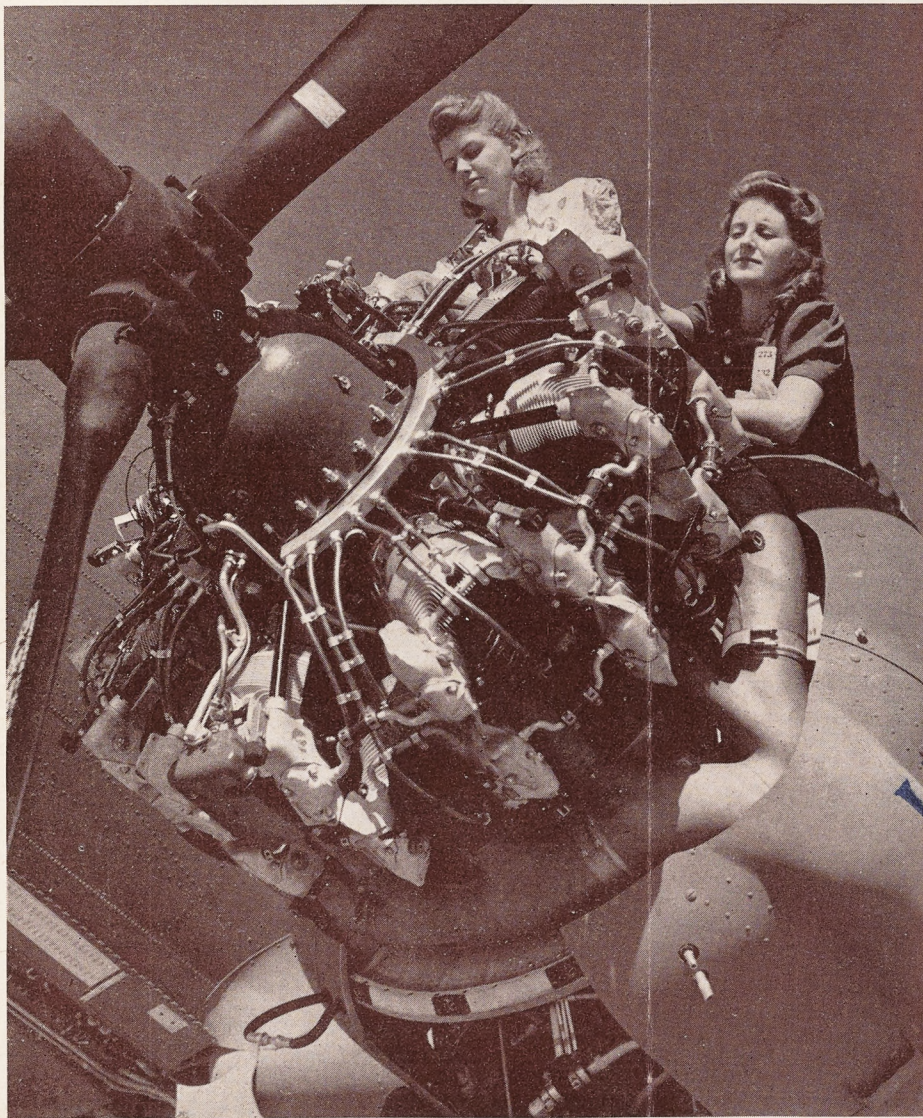


# The WITNESS

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NOVEMBER 2, 1944

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DOING THEIR BIT  
IN WAR CREATES  
PROBLEM OF PEACE  
*(Article on page eight)*

*(Official O.W.I. photo by Palmer)*

## THE SOLDIER'S ECONOMIC NEEDS

## SERVICES

### In Leading Churches

THE CATHEDRAL OF ST. JOHN  
THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK  
Broadway at 10th St.  
*Rev. Louis W. Pitt, D.D., Rector*  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8 and 11 A.M. and 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.; 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.  
Weekdays: 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 Ave. at 71st St., New York  
*The Rev. H. W. B. Donegan, D.D., Rector*  
8:00 a.m. Holy Communion.  
9:30 a.m. Church School.  
11:00 a.m. Morning Service and Sermon.  
4:30 p.m. Victory Service.  
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY  
1317 G Street, N. W.  
Washington, D. C.  
*Charles W. Sheerin, Rector*  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK  
Fifth Avenue and 53rd Street  
*Rev. Roeliff H. Brooks, S. T. D. rector*  
Sunday Services: 8, 11 A.M. and 4 P.M.  
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.  
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION  
Fifth Avenue and Tenth Street, New York  
*The Rev. Donald B. Aldrich, D.D., Rector*  
(On leave: Chaplains Corps, U. S. Navy)  
*The Rev. Vincent L. Bennett*  
Associate Rector in Charge  
Sundays: 8 and 11 A.M.  
Daily: 8 Communion; 5:30 Vespers.  
Tuesday through Friday.  
This church is open day and night.

ST. PAUL'S CATHEDRAL  
Buffalo, New York  
Shelton Square  
*The Very Rev. Edward R. Welles, M.A., Dean*  
Sunday Services: 8 and 11 A.M.  
Daily: 12:05 Noon—Holy Communion.  
Tuesday: 7:30 A.M.—Holy Communion.  
Wednesday 11 A.M.—Holy Communion.

## The WITNESS

For Christ and His Church

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NOVEMBER 2, 1944  
VOL. XXVIII NO. 12

## CLERGY NOTES

CHURCH, WHITNEY, was ordained deacon on October 8th at St. Paul's, Harrisburg, Pa., by Bishop Heistand. A recent graduate of the DuBose School he is taking a year of post-graduate study at the School of Theology, Sewanee.

DOYLE, WILLIS R., has resigned as rector of St. Matthew's Church, Sunbury, Pa.

FERRIS, E. S., is now a member of the staff of the city mission society of New York, serving as senior chaplain at Bellevue hospital.

FRANCIS, PETER, was ordained priest in Christ Cathedral, Salina, Kansas, on October 18th by Bishop S. H. Nichols. He is in charge of churches at Kingman, Anthony, Medicine Lodge and Harper.

KNAPP, CHARLES T., is now the rector of the Church of the Resurrection, Richmond Hill, Long Island.

McKEE, JOSEPH M., of the faculty of Shattuck School for the past ten years, was ordained priest by Bishop Keeler in the chapel of the school on October 20th.

PARCOAST, EDGAR T., celebrated the 20th anniversary of his rectorship of St. Mary's, Salamanca, N. Y. recently.

PORTER, JAMES, formerly on the staff of Christ Church, Brooklyn, N. Y., is now the rector of that parish.

PURRINGTON, ROBERT G., formerly rector at Athens, O., is now in charge of churches at Estherville and Spencer, Iowa.

RORKE, E. C., formerly of Grand Island, Neb., is now the rector of the Holy Communion, Buffalo, N. Y.

SAWDON, GLEN M., rector at Bay City, Mich., is now the rector of Christ Church, Burlington, Iowa.

## SERVICES

### In Leading Churches

CHRIST CHURCH CATHEDRAL  
Main and Church Sts., Hartford, Conn.  
*The Very Rev. Arthur F. McKenny, Dean*  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

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

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

TRINITY CATHEDRAL  
Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*  
SUMMER SERVICES  
Sundays 8 and 11.  
Noon Day Services, 12:10, except Saturdays.  
Holy Communion, 12 Noon Wednesdays, Holy Days 11:15.  
The Cathedral is open daily for prayer.

EMMANUEL CHURCH  
811 Cathedral Street, Baltimore  
*The Rev. Ernest Victor Kennan, Rector*  
SUNDAYS  
8 A.M. Holy Communion.  
11 A.M. Church School.  
11 A.M. Morning Prayer and Sermon.  
First Sunday in the month Holy Communion and Sermon.  
8 P.M. Evensong and Sermon.  
Weekday Services  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Communion.  
Thursdays 12 Noon Holy Communion.  
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH  
15 Newberry Street, Boston  
(Near the Public Gardens)  
*Rev. Phillips Endecott Osgood, D.D., L.H.D.*  
*Rev. Arthur Silver 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  
*Rev. Peyton Randolph Williams*  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH  
105 Main Street, Orange, New Jersey  
*Lane W. Barton, Rector*  
SUNDAYS  
11 A.M.—Church School.  
8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).  
7 P.M.—Young People's Fellowship.  
THURSDAYS  
9:30 A.M.—Holy Communion.

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## Spiritual Mobilization Seeks to Line Up the Clergy

*Presents a Reactionary Program in Effort To Wipe Out Social Gains of Last Decade*

By W. B. Spofford

*New York:*—Freedom of pulpit, speech, press, assembly and enterprise—and the greatest of these is enterprise. That is the program of Spiritual Mobilization, Inc., directed by the Rev. James W. Fifield Jr., Congregational minister of Los Angeles who claims to have persuaded two million Americans to sign on the dotted line. The organization claims to be non-partisan politically but all of its literature is loaded with militant crackdowns on “new dealers,” “planners,” “starry-eyed reformers” and specifically charges that such government agencies as the War Manpower Commission, War Labor Board, Office of Price Administration, Securities and Exchange Commission etc., must be done away so that we can again be Americans.

Where Mr. Fifield and his organization stands is revealed in a recent article in *Coronet*, monthly magazine, which is reprinted with obvious approval in a recent bulletin of his organization. He was recently invited to address a meeting of the National Association of Manufacturers which represents the tory wing of big business. Says *Coronet*: “He amazed its staid membership with a lecture that won't soon be forgotten. Proving in his opening lines that he knew as much about ‘big business’ as the biggest of them, he went on to politics, confounding all present with his unexpected ministerial treatment. Sensitive to what he called ‘encroachment upon our American freedom’ he reminded the austere NAM that certain trends were deeply menacing, the state rapidly becoming master instead of servant. Unhesitatingly he spoke out against the ‘rising costs of government, multitude of federal agencies attached to

the executive branch.’ Unequivocally he condemned ‘the menace of autocracy approaching through bureaucracy.’ Direct-minded, crisp, he lashed out against any and all infringements upon personal liberties — named names, pulled no punches. When he had finished rumor reports that the NAM applause could be heard in Hoboken.”

Rumor likewise has it that members of the NAM attending that luncheon did not limit themselves to wild applause. They also pulled out their checkbooks and wrote out sizable donations for Mr. Fifield's Spiritual Mobilization, Inc.

Over his own signature in the most recent bulletin of the organization, Mr. Fifield lines up his two million followers on the side of the reactionary forces of the United States. “How enheartening,” he writes, “not only to have so many more allied clergy but also the American Medical Association's crusade against socialized medicine, the American Bar Association's crusade to restore law instead of decree, the efforts of the American Association of Colleges to prevent loss of educational freedom through subsidies and controls, efforts of responsible labor leaders such as William Green who recently wrote me, at a Spiritual Mobilization meeting, to thwart stateism which threatens labor gains and finally the efforts of American business men through the National Association of Manufacturers, National Conference Board and United States Chamber of Commerce.”

Just how impartial and non-partisan Mr. Fifield is politically may be judged by criticism of those “who had been caught up in the humanitarian talk of the New Deal

and did not see its serious longer range implications.”

There are other articles in the last bulletin of the organization which clearly indicate its reactionary position. Senator Hawkes of New Jersey, conservative of the conservatives, and a member of the advisory board of Spiritual Mobilization, urges the clergy to use their positions “to improve the thinking and actions of our American citizens in such a way as to preserve the real freedom of the individual—

### ARCHBISHOP DIES



*The Archbishop of Canterbury, William Temple, died suddenly on October 25th (see editorial)*

the right to use individual initiative for self-betterment and the improvement of all human relationships in this great country of ours. I wish that all our people might clearly see and understand that the same intelligent action of the citizens on time is required to preserve the freedom of the pulpit and freedom of speech as is required to restore and preserve free enterprise and to safeguard private property rights.”

The longest article in the bulletin is by Mr. B. E. Hutchinson, of

Grosse Pointe, Michigan, who declares that capitalism and democracy are complementary, "each necessary to the existence of the other," and who bitterly attacks all the reforms of the past dozen years and who denounces all clergymen who do not agree with him for indulging in "namby-pamby incongruous talk" and labels them "socialists" and "communists."

There are other pieces by radio commentator, Upton Close, champion of big business, also a member of the advisory board of Mr. Fifield's show, in which he seeks to drive a wedge between the United Nations and declares that "the rift between the British Empire and Russia is growing wider every day" and who urges a soft peace by Hitler.

In view of its program and backing it is not surprising that Spiritual Mobilization moved into headquarters at the Roosevelt Hotel—named after Theodore they are quick to add—which just happens also to be the headquarters of the Republican National Committee. Mr. Fifield's office disclaimed any connection however when THE WITNESS reporter called upon him. Likewise the spokesman for the organization was extremely evasive in revealing how the organization was financed. The spokesman said she would have to consult Director Fifield before answering. In due time a note was received from the Congregational minister as follows: "Mobilization receives two sorts of contributions: Service from hundreds of ministers who devote thousands of hours to its cause and money from hundreds of known and unknown friends who share our views. Many ministers contribute both service and money but because non-ministers who have a common stake in the American and Christian traditions cannot contribute service, it is natural that they give substance instead and provide our modest budget. No business group, political party or conditional gift contributions have ever been accepted—or offered."

That the contributions are sizable may be judged by the fact that a financial secretary and comptroller has recently had to be hired to keep track of the funds. Also the staff has been greatly enlarged by the engagement of five new field secretaries.

The bulletin lists several hundred clergymen as "representatives" with but three Episcopalians on the

long list. We have written all three to inquire what is required of them as "representatives," but at press time had received no replies. But it is quite clear that Episcopalians, as far as the clergy at least are concerned, are not being taken in by Mr. Fifield and his Spiritual Mobilization, Inc.

Protestant bodies was cited by Dr. Vale as the "greatest weakness in the religious life of America." "A unified Protestant impact upon public conscience, opinion, and action is tremendously needed," he added, "in order that true freedom may continue and be enriched in its meaning to future generations."



Students of the Canterbury Club at the University of Minnesota entertain polio patients at the Sheltering Arms in Minneapolis

### A SLEEPING PLACE FOR CHAPLAINS

*San Francisco*:—Bishop Block of California announces that chaplains passing through this city have a place to sleep at the School of the Prophets, 1051 Taylor Street. Quarters will be reserved for not longer than a fortnight for chaplains unaccompanied by members of their families. Facilities for chaplains with wives are available only in case of emergency. Write the bishop in advance if possible at 1055 Taylor Street.

### PRESBYTERIAN CHURCHES ISSUE STATEMENT

*Knoxville, Tenn.* (RNS):—A joint statement expressing hope for the merger of their denominations was issued here by Roy Ewing Vale, moderator of the Presbyterian Church, and Charles L. King, moderator of the Presbyterian Church in the South. Disunity among

### FEW CHURCH GOERS IN MINNEAPOLIS

*Minneapolis* (RNS):—A month-long survey of the city's religious trends reveals Protestant, Catholic, and Jewish churches have only 35 per cent of the population over 13 years old. H. Paul Douglass, editor of Christendom magazine, director of the survey, interprets this as a need for congregations to do a better public relations job.

### HABITS OF WOMEN ARE CHANGED

*New York* (RNS):—According to a poll by the Woman's Home Companion war has changed the church-going habits of 50 per cent of women. 27 per cent go to church oftener than before the war, and 23 per cent less often. In rural and semi-rural areas gas rationing has been a deterrent; many found their war jobs interfering. A large increase in church attendance among young women was shown in a breakdown of age groups.

# The Children of Neighborhood Reached by St. Philip's

*Large Parish in Harlem Accepts and Meets Challenge of Children of the City Streets*

**By Shelton Hale Bishop**  
Rector of St. Philip's, New York

*New York:*—There was a little nine year old girl stabbed in the public school down the street. I was away at Yale studying. It was an awful shock to know, first of all, that such a crime could be committed, and secondly, that it had to happen on the street where our parish house is. I came home on that week-end and my daughter was ready for me.

"Do you know what happened down at the public school this week?"

"Wasn't it awful?" I answered.

Quick as a flash, "What are you going to do about it?"

The incisiveness of it startled me. I could see from the fire in her eye that this was a tremendous thrust she was making at me.

"I don't know. What do you mean? What should I do?"

"It's going to be summer time. There's going to be a lot of trouble. These kids are going to be on the street all day long from early morning 'til late at night. There's going to be some bloodshed unless somebody does something about them. You've got that parish house and that large auditorium, and I suppose they are going to stay vacant all summer. And you are going to have a wonderful vacation. And the children are going to be on the street."

It's not very comforting to have your daughter talk to you that way especially when you know that she is usually on fire about social needs and not too patient about the way the Church meets them. I went back to Yale that week-end and I could hardly think of any theology. I was thinking about children, seeing them in the street, knowing the temptations, picturing the ravages of juvenile delinquency, knowing how they could precipitate a second August riot and what the consequences would be. I could not forget her words: "that parish house, that auditorium, vacant, and you off on vacation." I talked to some of my closest friends who were engaged in young people's work in Connecticut. Ideas began to shape up. Plans and program came to take form. There was personnel. There was budget.

There was indifference, almost an antagonism, in the street because we had never particularly ministered to the immediate community. What could be done? There were hours of prayer and seeking the guidance of God's Holy Spirit, and all the time a strong urging to decide to do something and all the other things would take care of themselves.

The next week-end when I came home there was much conversation, much discussion of plans, aims, ways of finding workers and the money to finance, what obstacles had to be overcome, what particular contribution a Church could make, etc., etc.

The first of June found work at Yale concluded and I was thrust immediately into the work of a busy parish. One of the first things was to survey the temper of people in the parish concerning a summer activities program. There were about 20 or 25 professional recreation workers who had had considerable experience in playgrounds, physical education in public schools, scout programs, institutional work among children, and they were summoned to a meeting. It was amazing to sense the response that was immediate. "We should have done this long ago." "The need is tremendous." "The way will be found."

We reckoned that we needed at least five paid workers, a good deal of equipment, a budget of about \$2,500 for ten weeks, and many volunteers. Where would the workers be found? Or the money? Would the children in the neighborhood respond? What kind of publicity?

Well, we found the workers. One was a student from Yale Divinity School. He was white. One was a YWCA worker, preparing for her Ph.D. at New York University. Both well-equipped with the promise of wonderful team work. They were to be the co-directors—a happy interracial combination that augured well for healing many a breach in the hearts of the children of the street who had no too good feeling toward people of the oppsite race. One of the young men living on the street could take charge of the gymnasium.

He was a hero and was one of the players on the Long Island University basketball team. Word came that one member of the summer service group from Labor Temple was still unplaced for the summer. She was from Detroit—experienced in handicrafts, dramatics, aesthetic and modern dancing. An interview proved that she was the person we wanted. So we had four—four to start with. And all hand-picked. One might better say, God-sent. The rectors of two churches downtown saw to it that the first money was provided, nearly \$500. Simple publicity material was prepared only two days ahead of the opening on July 5th.

One more important link in this story has to be welded in. Two weeks before we opened, three of the committee went out in the street and called in 21 youngsters between the ages of 8 and 12 and asked them what kind of a center they would like and what kind of a program we ought to have. The minutes of the meeting that they had ought to be set into this story, but they are too long. Suffice it to say that those youngsters had the most clear-cut and specific ideas about the kind of program that they wanted and the way it could be worked out. These were 8 to 12 years, remember. We had not been able to discover a suitable name. They were

(Continued on page 6)

## LEND-LEASE

★ The purpose of this department is to help parishes that have things they do not need to give them to others that can use them. Also to give missions and parishes an opportunity to state their needs. Recently the Rev. Louis Van Ess, rector at Orontia, N. Y. stated here that he had a basement full of things to give away. He has just written us the results: "This is the score so far. I sent out three altar service books, one silver chalice and paten, three burses and veils, fifty hymn books, one pulpit Bible, three clergy prayer desks, two alms basons, twenty feet of communion rail, one altar and four sets of altar hangings. Last but not least today I gave away the brass lecturn that I would have given Dean Lichtenberger for his cathedral on the basis of desire and good behavior. He has now missed his chance. I still have a few things left. When I got no offers of old pews I bought us a new set and now, believe it or not, I have had a cash offer for the old ones. THE WITNESS is a truly wonderful paper and I will know where to look when I need some church furniture."

If you have things to give others or have needs of your own, write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

# The WITNESS

For Christ and His Church

## For Men and Women of the Armed Forces

Clip and mail with your letters

With the good news of activities on interracial and interdenominational unity, as well as constructive work on post-war rehabilitation, comes the report of discouraging and reactionary work by the Rev. James W. Fifield Jr., Congregational minister of Los Angeles, and his Spiritual Mobilization, Inc. . . . This "non-partisan" group is fighting with mysterious funds for five freedoms, along with the staid and far-right-conservative National Association of Manufacturers. . . . Their five freedoms are "freedom of pulpit, assembly, press, speech and enterprise—and the greatest of these is enterprise" . . . Just how impartial and non-partisan Mr. Fifield is politically may be judged by his criticism of those "who had been caught up in the humanitarian talk of the New Deal and did not see its serious longer range implications." . . . Spiritual Mobilization contends that capitalism and democracy are inseparable, and denounces clergymen who disagree as communists and socialists. . . . Upton Close, NBC commentator, champion of big business, and member of SM's advisory board, is seeking to drive a wedge between the United Nations, with Russia as target for his below-the-belt blows. . . . Here, too, we find the retarded cries for "soft peace." . . . Strange that Mr. Fifield beats around the bush as to the source of his funds. . . . Strange also that SM is deserted by the Episcopal Church, claiming only three Episcopalian clergymen. . . . In striking contrast are interracial meetings in Baltimore, Columbus, Holyoke, Nashville, Oakland, and Buffalo; rehabilitation meetings; and nation-wide discussions on the need for Church and labor participation in social reform. . . . Holyoke held a series of forums on employment, government, the home, race tensions, and the returning soldier. . . . Baltimore Fellowship Church services celebrated their third anniversary of interracial, interfaith services. . . . Columbus formed a Council for Democracy to disseminate educational material and sponsor community programs for better racial and religious understanding. . . . American Friends sponsored a conference, lead by Bishop W. Appleton Lawrence, to discuss religion's contribution to a just and durable peace. . . . Hon. A. McDonald Gordon, labor attache of British legation, spoke on employment problems in England and America before Newark's diocesan institute. . . . He cited figures to prove little time has been lost by strikes in either country during the war, in comparison with the total output; and felt that any strike was played up by the press in both countries. . . . Episcopalian Charles P. Taft, director of office of war-time economic affairs told the meeting of the synod of the Presbyterian Church that churches have a lot to learn about politics. . . . He praised Dumbarton Oaks plan for economic and social council in the world organization. . . . The synod of the province of Sewanee stressed responsibilities of Christians in the days ahead, calling for political, social and economic justice for small nations and minority groups.

(Continued from page 5)

ready with one almost immediately. They wanted it called "Our Neighborhood Fun Center." The name seemed to strike fire with everybody. We finally omitted "Neighborhood," but the official name of the recreation center operated in St. Philip's parish house every evening from 6:30 to 10:30 is The Fun Center.

So, we opened on Wednesday evening, July 5. There were 136 children who came into our parish house that night and participated in the program. It was fairly wild; there was a lot of running up and down; one might call it tasting or sampling—the building, the people, the activities. But we knew that night that we had something vital, that there was a tremendous need, and in our estimation, an equally tremendous response. Every night there has been an increase of interest, absorption, participation that borders on devotion. There has been a steady improvement in organization and control, in quietness and self-direction. There have been three clubs formed among the youngsters themselves — "The Young Americans," composed of boys 11-13; "The Junior Hostesses," for the Friday night teen-age canteen, composed of girls 14-15, and "The Senior Council," composed of boys and girls 15-17 who are undertaking the general planning and supervision of the senior group.

All the children are divided into age groups and each one has a membership card given for the asking. The Junior Club, 8-11; Intermediate Club, 12-14; Senior Club, 15-17. The first night we opened, little brothers and sisters stood at the door and wept because we said we could not take anybody younger than eight. That was the adult plan. We broke down right there and took them as young as 3 years and the next day secured a young woman who is an expert in handling small children. Their hours are from 6:30 to 8 each evening.

The activities include all kinds of games: in the gymnasium, basketball, volley ball, badminton, boxing, relay races; in the large auditorium, group games of all kinds, free play of all kinds; on one floor of the parish house, quiet games, checkers, monopoly, lotto, table bingo, Chinese checkers, dominoes, etc. There are handicrafts of various kinds including clay-modelling, painting and drawing with crayons. There are now three dance groups, with square dancing to be added—folk dancing, tap dancing and

modern dancing (Katherine Dunham style). Small groups have been formed for sewing, particularly teaching young women how to make their own clothes. One man who is an expert pastry cook has offered to come in and teach girls how to

## CHANCELLOR



Hill Burgwin is the chancellor of the diocese of Pittsburgh, succeeding his father, George C. Burgwin, to that office in 1925. Prior to that the office was held by the grandfather of the present chancellor after whom he was named. Thus three generations of Burgwins have held the office since the diocese was established in 1865. The present chancellor is a vestryman of the Church of the Good Shepherd, a member of the cathedral chapter and a trustee of the diocese. He has been a deputy to a number of General Conventions.

make cookies, and small fancy cakes, etc., particularly for parties.

The story of the volunteers is phenomenal. There are at present 45 of them, most of them well-qualified in some particular field. Some who take their place at the door to check the children as they come in and go out; others who sit at the tables and play games with the children or watch them in order to be helpful; others who sit down with groups of girls and discuss the most intimate and complex problems of their personal life, and a whole coterie of trained recreation workers, most of whom work all day and volunteer one or two evenings a week. And then there is that special three who have become so engrossed with the possibilities and the opportunity that they volunteer every night in the week.

The Teen-Age Canteen on Friday  
(Continued on page 17)

## EDITORIALS

### *The Total Revolution*

**E**VEN during the political campaign, when on all sides we are offered sociological miracles, some thinkers still remember that we are concerned with more than waging and recovering from a war. They remind us that we are undergoing a total revolution of all society, a revolution not instigated by revolutionists, but forced on us by the scientific, mechanical civilization we have espoused. Even the word *revolution* is not strong enough. In all recorded history there has been no like transformation of man's technical means and thereupon of his living conditions. The oft invoked future historian may speak of *prescientific* as we speak of prehistoric man.

As Christians, we look on this more-than-revolution as a major gift of God, brought to pass in Western Christendom as a consequence of God's Incarnation, through men schooled and empowered by the Holy Spirit. Like all gifts of God, it sets before us life and death, an opportunity for divine Comedy or abysmal tragedy. With the machine, we may drive want from the face of the earth, or take two or three generations of war and bitter misery to learn the use of God's liberating gift.

Truly we are in a time for greatness! Against this back drop, what miserable actors we are! How pitifully small-minded our political campaign! We make it a time for humility, and in that humility we have one hope. The common man has begun to get the point of the machine. Common people, on a world-wide scale, are coming to realize that an economy of abundance is now possible, and will not be stopped by gibberish about unchangeable economic law and complete dependence on the profit motive. The machine requires the elimination of prescientific exploitation of the many by the few. Special privilege is outdated by large-scale consumption; only those leaders will have glory and position who can meet the needs of the people.

Our generation may see this—unless we choose the tragedy of retaining the out-worn forms of economic scarcity beyond their time. The basic political duty of the Christian is to oppose their reten-

tion. His political choice must be those men who see the future implicit in the machine and are determined to bring it to pass.

### *The Lighter Moments*

**A**T LEAST the present campaign is not without its moments of humor! The other day we read an interview by the Rev. Norman Vincent Peale in the—yes, you're right—The New York *Journal-American*. We make haste to state that it just happened to be shown to us by a friend. Dr. Peale was all of a dither because he had read a pamphlet published by the religious associates of the National Citizens Political Action Committee. This is what his horrified eyes beheld: "The millions in our country who are working for a living—these are the meek, the poor and the lowly proclaimed by the Prophets—and they come first." To which subversive statement the pastor of the Marble Collegiate Church replied, "This is a dangerous attempt, cloaked with vague idealism and inept humanitarianism, to split the Church along class lines. . . . Language such as this plays into the hands of the Communists and defeats the real purpose of the Church."

At the risk of being linked by the reverend doctor to Moscow we call to his attention three

other passages—and not from the PAC pamphlet. "He hath filled the hungry with good things, and the rich he hath sent empty away" (Luke 1:53). "Blessed be ye poor; for yours is the Kingdom of God" (Luke 6:20). "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God" (Mark 10:25). These two last happen to be the words of a certain Jesus, a prophet of Nazareth. "Inept humanitarianism," doctor? "A dangerous attempt to split the Church along class lines"?

Dr. Peale also said, "I, as a minister, resent having any minister or spokesman for any political group telling me how to vote." It was from the author of these words that the clergy received, in 1940, a warning pointing out with alarm the dire and un-American results of continuing an administration in office for three terms. Can memory be so short?

### "QUOTES"

**M**Y PREDICTION, as Drew Pearson would say: The next twenty years is going to see the most revolutionary events and developments in the whole world that we know anything about since the barbarians broke up the Mediterranean system of the Roman Empire.

—J. F. Fletcher

Faculty member of the Episcopal Theological School

Perhaps, after all, this incident is not as amusing as we first thought. It is utterly incongruous for a clergyman to follow the Hearst line and flaunt the Communist bogey, especially at this time when vital issues are to be decided and demand the clearest kind of thinking.

### William Temple

IT IS impossible to exaggerate the loss sustained by the Church and the world by the death of William Temple, the Archbishop of Canterbury. More than any man in Christendom he stood for international collaboration based upon economic

justice for the masses of the people throughout the world. He supported his contentions as one of the world's foremost scholars, not alone in the field of theology where he was a recognized expert, but also in the fields of sociology and economics where he was equally eminent . . . a rare combination. Add to this the fact that he held the highest position the Anglican Church has to offer, as well as being the leader of the unity movement as the president of the World Council of Churches, and one may begin to sense the tremendous loss that is felt by all those who counted upon his leadership in the troublesome days that lie ahead. He was indeed an indispensable man.

## Economic Needs of Soldiers

by Joseph F. Fletcher

*Of the Faculty of the Episcopal Theological School and an Editor of The Witness*

ABOUT 1,500,000 men and women have been discharged from the armed forces already. Altogether 11,000,000 will be mustered out before it is over. If we add to these the 6,000,000 industrial workers who face "demobilization" (cut-backs in the war industries started as early as last summer) we can get some idea of the magnitude of the post-war employment scene in which the veteran will have to find his chances of economic readjustment.



The bureau of labor statistics foresees that 12,000,000 people may be out of work six months after the war ends if conditions are bad, something like 7,000,000 if conditions are good. The latter estimate of 7,000,000 *new jobs to be made* assumes a number of happy developments, such as a decision by the 5,500,000 young mothers now in industry to go back to housekeeping, ability of most of the 6,000,000 who have migrated to other communities to return "home," willingness of the 3,000,000 boys and girls under eighteen now in war jobs to go back to school. It's a big order.

Fear lies at the bottom of all Four Freedoms, as Senator Thomas has explained. This is certainly true of the war slogan promising freedom from want. Fear of want shows itself in high and low circles. Among the common people we find Captain Don Gentile, the young flying ace whom Americans have taken to their hearts, writing home: "I have been living on an average of about

a dollar and a half a month since I got over here and have been banking the rest to carry me through the lean, job-hunting days I expect after the war." On the other hand we see our business managers filling magazines and newspapers with (tax-reducing) advertisements and articles almost hysterically denouncing "regimentation" (read: "social control") of business enterprise. All sorts and conditions of men fear the economic future, but not all for the same reasons!

The point here is that the fears and insecurities of veterans will be *emotional*, all right, and they will constitute a real test of the skill of pastors and other counsellors, but their fear (except for some neuropsychiatric veterans) will be tied up to *something very definite and objective* in the social order. It should be obvious that the veterans' economic adjustment will depend basically upon a determination by the American people to continue their war-time policy of production for use in terms of the welfare of all, and not to go back to any version of production for any other purpose. Full production and full employment will have to be a matter of conscious planning to that end; it will not, as the record shows, come as a by-product of individualistically motivated enterprise. As Archbishop Temple would say, helping the ex-service man and woman is a problem of social structure as well as a problem of personality structure. Economic adjustment and economic justice must hang together or they will surely hang separately!

The foregoing is written pretty bluntly, as a matter of intellectual honesty and in order to devote the remaining space to problems and resources in



aiding veterans personally to make their economic return to civil life.

NONE of the veterans will want to be among the 5,000,000 unemployed which the investment bankers regard as a "normal float of unemployed" and a "reasonable" post-war goal for free enterprise! What are the resources which can be utilized by pastors and others who want to help veterans find work? And what are some of the factors affecting their employability?

Suppose a veteran (man or woman) wants some advice and guidance. What should be said? The first thing is, "Have you cleared up your military perquisites?" Chiefly, these will be what are due in the way of mustering-out pay, allotments, back pay and the conversion of government insurance. Here are matters in which the army and navy are directly concerned in the veteran's *transition* to civil employment; the army separation centers and personal affairs division are open to all inquiries, and so are the navy's civil readjustment officers. Local Red Cross workers can put a pastor in touch with them promptly, or they will act directly on the veteran's behalf.

In many communities, such as New York and Cleveland, the social agencies have combined to set up veterans' service centers which handle demobilization questions with reasonable dispatch. Whether they will be able to cope with mass demobilization later on remains to be seen; in any case it is up to Churchmen to join forces to urge coordination of all local community resources, to avoid a babel of voices and a confusion of services. Even though discharges may not be as wholesale as they were after the first World War, federal rather than military or local agencies will probably have to handle the veteran's *transition* from military to civilian life.

Once the transition is made and the veteran finds himself back to "normalcy" his economic adjustment will be fortified by three kinds of machinery available for the purpose: (1) the G. I. Bill of Rights (Servicemen's Readjustment Act), a government-administered program which may spend from \$3,000,000,000 to \$6,500,000,000, (2) employment opportunities and personnel management in private enterprise, and (3) the labor unions.

The G. I. Bill of Rights has five titles, all of which are economically important. However, its provisions for hospitalization and education are only indirectly related to income (although vocational rehabilitation will certainly affect the earning capacity of both professional and wage-earning veterans). The bill's titles on loans, employment service and unemployment allowances are the provisions of main interest here. When we try to foresee the average veteran's situation it seems rather futile to offer a maximum loan of \$2000, even at

low interest, for the purchase of an approved farm, home or business property and equipment. This is the old dream of "every man his own boss" but for what it is worth it is there, and Churchmen should know of it. (The administrator of veterans affairs will handle the loans.)

As for job placement, the bill offers veterans help (no guarantees, of course!) in finding work, inasmuch as General Hines, the administrator, is authorized to set up a veterans placement service board to oversee their hunt for jobs. But the real service, as we might expect and as it should be, will be retained in the U. S. employment service. The USES has been filling this function all along (as it did before the war and as it did throughout the war for the war manpower commission). The veterans' economic outlook will be all the more democratic if they face joblessness and job-hunting in the same team with civilians! This is especially important if the employment situation calls for mass solidarity to press for a solution. Many veterans, if dealt with as a special group, would hesitate to express critical opinions, having been standing in line and saying "Yes" for so long in the army and navy.

What General Hines calls a "further bulwark against adversity" in the G. I. Bill of Rights is the authorization of unemployment allowances (Title V) up to \$20 a week, with a fifty-two week limit, for unemployed veterans. Pastors and other friends of ex-service people need to be quite clear, however, about the conditions surrounding these allowances. They are not available to any veteran for more than two years after discharge, and those discharged after the war ends will have no claim two years after the shooting stops no matter how long their discharge is delayed. To get an allowance an unemployed veteran must be registered and reporting to a public employment agency and willing to work in a "suitable" job. We can only hope that the judges in this matter will be liberty loving public servants!

ANOTHER condition deserves to stand out in a paragraph of its own, for all democratic citizens to read, mark, learn and inwardly digest. *An unemployed veteran will be disqualified if he participates in a strike or "labor dispute causing a work stoppage" or if he is suspended or discharged from a job (in private enterprise, be it noted) for "misconduct."* Our orating Congressmen let this provision through in spite of obvious democratic objections, just as they let the private veterans' organizations like the Legion set up "counselling services" for discharges *on military installations*. But they have not heard the last of it yet, if the unions can find support among any true Americans left among us.

This question of unemployment among ex-serv-

ice people is a haunting one in government circles and among unofficial economic analysts. Most statements from Washington are guarded and will continue to be until after the election. Private research groups like the Brookings Institution have been fairly optimistic about full production after the war but that is by no means equitable with full employment. Whether we call it a "mature economy" or not, we might just as well recognize (after a five or six year interlude in the form of W.P.A. as a "war economy") that unemployment is still the central and persistent economic problem confronting our people, personally and as a nation.

Personnel management in private enterprise has already begun to handle veterans, both former employes and new applicants. Many veterans are looking for different kinds of work now that they are home. The officer group especially feel that they can and should have supervisory positions and will resent it if they don't get them. One company has reported to a recent management association meeting that it has six colonels among its former employes who are *not* colonel-quality in the plant! Perhaps the frustration of millions of callow officers back in civil life will be the backbone of an uneasy "veterans' bloc" which can be manipulated by proto-fascists to follow demagogues and continue the labor-baiting propaganda of the Rickenbackers and Gerald L. K. Smiths. Furthermore, the services will be returning millions of people with new skills and crafts just when war technology has eliminated skilled jobs everywhere in its effort to "Back the Attack." Thus, for example, 425,000 skilled pilots are coming home to see whether we can produce the planes and transport services to absorb them.

The unions have a large stake in all this. It seems fairly obvious that union contracts are going to be needed to protect the rights of veterans who can lose their unemployment allowances for suspension on the job or the job itself for "misconduct." The unions face a real threat in the "no-strike" clause of the G. I. Bill of Rights when it comes to veterans' participation in collective bargaining. But in addition to the collective interests of veteran workers the unions are also setting up counselling services for them on a casework and individual basis. The National Maritime Union has developed its counselling fully. Industrially oriented casework services have been developed which combine union, management and federal backing, as in the case of the United Seamen's Service. Both A. F. of L. and C. I. O. have joined with church federations and social agencies in setting up local servicemen's centers.

The Church's task, in the economic readjustment of veterans, is both pastoral (counseling individuals) and prophetic (agitating for an economy

which can give them the security they deserve). The personal destiny of our warriors is all tied up with the "structural" destiny of the American economy. Pastors will fall down on their job if they are not well informed as to the resources available to ex-service people. But they will also have failed, miserably, if they do not find out where they stand on the employment issue, and then stand there! They might begin by asking themselves why there is so much renewed interest in a permanent CCC and a post-war military service policy!

Two good books: *When Johnny Comes Marching Home* by Dixon Wecter, and *The Veteran Comes Back* by Willard Waller. Editor's Note: The next article in the series on The Church's Opportunity in the Post-War World is by J. Clemens Kolb on the Soldier Returns to College.

## Talking It Over

By

W. B. SPOFFORD

AT THE beginning of my ministry, after serving for two years as a master at St. Paul's School, I was employed for over four years as an assistant labor manager for B. Kuppenheimer & Co., clothing manufacturers of Chicago. I had charge of the labor relations in a plant employing about 2,000 workers. My boss was A. J. Todd who gave up his position as dean of the sociology department at the University of Minnesota to head the labor department for this firm. For six months I was acting head of the department while Dr. Todd was abroad. It was our job to represent the manufacturers in negotiations with the Amalgamated Clothing Workers on new labor contracts. It was our job to defend the interests of the company in the day-by-day dealings with the union under these contracts. The head of the union was Sidney ("Clear-Everything") Hillman.



If space permitted I could tell a good many facts about these negotiations. On one occasion the manufacturers contended, I think with justification, that they were losing money and that a cut in the wage scale was therefore in order. It was the job of our labor department to support this contention of the firm. This was Mr. Hillman's reply: "If a wage cut is imperative in order that the manufacturers make a profit then the union will agree to such a cut. We know that the firms cannot give jobs to workers unless they prosper. But before working out a new wage scale may I suggest that we see if technological improvements

cannot be made which will make wage cuts unnecessary. Will you gentlemen agree to hear the proposals of our Amalgamated engineers?"

They did agree and the engineers presented their proposals. Machines were replaced; methods of production control were installed; other changes were made. They were made at the suggestion of the union and not by the highly paid experts of the company. The result was that wage cuts became unnecessary and yet the company made more money than ever before.

On another occasion one of the largest clothing manufacturers was near bankruptcy. Mr. Hillman said: "If you go out of business workers will lose jobs." The union, through their bank, came up with the money to save the company. I could go on endlessly with such stories. It was called class collaboration in those days and Sidney Hillman came in for some pretty hard knocks from leftists who denounced him for "selling out to the bosses."

Today he is getting his knocks from the right.

Last week there was mailed to every clergyman in the country a leaflet viciously attacking Sidney Hillman and the union he heads. It was issued by an organization called the Council on Religious Freedom, with headquarters in Philadelphia—no names of officers of course. It stresses that Hillman is foreign-born; that he is a Jew; that he is a red; that the union uses "vicious racketeering methods."

Well I just want to add my bit of testimony to all this rotten attack. There is little space here to support the statement with facts, but I say, and I would be glad to say it under oath, that the Amalgamated Clothing Workers Union is as straight-shooting an outfit—honest, clean and above-board—as any crowd I have ever had dealings with, including churches. And Sidney Hillman is as intelligent, honest and American as any man I have ever known. And I say this not only as a Christian minister but as a labor manager who was paid money by B. Kuppenheimer & Co. to be his opponent.

# The Development of Hospitals

by *Anne J. Humphrys*

*Of the Staff of St. Luke's Hospital,  
New York*

**I**T WOULD certainly be fruitless to look into the history of hospitals without in some measure taking into account the motives or underlying reasons for their existence. This brief survey precludes a discussion of these factors but it would not be understandable without some recognition of certain human characteristics which have pervaded the pattern of the organized care of the sick from the beginning of historic times. Thoughts and emotions lie at the root of all human institutions, hospitals included.

The activities which surround the care of the sick and unfortunate are primarily humanitarian. Hospitality is probably the most ancient expression of man's unselfishness and it is from this virtue that we derive such terms as hospital, hospice and hotel, all words which connote the idea of help and assistance for others. In ancient and medieval times the stranger was entitled to any and all of such help as his needs suggested while he was under his host's roof. These obligations were binding and later came to be incorporated in various religious codes. The word hospital today is used to indicate an institution in which treatment is administered to the mentally or physically ill or injured.

The origin of the hospital can readily be found in pre-Christian ages. Wherever man has existed, according to his religion or the prevailing social order, he has devised some method or system of alleviating sickness or suffering in his group. Isolation of those suffering from some communicable disease, lepers, and insane persons, in primitive and in more advanced cultures, was a means of preserving the health of the well population as well as caring for the unfortunate. Simple and crude as these measures were, they served the same purpose for ancient communities that the highly developed scientific hospitals do for the same conditions today.

When sickness and despair overtook them, the primitive cultures looked to the medicine man for help and guidance. In later ages the medicine man became the priest-physician and dispensed religious counsel as well as medical aid. The temples then became the medical schools and with varying degrees of influence, religion and medicine have been closely allied throughout all time. A hospital without some means of meeting the spiritual needs of its patients not only fails in one of its highest obligations, but it does not fulfill its destiny as an historic institution. Likewise a religion or a sys-

tem of faith and worship which disregards the material wants or needs of suffering humanity fails also its great responsibility. It is the exquisite combination of these two elements which approximates the true approach to the ideal of the perfect hospital.

Hospitals therefore are very old; as old probably as civilization if we interpret the word hospital somewhat broadly. Ancient India by the instruction of Buddha was supposed to maintain a separate building for the care of the sick. The Hindu surgeon even though hampered by religious ritual, was looked up to, and was capable to a certain extent. A great deal was done for the patient's spiritual welfare and kindness was a feature of the organization.

**T**HE temples devoted to the worship of Asklepios in the Greece of antiquity were the main centers of medical work in its ancient culture. They illustrate the best development of that constant association between religious medicine and nursing that existed in early times. No line of demarcation could be drawn between the work of the god and that of the priest-physician. The rest, food, and freedom from worry which the patient experienced while he awaited the visitation of the god no doubt contributed to his recovery. The worship of the god Asklepios, revered for his character as well as his powers of healing, lifted patients above themselves and increased their faith, while their thank offerings paid their bills. The element of magic and superstition which permeated this stage of medical development, was a part of the popular belief of the time, and it persisted long after these schools of thought had developed more scientific methods of thinking.

At the opening of the Christian era the Roman Empire extended over the greater part of Europe. It had conquered and subjugated much of the known world. Untold wealth was in the hands of a comparative few; hordes of people were poor, hungry, worn out by constant wars, or held in slavery. Life for these was drab and there seemed little to live for. "For those were crude and cruel days and human life was cheap." Christ's teachings of love coming into the midst of a hard, materialistic society, brought to the poor, lowly and despondent a new light and hope which have largely transformed the entire face of the earth. The new religion advocated the responsibility of each individual for the general welfare, a sense of brotherhood as members of one family, a belief in a life beyond that of this earth, and it emphasized the love of service. From his teachings derive the principles of the ever-growing social service organizations of today.

The responsibility for the sick Christians fell upon those most competent to carry it. As the new

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religion grew and organized, there developed among other orders the order of deacons. The name was given to them because it means "a servant." The deaconess also made her appearance. Phoebe, a lady of considerable importance, is the first mentioned among the women selected for this service. Due to her position in the Church and because of her visiting of the sick poor in their homes, Phoebe is known as the "world's first deaconess and the first visiting nurse." Visiting nurse service was a major part of the work of the first deaconesses. The Christian Church in the early centuries of its work had made possible the care of many more people than had ever before received medical or nursing care. Medicine and nursing came to the sick through the church.

Besides the diakonia, the Christian zenodochium became the center of systematic care of the sick, aged, orphans, lepers and strangers. The most famous of these zenodochia was that organized by St. Basil of Caesarea in Asia Minor. Here were buildings, hospitals, churches, work houses and many other forms of housing for the help of the needy. The doctors were churchmen who knew medicine — and the nursing was performed by men and women who had dedicated their lives to the Christian Church. Thus the hospital found a place as an institution within another institution which it held for many centuries. This system of grouping related humanitarian activities was adopted by the monasteries and continued until such times as the population growth of communities and towns necessitated the founding of hospitals as a civic obligation. Every monastery that was established had its hospital varying from the small infirmary to the large, well-organized wards for all cases.

Editor's Note: A second article on this subject by Miss Humphrys will appear next week. It will be followed by *The Service Given by Our Church Hospitals* by Don Frank Fenn; *Nursing as a Christian Profession* by John G. Martin; and *Why Support Hospitals* by Rollin Fairbanks.

## THE SANCTUARY

conducted by W. M. Weber

### A PRE-ELECTION HYMN

Thou Great First Cause, least understood:  
Who all my Sense confined  
To know but this, that Thou art Good,  
And that myself am blind;

Let not this weak, unknowing hand  
Presume thy bolts to throw,  
And deal damnation round the land,  
On each I judge thy Foe.

Save me alike from foolish Pride,  
Or impious Discontent,  
At aught thy Wisdom has denied,  
Or aught thy Goodness lent.

—from Alexander Pope, *The Universal Prayer*.  
(contributed by the Rev. Galen H. Onstad,  
Bartlesville, Oklahoma.)

THE WITNESS — November 2, 1944

# Need for Post-War Chaplains Pointed Out by Leaders

*Many Industrial Plants Already Employing Chaplains with the Demand on the Increase*

Edited by Lila Rosenblum

Washington, D. C. (RNS):—There is no doubt but that the need for chaplains will continue to be great in the post-war days, according to two high ranking churchmen. A post-war army of civilian chaplains ministering to workers in mill, mine, and factory was foreseen by Col. Harry C. Fraser, army air forces chaplain, who told a large audience that soldiers will want to continue at home the same spiritual guidance they have received from chaplains on battlefields. S. Arthur Devan, former director of the general commission on army and navy chaplains, at the same time expressed the view that there will be a greater need for chaplains both in civilian and government hospitals, as well as kindred institutions. Already, Devan asserted, many war plants now have seven-day-a-week chaplains and the Douglas Aircraft Co. has sent a civilian chaplain to one of its assembly plants abroad. The possibility of conflict between industrial chaplains and ministers to churches serving an industrial area should not be overlooked, he cautioned, adding that civilian chaplains likely will be needed more in factories isolated from well organized churches.

## Historic Parish

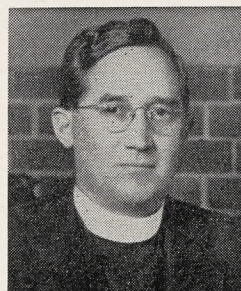
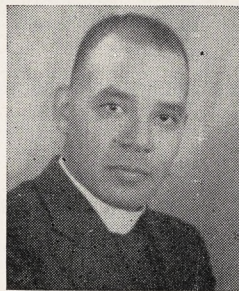
Gloucester, Va.:—Ware Parish has turned its \$6518 memorial house fund into war bonds. A campaign was carried on by Layman George Brothers to swell the fund for this purpose. The parish has 207 communicants, and the rector is Reginald W. Eastman. It's an old parish—nearly 300 years old.

## Endorse Roosevelt

New York:—A large number of Episcopalians are among the more than 150 religious leaders who have signed a statement urging the reelection of President Roosevelt. The statement declares that those signing "welcome the opportunity to join with organized labor, with forward looking business men, with those who till the soil, with progressive white collar and professional workers, and with all other forward-looking individuals and groups in

presenting a united people's movement strong enough to gain and hold progressive democratic objectives. We express our belief that such objectives both at home and in foreign relations may best be obtained under the continued leadership of Franklin D. Roosevelt with the support of a Congress responsive to the demands of our time and sensitive to the needs of humanity."

Episcopalians who had signed the statement at press time were the Rev. W. Russell Bowie, professor at Union; the Rev. Joseph F. Fletcher, professor at Episcopal Theological School; the Rev. Charles G. Hamilton of Mississippi; the Rev. Burdette Landsdowne of Boston;



*Churchmen in the News: the Rev. John H. Johnson, rector of St. Martin's, New York, which is to be consecrated on November 11th; the Rev. A. Ronald Merrix, new field secretary on the Pacific coast; Bishop Parsons who is in the fight for a fair deal for Americans of Japanese ancestry*

the Rev. Daniel A. McGregor, executive secretary of religious education of the National Council; the Rev. William Melish of Brooklyn; Bishop Parsons of San Francisco; the Rev. Guy Emery Shipler, editor of *The Churchman*; the Rev. Robert D. Smith, social service secretary of the diocese of New Jersey; the Rev. William B. Spofford, managing editor of *THE WITNESS*; the Rev. Eliot White of New York; and the Rev. William M. Weber of Arlington, N. J., a member of the editorial board of *THE WITNESS*. Since requests for signatures went out only two days before our deadline it is most likely that many more Episcopal clergymen will endorse the statement before it is finally released.

jobs, government, the church. Another class dealt with the home, stressing delinquent parents, family budgets, family religion. A third class was on race tensions, the Negro, the Jew and the Orientals. The fourth class was on the returned soldier and how best to meet his needs. The sessions, which opened at six o'clock, were concluded after a supper, with open forums. The Church and the Home was dealt with by the Rev. Harold Wilke, serving in a military hospital. On October 8th the Rev. William B. Pugh, chairman of the commission on army and navy chaplains spoke on helping the soldier return to civilian life; on the 15th the speaker was Col. C. P. Romulo of

## Church Consecrated

New York:—St. Martin's, with a communicant strength of 1,300, is to be consecrated by the Bishop of New York on November 11th. It is Armistice Day but it is also the Feast of St. Martin. The rector of this great parish is the Rev. John H. Johnson.

## Sunday Schools

New York (RNS):—Registration in Sunday schools here has increased 100,000 in less than three years, according to W. M. Howlett, secretary of the Christian education division of the Protestant Council of New York. Released-time instruction was a "big factor" in the gain, which is the first in 20 years, Howlett said.

## Church Forums

Holyoke, Mass.:—A series of forums, preceded by classes, were held on Sunday evenings of October by the Protestant churches of this city. Leaders of various phases of church work with youth led classes on boy-girl relationships, marriage,

the Philippines. On the 22nd the subject of racial tensions was presented by the executive secretary of the Church League for Industrial Democracy, while the concluding address was given last Sunday evening on Christian strategy in the post-war period by the Rev. Jesse R. Wilson who is the home secretary of the Baptist Mission Society. The average attendance was approximately 400. Active in planning and promoting the program was the Rev. James Madison, rector of St. Paul's Church.

### Japanese-Americans

*Oakland, Calif.* (RNS):—Northern California conference of Congregational Christian Churches here endorsed the return of Japanese-Americans and loyal alien Japanese "when they are permitted to do so by the war department." The resolution stated, "We will work for the promotion of goodwill in our local communities toward the Japanese and all other racial minorities." The convention agreed "to support the leaders and policies which will work toward a just peace settlement, based on an inclusive world organization with effective power to settle differences and maintain order."

In Buffalo, N. Y., national council

of the YMCA also pledged utmost cooperation in relocating Japanese evacuees, and participation in a world organization. The Council also indorsed elimination of discrimination in employment, giving of counsel during peacetime readjustment, high level of peacetime employment and production. Eugene R. Barnett, national general secretary, declared "the YMCA must decide again and again whether to scale down its ideals in accommodation to prevailing practices, or through undue caution to fall behind in the age-long struggle for finer living and a finer world, or whether, after all, it is going to translate its high purposes into steady and courageous action."

### Interracial Services

*Baltimore:*—Fellowship Church services here are celebrating their third anniversary of interracial, interfaith services. They are a symbol of human brotherhood, and a means of working together to remove barriers raised by ignorance and indifference. The expenses of these services are met entirely by voluntary contributions, and a campaign is now underway to solicit funds to maintain the experiment.

### Council for Democracy

*Columbus, Ohio:*—A Columbus Council for Democracy has been formed for the purpose of disseminating educational material and sponsoring community plans and programs for better racial and religious understanding and tolerance. Three well-known Episcopal clergymen are members of the advisory council: Rev. A. P. Stokes, Rev. Frank H. Throop, and Rev. Richard S. Zeisler. The Council has just published a digest of Myrdal's *An American Dilemma*, which was written by Samuel S. Wyer.

### Missions Essential

*Washington, D. C.* (RNS):—A delegation of church leaders, headed by Roswell P. Barnes, general secretary of the Federal Council, appeared before a sub-committee of the war manpower commission to protest the exclusion of national and international church agencies from its list of essential activities. The delegation included James E. Whitney, assistant treasurer of National Council of the Episcopal Church; D. Allen Lock of the Presbyterian Church; and Forrest Smith, representing the Baptist foreign missionary society. Barnes

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pointed out that, although church agencies are classified as "non-essential," the UNRRA has called upon the churches to collect 15 million pounds of clothing to send overseas, and has requested co-operation from other church agencies. He said the national headquarters of churches have been impaired by their inability to employ personnel released from essential enterprises.

### Church and Peace

*Baltimore, Md.*:—A conference, under the auspices of the American Friends service committee, and led by Bishop W. Appleton Lawrence of Western Massachusetts, was held here to discuss religion's contribution to a just and durable peace. The program was divided into three parts: "Do we really want peace?"; "How are we trying to do it?"; and "What can you and I do to help in the making of peace?"

### Chaplain Killed

*Pueblo, Colo.*:—Captain John W. Schwer, Episcopal chaplain, has been reported killed in action during the French invasion by the war department. A memorial service was held for him on October 21 at the Good Shepherd, Corpus Christi, Texas, where he was assistant rector before entering the chaplain's corps.

### Employment Problem

*Newark*:—The Hon. A. McDonald Gordon, labor attache of the British legation, spoke at the Newark diocesan institute on employment in England and America. He said that England now looks upon manpower and not finance as the nation's greatest resource. Speaking about strikes, he said that the British look upon them as a rash which breaks out and is to be expected. In wartime they are illegal, and when they do occur, as in this country, are played up by the press. He cited figures to show that in both countries during the war strikes amount only to the time any one wastes in one day, in comparison with the total output. He ended saying that England will remember America especially for lend-lease, which made possible the successes at Alamein, Sicily, Italy, Normandy, and now Germany.

### Taft Speaks Out

*New York*:—Charles P. Taft, director of the office of war-time economic affairs, spoke before the annual meeting of the synod of New York of the Presbyterian Church. Mr. Taft said, "The churches, in

particular the evangelical churches, have a lot to learn about politics. They are without influence by and large in politics because they are perfectionists, without advice for the responsible official or business man who has no choice between black and white, but only between grays. The churches could well study the word 'compromise.'" Praising the Dumbarton Oaks recommendation for an economic and social council in the proposed world organization, Mr. Taft said a major problem after victory would be to find out how to live with the enemy "restricting him

in appropriate ways until he shows he can join human society again."

### Sewanee Synod

*Nashville, Tenn.*:—The synod of the province of Sewanee, held in Christ Church, was devoted to the work and responsibilities of Christians in the days ahead. A resolution, prepared by a committee composed of Bishop John M. Walker, the Rev. Clarence R. Haden, and the Rev. R. Emmet Gribbin, called for "political, social and economic justice for small nations and minority groups," and urged Church people to vote.

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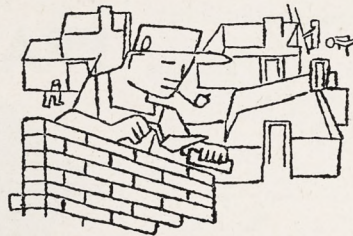
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## The Children of Neighborhood

(Continued from page 6)

nights from 9 to 11 draws in that whole host of older young people from 14-17 who are the very center of the delinquency and crime problem. We see the young people taking a responsibility for the canteen themselves, dressing up, serving at the soft drinks table, urging the shy ones to dance, attempting to overcome the breaches between groups, seeing that there is no smoking and that so far as possible, everybody is included in the festivities of the evening. And each evening some star from the radio or the theatre is an added feature of the entertainment, and all of it is kept on a very high level, but not too high to alienate. They are already beginning to work toward and plan for a musical comedy at the end of the season in which most of the children will have a part and which will largely be created by a volunteer who will write the music and others who will write the libretto, and the youngsters themselves who will paint the scenery, make the costumes, and create some of the dances.

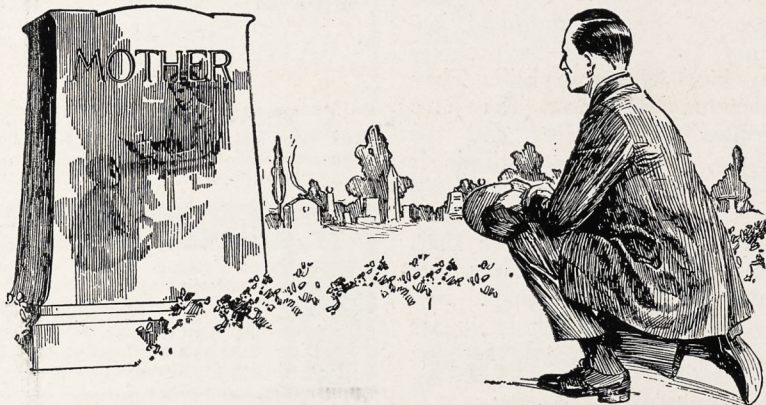
It is impossible to tell the whole story. One little youngster comes in the third day, brings his lunch, and

asks can he dust in the church—only nine years old, and he spends most of the day at it. One youngster who suggests that we ought to have prayer in the church sometime, and so three or four nights a week anywhere from 12 to 35 boys and girls, after a little quieting period, following their play, come into the church, and the rector who is on hand every night throughout the whole period from 6:30 to 10:30, kneels down with them at the altar, reads a short passage of Scripture, explains a little bit about God's house and His worship, and then offers a very short, informal child's prayer. And out they file quietly to their homes. Sometimes organ music is provided, and they sing.

It ought to be told too that among the volunteers are four young white women who are so intrigued with the possibilities of such a program that they with their exceptional equipment come to offer their services.

At the end of the third week—a group of 16 and 17 year old boys, fifteen in number, members of a club in 134th Street which was formed in 1940, came and asked if they might not have their club in the Fun Center. These boys did not consider themselves a "gang," but

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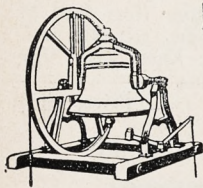
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page eighteen.

said they would not let anyone harm one of their number without retaliating with all their resources. They were admitted as a club to our Center with the understanding that we operated on a different basis. Their reply was, "That's why we want to come here as a club." It took them three weeks of coming to the Center to make up their minds. This in itself seemed to justify the operation of the Fun Center.

Night after night the streets are clean of children. This is a unique project in that it only takes care of the children in the square block in which the church and parish house are situated—133rd, 134th Streets, on Seventh and Eighth Avenues. It has been said that the first night there were 136 who presented themselves. On a regular night we have had 185, and almost never now are there less than 175. On Friday nights, of course, there are more. Last Friday night we had 168 for the Teen-Age Canteen and 120 besides that of the younger children for the other activities. In the second week the attendance mounted to 1006. Perhaps the most amazing thing is, because of the spirit and the understanding and the eagerness of the staff and the volunteers, and despite the fact that this is in the very center of Harlem and there are some of the most socially mal-adjusted children in the neighborhood, we have not had one serious problem of any kind with any child. They consider this their center. They have to protect the building and the properties. The spoken attitude is that "this is our Fun Center, and unless we behave ourselves and share properly in the activities, we shall not be able to enjoy what has been provided for us." Needless to say, the sentiment on the whole square block is one of gratitude for the quietness of the night, the protection for the children, and the spirit that they have about something that almost miraculously seems to belong to them.



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THE WITNESS — November 2, 1944

# BACKFIRE

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

Mr. G. R. McCONNELL  
Layman of Laramie, Wyoming

No Church has any right as a group and no paper that attempts to voice the Church's activity, should endeavor in any way to influence, as a body, the political success of any party or group of individuals seeking election. Clergymen as well as lawyers are entitled to their opinions but as a group they are going too far and some will be classed and thought of in the same attitude that many people think of the Political Action Committee. "Let those things belonging to Caesar be advocated by Caesar and let those things advocated by God be advocated by Godly men."

ANSWER: See the editorial *Church and Politics*, WITNESS, Oct. 26.

\* \* \*

JOHN W. DAY  
Dean at Topeka, Kansas

The articles by Dean Sidney Sweet (Sept. 28 and Oct. 5) were tops. I hope you will reprint them as a leaflet. If so put me down for 100.

ANSWER: The articles will be made into a leaflet if a sufficient number of copies are ordered to justify it. Cost: \$2 for \$100. Indicate your desires to THE WITNESS, 135 Liberty Street, New York 6, N. Y. please.

\* \* \*

THE REV. N. D. BIGELOW  
Kansas City, Missouri

I must voice my appreciation of your leading editorial *Production for Use* (WITNESS, Oct. 12). I have long felt that the emphasis in production must be shifted from profit to use. Not that profits should be ruled out, for the industrialists who furnish the capital and the skills must be compensated accordingly, but the main emphasis should be the public well-being. How to change that emphasis without resorting to strong government controls is the problem. Many feel that the latter suggestion leads straight to government socialism. We hear much today that industry will provide the jobs. But will it? It should and can to be sure. Personally I feel that national industry needs the close cooperation of a strong board of social and economic engineers in order to safeguard its course to the highest public good. However this board might be appointed it conceivably might help industry in providing jobs for all—a herculean task. Please, Mr. Editors, give us more on this general subject.

\* \* \*

SGT. JAMES F. MANSER  
Municipal Airport, Brownsville, Texas

I have been receiving your wonderful publication from a friend for over six months. It is something I look forward to receiving at mail call. Your fight for Christian race relations and other good things for this great country of ours, and your fight for a right, Godly Church are very inspiring to one who is away from his home church.

I am very much interested in the ministry of our Church, because I see in it an opportunity to serve others in the name of Christ, and to bring the light of Christ into the lives of others around me. There

is one thing, however, that makes me balk. I read the letters in *Backfire* and wonder who the priests in our Church are serving and glorifying. Is it the Episcopal Church above everything? Is there eternal squabbling over little petty issues of having open Communion for servicemen by chaplains? Christ gave this Sacrament to all Christians. Not to Episcopalians, or Baptists or Methodists. It seems to me that the thing that should come first is the fact that we are doing our job to glorify Christ and to let all the world know of him. By always presenting a picture of disunity through smallness, we can hardly expect others to look to us as a true manifestation of the one great cause that our Lord established on this earth.

I am just a layman, but a very interested layman. I am interested to see the Church as a whole give forth a great Light that will show to all the world that we are truly serving Christ first, and ourselves last.

THE REV. DUBOISE MURPHY  
Rector at Tuscaloosa, Alabama

Ever since the late Wendell Willkie became a national figure our Church press has boasted that he was an Episcopalian. Now we find Presbyterian funeral services both in New York and in Indiana. How come? Maybe the reason is off the record but lots of us are curious. Also please accept my belated but sincere thanks for your recent article on interracial cooperation in North Carolina.

ANSWER: Mr. Willkie was an Episcopalian and was at one time a lay reader in Indiana. Mrs. Willkie is however a Presbyterian and they attended Episcopal and Presbyterian services about equally. One of Mr. Willkie's most intimate friends was Dr. Bonnell, pastor of the Presbyterian Church on Fifth Avenue, New York. Mrs. Willkie turned to this old friend upon the death of her husband and placed the arrangements for the funeral in his hands.

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