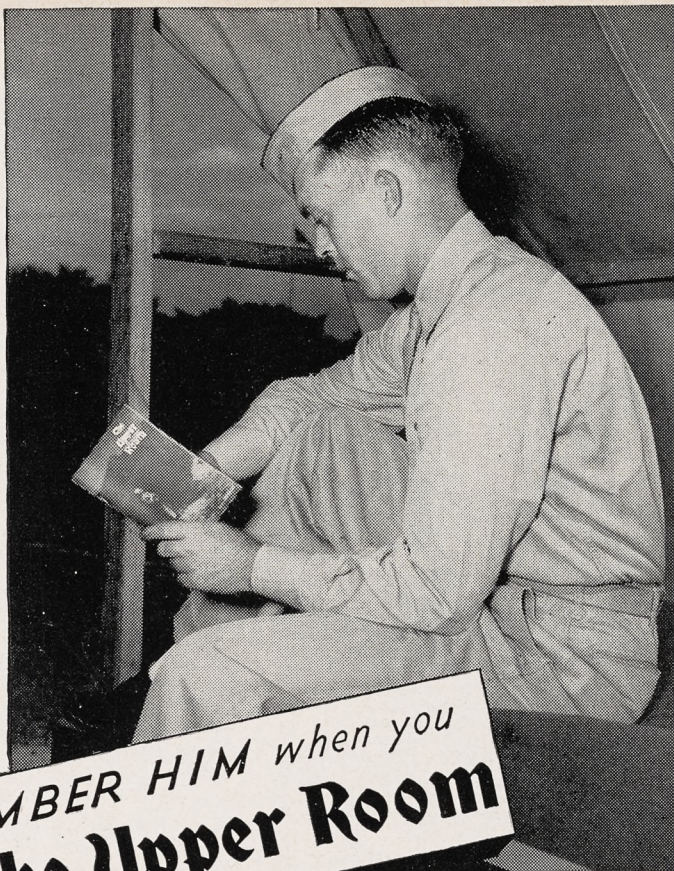
New York, N. Y.:—Treasurer Lewis B. Franklin of the National Council is saving paper by omitting the customary itemized statement of receipts. He merely reports that to November 1, 90% of the amount due was in hand, with a total of \$486,343 to be paid before January 1st.

Service To Soldier Away

Seguin, Texas:—The Rev. Francis Hamilton of St. Andrew's, here, has a hobby—making phonograph recordings. The other day a communicant, Lt. Robert L. Herbert, now stationed far from home, received a recording of the service at which his three weeks old son was baptized. Whether the child cried, as all children should when being baptized, is not reported. In any case the young army officer heard the voices of his wife and the God-parents, and his Rector.

Boarding School Burns

Miller's Tavern, Va.:—The John Moncure High School, only boarding school for Negroes in the diocese of Virginia, burned to the ground Nov. 8. The building and contents were insured, but it is believed that the insurance cannot replace the building at present prices. However, plans are being made to rebuild the school immediately. Because of war conditions which made it necessary for many families to move in looking for work, the school has had a unique opportunity and is being sought out by families who want their children in a secure place during this unsettled period. The Rev. Aston Hamilton, is principal.



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BOOK REVIEWS

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***CHRISTIANITY AND SOCIAL ORDER. By William Temple. Penguin. 25c.

This is must reading for every man and woman who professes to be a Christian and a Churchman. The Bible and the Prayer Book excepted, it is the most book for the money published in our day. A sound, reasonable and convincing treatment of the role of Christianity and the Church in establishing a world order based upon the principles of the Christian religion. —L. W. B.

*BECOMING A PERSON. By Louise B. Griffiths. The Westminster Press. \$1.25.

This course of study, designed to help junior high school boys and girls appreciate and become Christian personalities, has four units. Although rich in the variety of activities suggested, it skims rather lightly over the difficulty, not only in becoming great, but even in developing a Christian character. This false optimism could be remedied in the hands of a good teacher and does not take away from the book's chief use—source material for discussion groups and worship services. Its resources include stories, hymns, prayer-poems, character tests, and recipes for becoming great, to mention only a few. —L. E. R.

*THE SHORTER MOFFATT BIBLE. Harper Brothers. \$2.00.

Dr. Moffatt's translation of the Bible has long been a source of enlightenment and inspiration throughout the English-speaking world. It needs no commendation from us. The present handy volume of selections (just over 300 pages) contains the translator's own selection of the greatest of the great passages of the Bible. Naturally a large selection is made from the Psalms and half the book comes from the New Testament. —F. C. G.

*ASCENT TO ZION. By S. Arthur Devan. MacMillan. \$2.50.

This is in many ways a sound book which attempts to recall Protestants to the reality of worship. Written simply and with vigor, it points to the importance of liturgical form, architecture, music and education for deepening the experience of Christian worship. The book also contains an historical chapter which is somewhat sketchy and wherein the author unhappily contends that Christ spoke the words of institution "with a sort of solemn pleasantry." The book is practical in its suggestions, most of which are in line with the modern liturgical revival. While it contains nothing particularly original, it should prove of benefit to those Protestants who still continue to neglect the rich heritage of Christian liturgy. —C. C. R.

*THE PRACTICE OF THE CHRISTIAN LIFE. By Edwin Lewis. The Westminster Press. \$1.00.

Professor Lewis of Drew Seminary gives a clear and luminous guide to the Christian way. While his book is theological throughout, it is theology made plain for laymen. His exposition reveals why doctrine is fundamental in Christian action. This is an excellent book to place in the hands of layreaders and young people's groups. It is not "written down" to them; it is intended to pull them up to intelligent belief and action. Questions on the text are given at the end. —R. M. G.

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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.

THE RT. REV. BENJAMIN M. WASHBURN
The Bishop of Newark

Perhaps you will be glad to know that the version of the hymn "Almighty Father! Strong to Save," which you printed in your issue of November 12th will be found in the New Hymnal.

* * * *

MRS. G. B. HAINES
Hartford, Connecticut

THE WITNESS for November 12, devoted so largely to the work of our Negro brethren was the best number of your paper that I have yet seen. Certainly it is time for the Church to face this matter, and the Church is to be congratulated on having a paper with the courage that you are showing.

* * * *

MR. A. M. CLARK
Memphis, Tennessee

I can well imagine that you will receive many letters condemning your advocacy of equality between races (November 12). Nevertheless I do not see how anyone who accepts Christianity can dispute your position.

* * * *

MRS. W. B. WALLACE
New Orleans, Louisiana

I do not propose to have my home any longer contaminated by the presence of such a paper as yours. You will therefore stop sending THE WITNESS at once. How anyone can hold the positions advocated in your November 12th number, or how a Church paper can publish such nonsense is beyond my understanding.

* * * *

MRS. LLOYD R. CRAIGHILL
Englewood, New Jersey

I was delighted with the article on China by Dean Lichtenberger. But he is wrong in one respect, due perhaps to a typographical error. He said that the cost of living had gone up 100%. It had already gone up four or five times that amount when I left China a year and a half ago. Some say that it has gone up 2000% while others say as high as 4000%. I simply want to emphasize the appalling financial state which China is in at the present time, and relate it to our responsibility for the Chinese Church.

ANSWER: It was a typographical error. Sorry.

* * * *

MR. CURTIS B. CAMP
Layman of Chicago

I am worried in these times for the welfare of my country and my Church because of narrow-minded and incompetent Congressmen and narrow-minded and incompetent Churchmen, and I am devoutly thankful for Bishop Freeman's spiritual view of Church unity.

There is only a minority in Congress today that are not dancing to sectional music, regardless of what may happen to the country as a whole, and running in exact parallel to them are the narrow views of our religious leaders. They care only for the details of this one communica-

tion, regardless of what may happen to the Kingdom of God as a whole.

Every one with even superficial knowledge knows there is nothing essential to salvation through our Lord and Saviour Jesus Christ that is not common to both of these great names, Episcopal and Presbyterian. If we had faith as a grain of mustard seed, Church unity would be a fact instead of a theory. And there is imminent peril in this deliberate blocking of progress, both to the Church and the State.

* * * *

CANON ROBERT D. SMITH
Social Service, New Jersey

I take issue with the Rev. Thomas E. Jessett in what he wrote about ministering to soldiers (Oct. 1). We who are working closely with the men in camps are well aware that in many camps, and increasingly so, it is impossible to visit a man personally in the camp, because of its size, the distribution of troops, and the secrecy that must surround military concentrations and movements. However there are stations where personal visiting is still possible and practicable for an energetic rector. More, there are cases where a personal visit is of extreme importance and can be made possible, particularly with men suffering bereavement or in trouble. Where there are Episcopal chaplains these matters can be referred to them. But where there are none, the responsibility for the Church's ministry to its soldier-churchmen rests squarely on the shoulders of the civilian church.

At any rate a rector in a camp community could do something more with the names he receives than just sending them to the chaplain. He can write the soldier. He can invite him to his church's services; he can invite him to dinner at his rectory or the home of a parishioner. He can invite him to parish social gatherings. Even if he cannot accept, it will mean something to a young man to receive a word of Christian hospitality right from where he is stationed.

* * * *

MR. GLOVER VINCENT
Layman of Boston

I will be glad to have you send a Bundle of ten copies of THE WITNESS each week to some chaplain, to be selected by you. In my judgment the material you are offering on a post-war world, and the need of vigorous prosecution of the war, is the very thing our men in the armed forces need to read and discuss.

ANSWER: Many thanks. If there are others who wish to follow Mr. Vincent's example we will be glad to send ten copies each week for ten weeks to a chaplain at a cost of \$5.

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* * *

This Sabbath—why not attend a local church. And there, with your fellow Americans, seek the strength and confidence that only faith in the eternal truths can give us.

America needs such faith today—in you—in all of us. It alone can bring us a true victory . . . it alone can give a meaning to our future.

This advertisement is contributed as an aid to the United Canvass by a number of lay people of the Episcopal Church.



Make Your Faith

an active, daily part of your personal life. Go to church regularly. Support your local church—find a way to give it MORE of your time, your strength.

Make it your resolve, especially during the weeks of November 15 to December 6, to attend divine services at your house of worship and to pledge extra support for your local church in meeting the heavy burdens which the war has placed upon it as it seeks to minister to a war-torn world.