

The WITNESS

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A COPY

DECEMBER 31, 1942



A CHRISTMAS DRAWING
BY ROWLAND HILDER IN
THE BIBLE FOR TODAY

Behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east and have come to worship him.

THE 1942 HONOR ROLL

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. Paul 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. Roeliff H. Brooks, S. T. D., Rector
 Sunday Services: 8 and 11 a.m. and 4 p.m.
 Daily Services: 8:30 a.m. Holy Communion. 12:10 p.m. Noonday service.
 Thursdays: 11 a.m. Holy Communion.

THE CHURCH OF THE ASCENSION
 Fifth Avenue at Tenth Street, New York
 The Rev. Donald B. Aldrich, D.D., Rector
 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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THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August, by the Episcopal Church Publishing Co., for the Church Publishing Association, Inc. Samuel Thorne, President; Walter Kidde, Vice-President; Mrs. Henry Hill Pierce, Treasurer; Charles A. Houston, Secretary.

The subscription price is \$3.00 a year; in bundles for sale the magazine sells for 10c a copy, we bill quarterly at 5c. Entered as Second Class Matter, March 6, 1929, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

DECEMBER 31, 1942

VOL. XXVI No. 32

CLERGY NOTES

BIRCH, EDWARD B., formerly vicar of the Church of Our Saviour, Placerville, Calif., will become vicar of St. Paul's, Modesto, Calif., effective Jan. 1.
 BOWKER, WILLIAM E., was ordained to the priesthood Dec. 17 at St. John's Church, Buffalo, N. Y.
 CONDIT, GEORGE E., rector of the Church of the Holy Communion, Congress Heights, Washington, D. C., has accepted a call to the Church of the Redemption, Philadelphia, Pa.
 GRIFFITH, FREDERICK, of Kilmarnock, Va., accepted a call to St. Paul's Church, Salem, effective Dec. 1.
 JOHNSON, THEODORE T., was advanced to the priesthood in the Nativity, Bethlehem, Pa., by Bishop Sterrett Dec. 13. He will continue as curate of the Nativity.
 LUCAS, EDGAR A., was ordained to the diaconate at St. Joseph's Church, Detroit, Mich., by Bishop Frank Creighton of Michigan Dec. 10.
 MURPHY, DUBOSE, formerly rector of the Church of St. Clement, El Paso, Texas, became rector of Christ Church, Tuscaloosa, Ala., Dec. 15.
 PICKELLS, JOHN L., formerly rector of the Church of the Reconciliation, Webster, Mass., has accepted the rectorship of St. Luke's Church, East Greenwich, R. I.
 RESE, DEANE E., priest-in-charge of the Church of the Good Shepherd, St. Ignace, St. Andrew's, Moran and St. Stephen's, Detroit, Mich., will become rector of Trinity Church, Grand Ledge and priest-in-charge of Grace Church, Charlette, Mich. effective Jan. 1.
 SCARLETT, JOHN R., was advanced to the priesthood, Dec. 7 at St. Paul's Church, Jackson, Mich. by Bishop Frank Creighton.
 SHERMAN, ROGER, rector of St. John's Church, Negaunee, Mich., has been appointed chaplain to the Michigan State troops, with the rank of captain.
 SMITH, GEORGE W., was ordained to the priesthood Dec. 11 at Christ Church Cathedral, Hartford, Conn. by Bishop Budlong.
 ST. JOHN, SEYMOUR, was ordained priest by Bishop Budlong of Connecticut acting for the Bishop of Virginia, at Christ Church Cathedral in Hartford, Dec. 11.

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.

RVICES
ding Church
CHURCH CATHEDRAL
Church Sta., Hartford, Conn.
Arthur F. McLean
Services: 8, 9:30, 11 A.M.
8:00 A.M. Holy Communion (Wednesdays), 11:00 A.M. on Wednesdays and Holy Days; 7:30 A.M.
MANE, MIDDLEBURY
ve. South at 4th St.
and John S. Engle
9 and 11 A.M.
and Holy Days; 11:00 A.M.
7:30 A.M.
TRINITY CHURCH
Miami
G. Irvine Miller, Rector
Services: 8, 9:30, 11 A.M.
CATHEDRAL CHURCH
Park, Newark, N.J.
Rev. Arthur C. Lane, Dean
8, 11 and 4:30 P.M.
Services, 12:10 P.M.
Holy Communion, 12:10 P.M.
Saint's Days, which is open daily for
EMMANUEL CHURCH
Cathedral Street, Boston
Jack Malpas, Rector
Holy Communion: School: 11 A.M. Morning Prayer (First Sunday in Communion and Sermon).
Services: Tuesday, Holy Communion, Thursday, Holy Communion, Sunday, Holy Communion.
EMMANUEL CHURCH
Newbury Street, Boston
near the Public Garden
Rector: Arthur Silver Pope
Services: 8, 10:30 A.M.
"The Art of Living"
M.
CHRIST CHURCH
Nashville, Tennessee
Rev. Thomas N. Carroll, Rector
M.—Holy Communion and 11 A.M.—Church of the Holy Spirit
M.—Morning Service
M.—Young People's Service and Saint's Days
10 A.M.
GRACE CHURCH
Main Street, Orange, Mass.
Lane W. Barton, Rector
SERVICES
M.—Holy Communion and 11 A.M.—Church of the Holy Spirit
M.—Morning Service
M.—Young People's Service and Saint's Days
10 A.M.
A.M.—Holy Communion

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Vol. XXVI. No. 32

December 31, 1942

For Christ and His Church

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

Circulation Office: 6140 Cottage Grove Ave., Chicago.

American and British Leaders Are 1942 Church Headliners

Archbishop Temple and the Presiding Bishop Figure Predominantly in Church News of Year

By Anne Milburn

At the close of each year, it is customary for newsmen to draw up a list of the outstanding stories of the past twelve months. In similar fashion, THE WITNESS presents a list of important events which occurred in the Episcopal Church during the year 1942, the events significant from a news standpoint, or, more important, for the part they will play in shaping future Church policy. The list follows, in chronological order:

1. Federal Council opened the new year with the declaration that, "The Church must build now the

spiritual foundations for a better world order." Council's thirteen point program called for tolerance, justice toward all races and peoples, and devotion to the ideals of a true peace.

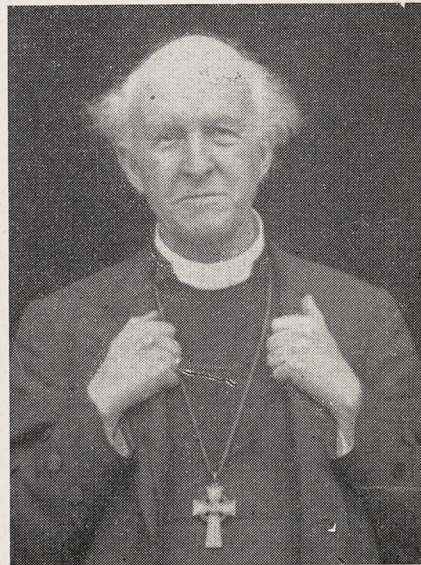
2. The speech made in the House of Commons by Sir Richard Acland, a leading layman of the Church of England, in which he declared that, "the present economic system is in exact opposition to the teachings of Christ," and "the problems facing the British Commonwealth cannot be solved until they are taken completely out of the realm of profit and loss."

3. Present Church policy toward its domestic missions was challenged when the Rev. J. Lindsay Patton "Blew the Lid Off," and declined to accept his election as Bishop of San Joaquin, on the grounds that it should not be a separate entity, especially when the clergy of the district were "cruelly underpaid." His attitude was in agreement with a resolution passed by the last General Convention, but not yet applied in force, to the effect that "Missionary jurisdictions which have little likelihood of attaining self-support for many years, if ever, should be merged with contiguous dioceses."

4. The Delaware conference, called by the Federal Council of Churches last March to consider the bases for a just and durable peace. Many Episcopalians were among the hundreds of delegates who heard the challenge for the Christian Church to work for the economic security of all, equal recognition, rights and freedom for all races, and the establishment of an inter-

national authority to promote the welfare of all peoples. This conference represented the first American equivalent to the famous Malvern conference.

5. The enthronement on April 23rd of William Temple as Archbishop of Canterbury and Primate of the Church of England. Temple is internationally known as the champion of a Christianized social order, as a friend of labor, as father of the Malvern Manifesto, and of



Cosmo Gordon Lang, the former Archbishop of Canterbury, is reported to be chiefly responsible for the elevation of William Temple to the high office.

the pronouncement on the post war world, *The World We Seek*. The election of such a man to the highest position of leadership of the Anglican Church at this time is considered significant of the attitude which is bringing about many great social changes in England.

6. The election of the Rev. Oliver J. Hart as Bishop Coadjutor of Pennsylvania — an election noteworthy for the extent and thoroughly democratic character of its spadework. First, a group of 58 clergy and laymen representing every kind of churchmanship had a series of in-

Bishops in 1942

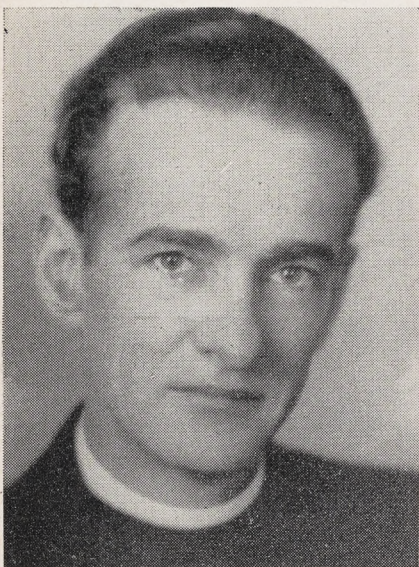
★ Seven Bishops died during 1942, and eight were consecrated, one for the newly created position, Suffragan of Virginia. The list follows:

Deceased: Samuel G. Babcock, retired Suffragan of Massachusetts; Charles Fiske, retired Bishop of Central New York; William L. Gravatt, retired Bishop of West Virginia; William M. Green, Bishop of Mississippi; Henry J. Mikell, Bishop of Atlanta; Herman Page, retired Bishop of Michigan; Peter T. Rowe, Bishop of Alaska.

Consecrated: Dean James P. DeWolfe, New York City, Bishop of Long Island; Chaplain Oliver J. Hart, formerly of Boston, Coadjutor of Pennsylvania; Rev. William F. Lewis, Burlington, Vermont, Bishop of Nevada; Ven. W. Roy Mason, Charlottesville, Virginia, Suffragan of Virginia; Chaplain Herman R. Page, formerly of Dayton, Ohio, Bishop of Northern Michigan; Rev. Frank A. Rhea, Boise, Idaho, Bishop of Idaho; Rev. James M. Stoney, Anniston, Alabama, Bishop of New Mexico; Rev. James M. Walker, Atlanta, Georgia, Bishop of Atlanta.

formal meetings at which they discussed all of the candidates. The thirty-nine names were, after careful consideration, reduced to seven, and these were arranged in order of preference by the committee, on the basis of information gathered at previous meetings. Then, every delegate to the convention was invited to a special meeting, and presented with the names and bibliographical sketches of the candidates. The work of this large, informal, bi-partisan committee was done well, for Hart, their first choice, was elected Coadjutor on May 12.

7. Publication of the Basic Principles for uniting the Episcopal and Presbyterian churches, agreed upon by a committee of representatives from both communions at Atlantic City. The principles, providing for preservation of both the episcopate and the Presbyterian system of ruling elders, yet uniting much of the administrative end of things, have



J. Lindsay Patton brought to the fore an important question of Church policy by declining election as Bishop.

been presented to the two denominations for further study.

8. The first large scale repatriation of American citizens from Japanese occupied sections of the Orient was marked by the return of Bishop Gilman and 20 Episcopal missionaries and their families. The missionaries were: enthusiastic about the future of the Church in China; able to give personal accounts of the fall of Shanghai; close mouthed about personal mistreatment, and conditions in Japanese occupied territory; concerned over

the fate of the 57 Church workers left behind.

9. Definite plans to establish a national department for Negro work at Church headquarters were passed by National Council at its November meeting, with the enthusiastic approval of the Presiding Bishop. Final action, scheduled for February, is expected to give the go sign to a departmental set-up which will give proper recognition to the needs of the Church's 55,000 Negro communicants.

10. Thousands were turned away at a great mass meeting of Church people held in London September 26, at which Archbishop William Temple and Parliament's majority leader, Sir Stafford Cripps, emphasized the right and duty of the Church to take her place in social reconstruction, and advocated such post-war reforms as ending landlordism and a business system operated solely on the basis of profit.

11. Authentic reports from Russia indicate that not only do thousands crowd into the Orthodox and Protestant churches there, but that Church leaders are giving their whole-hearted backing to the allied cause, urging worshippers to fight fascism, and collecting money, clothes and gifts for Red Army soldiers. On this side of the Atlantic, Presiding Bishop Tucker is head of the religious section of Russian War Relief.

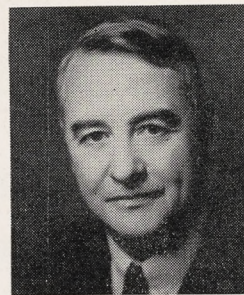
12. First Episcopalian to receive the position, the Rt. Rev. Henry St. George Tucker, Presiding Bishop, was elected to the presidency of the Federal Council of Churches at their Biennial Meeting held this month.

JOHN FOSTER JOINS WAR AGENCY

New York, N. Y.:—John Foster, missionary to China and correspondent for THE WITNESS, has been loaned to the Office of War Information by the National Council. The announcement was made on December 22nd by James Thayer Addison, vice-president of the Council who heads foreign missions. He is to be a member of the Chungking staff of the governmental agency, presumably for the duration. Whether or not he can continue as WITNESS correspondent has not yet been determined, but it is our belief that we will be able to feature articles by him at least in January since they are doubtless now on the way by Clipper.

LABOR LEADERS ARE INVITED

St. Louis, Mo.:—Largely due to the efforts of Dean Sidney Sweet of Christ Church Cathedral, who is also



the chairman of the social service committee of the local federation of churches, labor leaders have been invited to sit-in at the conferences sponsored by the

National Association of Manufacturers.

In recent months the N.A.M. has been holding conferences in various cities at which paid representatives of the manufacturers have attempted to sell the parsons the program of the N.A.M. The success of these meetings, from the N.A.M. point of view, is decidedly questionable, with the ministers almost invariably raising questions along the lines of the Malvern and the Delaware declarations. But it is the ministers of this city who have been first to insist that labor representatives likewise should be invited to attend the conferences. Here the steering committee for the conference consisted of five manufacturers, five labor leaders and five ministers.

Word has now gone out to representatives of labor throughout the country that whenever such "Church and Industry" conferences are proposed in their communities, that the ministers should be asked to insist that labor be represented. It is pointed out that in St. Louis the very presence of labor leaders prevented the conference from taking on an anti-social character.

RETURN THANKS FOR VICTORY

Cairo, Egypt:—Gen. Sir Bernard L. Montgomery, son of an English bishop, called upon his British Eighth Army in a Christmas message to give thanks to God for its victory over the Axis forces who were fleeing toward Tunisia. "Before the battle began," he said, "I sent you a message saying, 'Let us pray that the Lord Almighty in this battle will give us victory.' He has done so, and I know that you'll agree with me when I say that we must not forget to thank Him for His mercies."

Matters of Great Importance Face Church in 1943

*Leaders of the Church to Write on Various
Topics to Come before General Convention*

By Joseph H. Titus

On October fifth, 1943, the fifty-fourth General Convention of the Church is scheduled to meet in Cleveland, Ohio. Be it a long or a short session, there will be much to consider. The change that has taken place in the world in these past several years must of necessity affect its thought and temper; this is "A Time for Greatness," not for routine action or temporizing. Numerous suggestions as to what should be done have been made. Some of these comprise old business, some new; all demand the attention and understanding of Church people in the months that remain. The items deserving consideration may be roughly divided into three categories: those which deal with the policies of the general Church, those with its administration, and those with definite social and political implications.

Some years ago Canon Raven wrote that the great need was for unity in all parts of life. Today's world is a tragic demonstration of this and it calls the Church to its greatest opportunity to take inspiring leadership. Most in our minds as Church people is that there be concrete action on the projected and so long-discussed concordat with the Presbyterian Church. By now we should have learned the lesson of too little and too late—God forbid that it be said this time of the Church! Here is one of the primary issues before us and one that cannot remain unheeded.

Progress along this line might also be made in establishing a closer relationship with the Church of England. Could not greater efficiency be brought about by a possible exchange of jurisdiction in such places as the West Indies and China? Here is a fruitful field for investigation. Indeed the whole missionary enterprise needs re-"re-thinking"; it is being forced upon us. It may be that "International Christianity" is a suggestive slogan that will enlarge our horizons in this. We could doubtless learn much from the Friends' Service Committee and their use of trained laymen in areas

of emergency both at home and abroad.

The new world outlook will and should affect our worship. New forms of expression will be as truly needed as they were in this country after the Revolution when the changed political situation called for a new Prayer Book. And who shall lead us in worship in the days ahead? Of immediate concern, brought about by the rapid decrease in the number of ordinands, is the finding of those who can minister to our congregations. Will we be ready, at long last, to use laymen more fully in our services or shall we continue to limit them illogically to lay-reading, singing in the choir and acting as servers? It was not so in the early days of the Church. The sheer press of events may well hasten the time when men of consecration can assist, among other things, in the administration of the holy communion.

There is widespread concern about the training that is being given to those who are preparing themselves for the ministry. There are those who feel that our seminaries have failed to keep up with the day, both in educational policy and administration. "Too much emphasis on antique learning at the expense of the study of modern conditions," writes a leading layman of the Church. Surely this should be of vital interest to the Church as a whole.

More directly under the heading of administration, and needing attention whether the times be normal or otherwise, is a variety of subjects which have appeared be-

fore on the agenda of the Convention. There is no doubt how many of the laity feel about the compulsory retirement of Bishops at the age of 72. No efficient business would yield to sentimentalism. Should the greatest business in the world? Passed in 1940, the proposed canon must be acted on favorably again in 1943 to make it law. What of suffragans? If they are elected to this high office is there any good reason to continue to deprive them of a vote in General Convention? There is also the ever-present question about the translation of Bishops; there is still a very real agitation for it. And the position of the Presiding Bishop comes under question. It has never been satisfactorily established. However great the competence of the ostensible leader of the Church, he is handicapped in the administration of his important office under the present equivocal arrangement.

Clergy placement, after much debate, is still a hit-and-miss affair with fewer hits than there should be. A committee has been giving this careful thought; certainly we can devise a system that is fairer both to the clergy and to the laity without sacrificing too much democracy.

We already know, and the evidence is sensational, that after the war there will be a great expansion in the direct care of the government



Caring for millions of destitute and homeless people in all parts of the world is a task in which Church people will do their full share.

for its people. With the clergy as adequately protected as any group, it seems a pity that the Church has not greater solicitude for the welfare of its lay employees. Retirement and old-age provisions should be thought through until a satisfactory plan can be established.

In the minds of many the synod system has had its day. The question raised is whether or not it is worth the expense involved to maintain it. Does it meet a real need or should it give way to something better—or even be abolished entire-

like the Euclidean definition of a point—a position with no dimensions!" Dimensions of great compass are called for. Should the war still rage when Convention meets, what sort of "charter" can we offer? If the Church is silent on great issues its people will look elsewhere. If peace is on its way, what sort of responsibility shall we, as Christian citizens, assume in it? What, for example, is our position in regard to "Ethnic Democracy?" Do we, or do we not believe in it? If we do, how shall it apply to the Jews and

Church be willing, through its representatives, to speak with conviction in this term? Recently the President of the United States appointed a director of foreign relief and rehabilitation. That might very well describe the task of those who, for the past two thousand years, have carried Christianity throughout the world. Of a certainty the Church will want a share in this tremendous task of reconstruction. We shall need to plan immediately.

The foregoing are a few of the many things that may come before those who will legislate and speak for the Church at Cleveland. There are many more, but it is difficult to see how the foregoing can be evaded. An informed public opinion is the best safeguard we have for sound action. Dare we hope that this will be *the* Convention of this Church of ours?

It is the plan of THE WITNESS to contribute toward a 1943 General Convention composed of well informed delegates by having various sides of these and other questions presented between now and October, with outstanding leaders of the Church already having accepted their assignments.



The outlook for youth in the post-war world is one of the most pressing matters facing the Church.

ly? Finances are always much to the fore; the problem of financing the Church at large will always be with us. Since 1934, when the "quota" system was practically abandoned, the uncertainty has been greater. Perhaps we were too hasty in that action and threw out the baby with the bath. A re-study is called for here.

In contrast to the last war, one of the most encouraging things in this world conflict has been the willingness of so many people to look beyond and begin to prepare—at least their minds—for the society that may evolve. Gratifying indeed is the leadership that has come from the Anglican Church, notably that of the Archbishop of Canterbury. Our own Church cannot afford to be in the rear-guard. Let it not be said of the Episcopal Church, as it was said of a certain ecclesiastic, "He is

the Japanese in our midst? How shall it apply to the Negroes? Are they to be accepted on the basis of equality in all diocesan conventions? We are drafting them to fight for us; they are loyally serving the Church; are their desserts just?

There are other problems no less pertinent and unsettled. A humane marriage canon is one of these. Widespread dissatisfaction is not a healthy state to remain in. With the goal of *holy* matrimony as yet unachieved, boldness is called for.

There are plenty of question marks throughout this story, but a question mark is one of the choicest privileges of a democratic society. No one knows what the post-war international order will be; everyone knows that it will differ greatly from what has gone before—if that could be called order. The great word today is "global." Will the

BISHOP GILMAN PLEADS FOR CHINA AID

New York, N. Y.:—"The Chinese are starving. Our workers and teachers are without necessary clothing. Our Church in occupied China has been devastated. Much financial aid is needed." So declared Bishop A. A. Gilman, formerly of Hankow, on July 22nd. Donations for China relief that are sent to the Church League for Industrial Democracy, 155 Washington Street, New York, are cabled either to aid the work of the Rev. Kimber Den or the Chinese Industrial Cooperatives, as indicated by the donor. When no choice is stated donations are split between these two agencies.

THE PICTURE ON THE COVER

New York, N. Y.:—The illustration on the cover is by the distinguished author, Rowland Hilder, and is from *The Bible for Today*, edited by John Stirling, a book which contains two hundred of Mr. Hilder's illustrations. It is published by The Oxford University Press with whose permission we reproduce the drawing.

EDITORIALS

Face Up to It!

THERE is something almost terrifying, something awe-ful about the Christmas season—if we dare to think it through. The shepherds sensed it, for they were afraid; Herod felt it and he sought at once to destroy what he knew was a menace to all he stood for. Can it be that we, in a more refined way, unconsciously try to hide from ourselves its dreadful meaning lest it upset us too much? Quite rightly we love Christmas with its reminders of the sweetness of childhood, its exquisitely haunting carols, the mystic beauty of its worship, the kindliness that stirs every heart for a space. Life has “loveliness to sell,” and loveliness is real; but we must beware lest it obscure life too completely.

“And the Word was made flesh and dwelt among us . . . full of grace and truth.” That’s it. But do we expect the grace without the truth? That cannot be. The truth is that *God came among men* on this day. Came in an extraordinary way; Himself incarnate in an infant, of alien race, born in a laborer’s family.

“In divinity and love what’s best worth saying can’t be said,” wrote Coventry Patmore; but we can apprehend in part. You see, this is not a sentimental story of a godling, born at a certain time, but a stern event of cosmic significance. It is a story without beginning and without end. It turns its fierce light on us and asks us what *we* are doing today about bringing the God-spirit to birth. What of human life, no matter how small or insignificant? What of races other than our own? What of those who labor? What of every part of life—is it not touched with the divine? Do we treat it so?

It may be that these times will make us see the meaning of the Season more clearly; force us to face up to it. For war is the inevitable result of our failure to realize the truth of the Incarnation in the life of man and in man’s dealings with his fellow-men. There is good reason for fear, and there is good reason for joy. For the appalling challenge of this Christmas Season also brings the promise that henceforth nothing shall separate us from the love of God which is in Christ Jesus our Lord.

THE WITNESS — December 31, 1942

The Star in the East

IN THE gospel for the Epiphany we are told that after Herod’s interrogation, when the Magi again saw their star, “they rejoiced with exceeding great joy.” Did it ever occur to you that though the star was there for all to see, only these three men seem to have known anything about it? Only three were prepared to follow it, to any distance and at any cost. A brief meditation on that fact might prove of value to all who take the trouble to make it.

“The East,” from whence these strangers came, stands for the place where you happen to live, regardless of geography. One day, there came into your life something that made you think of God; something that made you conscious of His presence in a new and wonderful way. You found yourself looking up to Him, and you became aware of His reality. The star shone clear, beckoning you to follow it. It was a precious and mysterious experience, one you could not talk about.

You followed this star because it seemed to lead to something well worth living for. It may be that you realized its brightness when you made your communion one day; it may have been when you uttered a heart-filled prayer; or perhaps as you turned over in your mind a sentence of Holy

Scripture. Regardless of the method of its rising, however, the star was real, beautiful, compelling. So you followed it, and caught a glimpse of God. You brought Him your gifts and placed them at His feet . . . loyalty of gold, devotion of frankincense, self-sacrifice of myrrh. And God accepted them.

Perhaps that happened long, long ago, when the star shone especially bright. Since that day, its luster may have dimmed, other interests may have obscured it. Since you caught the vision, you may have regretted your impulsiveness in following where it led. You may even have withdrawn a portion of the treasure you once offered. How often that happens in our lives! There still is time to return and offer your gifts again. If you do, you, too, will rejoice with exceeding great joy. Meanwhile, God waits!

“QUOTES”

OUR industrial order organized men for the getting of things. Today we are organizing men and resources for the winning of war. Why can’t we organize them for the uplifting of humanity? Basing our statements on the Christian revelation, we say that the extreme inequalities of wealth should be abolished, that our social order should be based on a concern for human and spiritual values rather than on a material concern; that security from want should be meted out to all; that education should be opened to youth and that a sense of divine vocation should be restored to man’s daily work.

—GORDON A. SISCO
Church Leader of Canada.

Faith and Freedom

THERE is a noble passage somewhere in the writings of the late Father Figgis running somewhat as follows: "Nemesis is overtaking those teachers and priests who subsist on the dry bones of a dead tradition. . . . We can use the catholic vision to our profit only as we interpret it to mean the power of a living Church to free all elements that come down to it, to reinterpret and transcend the past; all other use of them will land us in disaster."

Liberalism means, among other things, an insistence upon freedom of faith to "prove all things, hold fast that which is good," or, in Figgis' words, to reinterpret and transcend the past. A political or ecclesiastical kind of catholicism will never do; nothing less than a living faith, strong in the consciousness of its own needs and rights, choosing out from its heritage of things past, and molding its present to meet its future—only such a living, pulsating, dynamic faith can be really free.

By the same token, you cannot have such a faith without freedom. That is why genuine liberalism is as indispensable for catholics as it is for evangelicals.

Release Dates

It has just been called to our attention that Mr. Morehouse of the *Living Church* charges us with violating a release date in printing the story in our December 10th issue of the election of Bishop Tucker as president of the Federal Council of Churches. So he upholds the honor and dignity of the Episcopal Church by "deploring" our action.

In case there are others who are doing any "deploring" we will state merely that we printed the story only after conferring, not only with people at the headquarters of the Federal Council, but with authorities at our own Church Missions House as well.

Mr. Morehouse apparently did not bother to get permission, though he ran the story that same week. He simply rewrote it—"by the time this issue of the *Living Church* is in the hands of its readers, the Most Rev. Henry St. George Tucker will probably have been elected president of the Federal Council, etc. etc." In other words the *Living Church* printed the story the same week we did—only they didn't make quite such a good job of it. And we rather suspect that has a lot to do with Mr. Morehouse's "deploring." Editors, like monkeys, are such funny people.

A Catholic on Liberalism

IT IS a well-known fact that the meaning of a word may alter very markedly with the passage of time. A simple illustration of this is the word "comfortable," used, for instance, in the so-called "comfortable words" in the eucharistic office of the Anglican Prayer Books. When the office was devised, the word "comfortable" meant "strengthening, refreshing, invigorating," as its Latin derivation would suggest; now, to the ordinary listener, it seems to imply "restful, easing, consoling." When this change in a word's meaning has gone to great extremes, as in the particular instance just mentioned, little can be done about it; we must accept the new meaning, and try to find another word to express the older one.

On the other hand, there are words which are not yet quite eviscerated of their earlier, and, from the point of view of derivation, their true meaning. An illustration here is the word "anticipate." There is still time to insist that this word retain its meaning of giving a small sample or installment of that which will presently be here in fullness;

by **W. Norman Pittenger**
of the Faculty of
the General Seminary

although for many the word conveys only the incorrect suggestion of "awaiting or expecting."

To which of these classes does the word "liberalism" belong? Or is the word itself, and that for which it once stood, so completely dead that nothing at all can be done about the matter? Here we have a question of quite genuine importance; indeed, a question of importance so paramount that the future of the Christian Church, humanly speaking, may depend largely upon the answer we give. Let us look into the problem.

For large numbers of people, the word liberalism means an optimistic, rose-water outlook on life. It suggests an unwillingness to face life realistically in all of its horror and tragedy. It is linked with an outworn and impossible laissez-faire attitude towards social and economic problems. It calls to mind the cheerful evolutionary

optimism which is often called "the Victorian fallacy," with little justice to the Victorians, unfortunately, or the belief in endless progress towards the "divine event" to which the whole creation was fondly supposed to be moving. Finally, it implied an indifference to doctrine, an emphasis upon ethics in religion, and a serene disregard of the Church as conveyor of Christianity.

Now there is no doubt that for many, liberalism in fact meant all or some of these things. But there can also be no doubt that, in its noblest representatives, liberalism did not in fact mean any of these things. And it would be a very great tragedy indeed, if in revulsion from some or all of these things, the latter, preferably!, we gave up all that the older and nobler liberalism stood for.

What, then, does liberalism mean, classically and genuinely? For the great liberals it meant an insistence upon the critical and inquiring spirit, a willingness to put one's beliefs and one's supposed knowledge to the test of a rational investigation and thorough study, a confidence that the mind of man, although in no sense a perfect instrument for the discovery of truth, must be used and, in all humility, trusted in its discovery of truth. In other words, it rests back upon that theory of knowledge found stated most fully in the scholastic tradition of the middle ages: that the mind of man is in correspondence with that which is really there, and that it can find genuine truth, talk intelligibly and intelligently about truth, and reason logically and accurately. This need not imply any overweening pride of reason or knowledge: doubtless sin, selfishness, prejudice, pride enter into and pervert our observation and thought. But correction can be made, to large degree; and, in any case, our human reason is all that we have to go forward with in our human endeavour to understand ourselves and our world.

WHAT, then, of revelation? Does not God speak to us directly across our human reason, irrationally and arbitrarily? Such a statement misconstrues the situation. God does not speak to us propositionally, in direct words. He speaks to us in "acts," in the events of history, in the lives of men, in the realm of the *thing done* much more than in the realm of *thing said*. From those events, which are the true *locus* of divine revelation, deductions may be drawn which are then "the truths implied in revelation." And insofar as God speaks through words, He always does this through men, so far as we are concerned; hence the words come through the human mind, and are in fact human words in which we may trace divine meaning. The fact is, therefore, that human reason is essential

in our understanding of the acts of God which are His means of revelation, and likewise in the prophetic deliverances which are His message "by the Spirit." Otherwise we are in the realm of the spiritualistic medium. In any sound theology, reason and revelation go very closely together.

Finally, it would seem that any sound religion must be possessed of this liberal faculty, so to say. Otherwise, its truth is open to doubt, and it can commend itself only to the thoughtless. For the writer, Christianity is most truly and satisfactorily embodied in Catholic doctrine, worship, and discipline; he believes that Christianity is genuinely itself when it is based on the faith in the Triune God, historically incarnate in Jesus Christ, worshipped in the mystical Body of Christ which is the Catholic Church, self-given in holy communion as the return to men of their offering of the holy sacrifice of the Body and Blood of Christ; he believes that for individuals humble acceptance of the historic faith, and willingness to accept the historic discipline, including the sacrament of penance, is the way to a deepened Christian life; he holds to the three-fold ministry of bishops-priests-deacons as a means of maintaining and expressing the true nature of the Church as the Body of Christ. *But* he also insists that such Christianity as this can in fact only be believed and practiced when it includes that liberalism which accepts the findings of Biblical study, historical research, scientific investigation, and sound thinking. He is sure that a Christianity which runs away from such liberalism will be shown, in the long run, to be untenable; and it is, for him, the glory of the Catholic faith that it can so be studied, investigated, understood.

To put it briefly and vulgarly, if liberalism means, not optimistic "eyewash," but the willingness to use one's brain about one's religion and to keep one's mind open to new truth, then liberalism is an essential element in Christianity. And, for the writer, the most satisfactory embodiment of Christianity available in our own world today is therefore a genuinely liberal Catholicism such as the Anglican Communion proclaims. The dangers which such a liberal Catholicism faces is that it may forget that its task is to teach *non nova sed nova* (not new things, but in a new way), and also seek to evade the mystery which is at the heart of our religion. But neither of these is necessarily found in such Catholicism; while, on the other hand, the type of religion which denies the liberal spirit seems necessarily to run out into rigidity and obscurantism. In fact, as the Abbé Huvelin told Baron von Hügel fifty years ago, "Catholicism has no more dangerous enemy than anything which would narrow or canalize it."

1942 Roll of Honor

FOR a number of years THE WITNESS has presented an Honor Roll at the end of the year. This year each editor and contributing editor was asked to make nominations, which were then discussed at the regular weekly meeting of editors. Among those nominated were men and women of other Churches, both Jewish and Christian. We are however limiting our field to Episcopalians. We further explain that none are cited for 1942 who have been on previous Honor Rolls, though a number were again nominated.

HARRY BEAL, Bishop of the Panama Canal Zone, for carrying on an increased responsibility, with a small staff and inadequate funds, and without complaint.

STAFFORD CRIPPS, the outstanding layman of the Church of England, for his fearless advocacy of a peace that will give justice and freedom to all peoples.

LEWIS B. FRANKLIN, treasurer of the National Council, who gave up a high position in a large bank and for 23 years has devoted his life to the Church with marked success.

MRS. JOHN HENRY HAMMOND of Mt. Kisco, N. Y., for her unfailing support of the Berry Schools of the south, and for her other good works.

CHARLES A. HIGGINS, missionary to China, for his service ministering to the sick and wounded during the siege of Hongkong, and for his continued service to his fellows while a prisoner of the Japanese.

WILLIAM KIRK of St. Louis who, as the rector of a parish in one of the poorer areas, has bound together religious groups, developed a credit union and has rendered unusual services to labor groups and to young people.

FELIX KLOMAN, rector of Christ Church, Philadelphia, for his efforts to interest the Church in the problems of industrial workers and for his leadership in Forward in Service in the diocese.

W. APPLETON LAWRENCE, Bishop of Western Massachusetts, for his leadership of the peace forces of the Church, while at the same time maintaining happy and helpful relationships with those of other points of view.

HERMAN PAGE, for the splendid leadership he gave, before being consecrated as Bishop of Northern Michigan, as instructor and secretary of the chaplain's school at Harvard.

JAMES L. PATTON, rector of St. Mark's, Berkeley, California, who, by declining election as Bishop

of a Missionary District, brought to the fore a major question of domestic missionary policy.

HENRY SHIRES, dean of the Church Divinity School of the Pacific, for bringing the school to a place where it ranks high, both in students and scholarship, and doing so on an exceedingly small budget.

MRS. MARY SIMKHOVITCH, for the many years she has given as director to Greenwich House, one of the country's finest social service settlements.

HENRY ST. GEORGE TUCKER, for his service to the cause of Church unity, especially in accepting the presidency of the Federal Council of Churches.

HENRY WALLACE, vice-president of the United States, for his application of clear and deep Christian insights to his program, both at home and abroad.

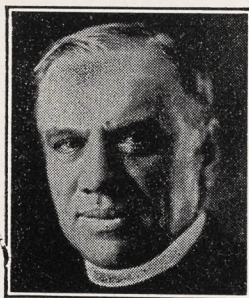
WENDELL WILLKIE, for his championship of a world of freedom and justice for all peoples.

The Future Life

By

BISHOP JOHNSON

IF WE look at creation as a process there have been various stages to which our attention may be called. If we had been an observer of the reptilian age when a crocodile was the last word of creative energy we probably would have said, if this was the best that God can do, He had better not have exercised His powers. But after a time savages appeared. They were an improvement on reptiles but still the creation did not make sense.



After these crude beginnings and after many bloody wars, settlers took the place of savages. They were the forerunners of what we call civilization. In time scientists appeared and walking by faith they uncovered many wonderful things. These primitive scientists sought "the substance of things hoped for and the evidence of things not seen." They died without receiving the promise, but they started a process in which man developed the capacity by which he could appreciate and appropriate the treasures that were hidden from the eyes of his forefathers. In due time there appeared the saints who were lovers of God and of their fellow-men.

It is an interesting process which might be designated in the following order. Snakes, savages,

settlers, scientists, saints. And now like Job we ask what comes next. "If a man die shall he live again?" Job had been rich, he lost his flocks. He had several sons, they were slain. He had been in good health, he was afflicted with boils. To him, life didn't make sense. What next? Does the process end in bankruptcy? Has the Creator worn out His powers? Is two legged man the last word in creative power? Is he the best that the Creator can do? Or is there something that lies beyond our previous experience? Does the process cease and does creation return to dust?

THERE are three good reasons for believing in a future life. First, because it is a purposeful creation. It is like a great factory in which each department has a definite purpose and so we have the right to assume that the whole business has an adequate end. One cannot conceive of a time when there is no eye to see and no mind to appreciate the wonders of the universe. To follow the process from snakes to saints leads one to assume that it still goes on to new creations. Certainly man cannot stop the process simply because he is unable to comprehend it. It is absurd for him to assume that the Creator had exhausted His plans when He created man.

Second, it is a coordinated creation. By that I mean that the possession of a thirst is the guarantee that there is something which will satisfy that thirst. "Like a deer desireth the water, so longs my soul for God and a future existence." The Creator will not deceive our urge for a risen life. Because this life is inadequate Job asked, "If a man die shall he live again?" The universal hunger for some happy hunting ground assures us that the Creator has that which will satisfy that hunger.

Third, we have the assurance of Christ that He will prepare a place for those who love and obey Him. He gives us three reasons for this expectation. If we ask God for bread, He will not give us a stone. God will not deceive our intellect, nor will He betray our love. If earthly fathers plan good things for their children, surely our Heavenly Father would be no less considerate. Then He tells the skeptical Sadducees, when they asked Him if a woman had seven husbands whose wife should she be in the next world, that He is a God of the living and not of the dead. Finally Christ draws an analogy of the risen life after death from nature: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it will bring forth much fruit."

Truly the miracle is not a future world but this one, and it is reasonable to assume that the process of creation does not end in chaos, but rather in a new heaven and a new earth.

JUST FOR LAY READERS

Conducted by F. C. GRANT

IN MY last column I recommended Principal Whale's book on Christian doctrine. This week I want to recommend one by an American—our own Prof. Randolph Crump Miller of the Church Divinity School of the Pacific.

It is entitled, *What We Can Believe*, and was published in New York by Scribners in 1941. It is a very clearly written book, about 250 pages in length, stating the Church's doctrine as understood by a devout and thoughtful, modern-minded Christian. Miller lives where the rest of us live, not in a dream-world of magic and imagination, but in a world where science has found out some things about the universe—but not all—and where philosophy is struggling to construct a reasonable view of the world upon the basis of the data at hand. This is really a great advantage for the reader, because some works on Christian doctrine seem to take for granted another kind of world where anything may conceivably happen and where God often, apparently, sets at naught His own laws!



In the next place, Miller knows how to write so that the layman will understand him. One does not need a glossary of theological terms in order to grasp what he is writing about. Finally, Miller has kept up to date with the study of the Bible and does not assume (as, unfortunately, some writers on Christian doctrine assume) that Biblical criticism is of no account and for doctrinal purposes one may just as well go back to an antiquated

THE SANCTUARY

Conducted by John Wallace Suter

A NEW YEAR'S PRAYER

O THOU who openest the door upon a New Year, and callest us to the adventures of discipleship; Steady our hands as we reach forward to accomplish finer deeds than ever before; equip our wills with power from thine inexhaustible energy; make us sensitive to the needs of our friends, and quick to reform ourselves; and, when in perplexity we falter, grant us grace to choose the path where we can be sure of thy radiant companionship, following him whose way is the truth, and to obey whom is life eternal; our Master, Jesus Christ.

or fundamentalist view of the Bible! This is a book that ought to be widely read. Any layman who wants to dip into theology and get something constructive out of it ought to make the acquaintance of this book.

The Hymnal Presents . . .

THE OLDEST COMMUNION HYMN

THE DIDACHE is generally thought to date from the early part of the second century, about 110 A. D. It contains prayers of which it has been said that "if these prayers are not hymns in the sense that the word has assumed in liturgical language, they are, we may say, the sources and models of Christian hymnography." The first twelve lines from the Thanksgiving after communion and the last four lines from the Thanksgiving before communion as found in The Didache constitute such a hymn. In *Hymnody Past and Present*, C. S. Phillips says that while this was not a definite hymn, yet in it the rhythmical and imaginative quality associated with poetry is clearly marked.



*Father, we thank thee who hast planted
Thy holy Name within our hearts;
Knowledge and faith and life eternal
Jesus thy Son to us imparts.
Thou, Lord, didst make all for thy pleasure,
Didst give man food for all his days,
Giving in Christ the bread eternal—
Thine is the power, be thine the praise.

Watch o'er thy Church, O Lord, in mercy,
Save it from evil, guard it still,
Perfect it in thy love, unite it,
And sanctify it to thy will.
As grain once scattered on the hillsides
Was in this broken bread made one,
So from all lands thy Church be gathered
Into the kingdom of thy Son.*

The translator of this oldest communion hymn is the Rev. F. Bland Tucker, rector of St. John's Church, Georgetown, Washington D. C. and a member of the joint commission on the revision of the Hymnal. Dr. Tucker calls attention to the fact that here in this early prayer from The Didache there is the sense of the communion as meaning not only the fellowship of the individual with Christ, but of the fellowship of believers in Christ. That note is lacking in many of our communion hymns.

—HOWARD CHANDLER ROBBINS.

Book Titles and the Bible

By
ADELAIDE CASE

MORE book titles are here presented that refer to people, phrases or incidents found in the Bible. Underline the correct reference. The answers will be found on page eighteen.

I. *Delilah* by Marcus Goodrich. 1. One of David's wives. 2. A seller of purple. 3. A woman who fooled Samson. 4. A great prophetess.

II. *Clouds of Witnesses* by Dorothy L. Sayers. 1. Jesus' last command. 2. The trial of Jesus. 3. Elijah on Mt. Carmel. 4. The account in Hebrews of achievements by faith.

III. *Sodom by the Sea* by Oliver Pilot and Jo Ransom. 1. Lot's city which was destroyed. 2. The city to which Jonah was told to go. 3. The city where Peter had his vision. 4. A city from which Paul wrote one of his Epistles.

IV. *The Ground We Stand On* by John Dos Passos. 1. Moses' call. 2. One of the Pilgrim Psalms. 3. Naaman's cure. 4. One of Joseph's boyhood dreams.

V. *Corn in Egypt* by Warwick Deeping. 1. Moses and the plagues. 2. Jeremiah's exile. 3. The story of Joseph. 4. The flight of the Infant Jesus.

Christianity and Jews

Christianity and Jews

WE CONFESS on the basis of Holy Scripture that the hope of the Church through the grace and faithfulness of God in Jesus Christ is indissolubly bound up with the hope of the Jews. We therefore declare that all anti-Semitism is irreconcilable with confession of Jesus Christ. It is the holy duty of every Christian to help the tortured Jews by intercession and active love.

—*The Assembly of the Swiss Pastoral Society, 1942*

—HERE'S AN IDEA—

SPONSORED by the Federal Council of Churches, churches throughout the country are urged to hold union services during the week of January 3-10, as a part of the Universal Week of Prayer. It is suggested that laymen as well as clergymen be invited to take part in the services. A booklet containing suggestions for services for each day of the week has been prepared and may be secured by writing the Federal Council at 297 Fourth Avenue, New York.

News Notes of Other Churches

*Jewish Religious Leaders Warn of Trend
Toward Isolationism Following the War* Edited by W. B. SPOFFORD, Jr.

Need Victory Plus

★ Military victory alone will not build a just and enduring peace according to Rabbi Ferdinand M. Isserman of St. Louis, who delivered the opening address at a four-day round table on the role of Judaism in the post-war world on Dec. 21 at the Hebrew Union College in Cincinnati. Warning against post-armistice attempts to pervert the gains of victory by racial phobias, outworn isolation doctrines and reactionary forces, Mr. Isserman stated that only the moral and spiritual power of united religious effort could swing the delicate balances of history toward justice and brotherhood. "Only by ceaseless cooperative labors now to win the conscience of mankind, for a just and enduring peace, especially the conscience of the English-speaking nations, whose voice at the peace councils will be so decisive, is there any hope that a better order may come out of the present conflict," he said. Deploring any attempt to have the peace dominated by any nation, Mr. Isserman concluded by stating that the peace must be supernational and super-racial and that the American public must be educated to withstand the tricks of the demagogue and the slogans of the isolationists who will seek to use the victory for selfish ends.

At the opening session of the round-table, greetings hailing the ideals of the conference were received from interfaith leaders, including the Archbishop of Canterbury, who said: "I hope that the conference may prove the unity of outlook shared by Christians and Jews concerning the moral basis of society."

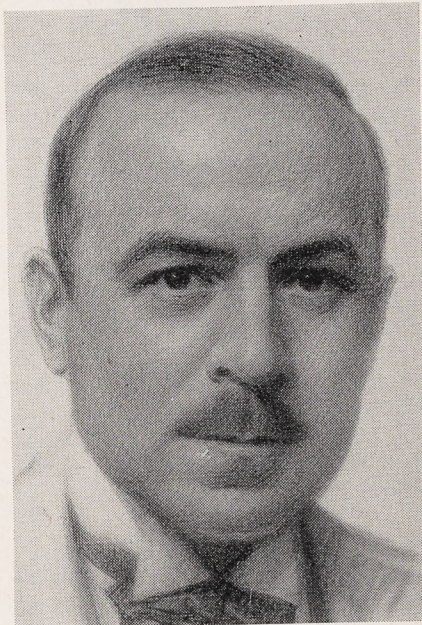
Franz Boas Dies

★ Franz Boas, professor emeritus of anthropology at Columbia, died in New York City on Dec. 21 of a heart attack. One of the world's leading authorities in the study of man and his inheritance, the 84 year old professor was particularly famous for his debunking of the 'blond superman' myth of the Nazis. So complete and scientific was his refutation that he, along with Einstein, Freud and many others, had the

honor of having his books burned as 'un-German' in the spring of 1933. Since his retirement from academic duties six years ago, Mr. Boas has been devoting his time to fighting for intellectual freedom and democratic equality in opposition to the dictatorship of Europe.

Baptists Protest Tax

★ John D. Freeman, editor of *The Western Recorder*, publication of the general association of Kentucky Baptists, issued a protest on December



Louis L. Mann of Chicago is one of the outstanding Rabbis of the country.

22 against the collection of the Victory tax on ministers at the source. He asserted that many of the Baptist congregations will have to "go to jail" on behalf of their tenets if such action is taken since they object to the church being considered a corporation and their pastors as "employees." Ministers do not object to paying the 5 per cent Victory tax, he declared, but the provision to collect it at the source, which means the church, will force the churches to become agents of the federal government. "The Victory tax bill must be altered or else we face almost certainly the spectacle of seeing Baptists go to jail in America for their religious beliefs," he declared. Failure by an employ-

er to collect the tax is punishable by a \$1,000 fine or a year in jail or both.

Negro Role in Peace

★ The Illinois Baptist convention recently applauded the national administration for inducting Negroes into the military services, approved the appointment of a fair employment committee to eliminate racial discrimination and pledged their undying loyalty to the nation. The convention likewise issued a statement on post-war conditions, saying that imperialism must be ended and that Africa is certain to assume a new importance in human interests as well as economic ones. Protests against the opposition in Congress to the poll tax repeal legislation, the persistence of lynching, the restriction of privileges to Negroes in transportation and their segregation in training camps were passed. The convention represents 334 churches and approximately 150,000 members.

Pacifist Strength Seen

★ Asserting that there exists a pacifist movement of "tremendous strength" in the Protestant churches throughout the country, Prof. F. Ernest Johnson of Columbia University, secretary of the Federal Council of Churches, gave the principal speech at a 'Mobilization for Victory' conference in New York on Dec. 20. Mr. Johnson told the more than 300 delegates that this movement had made "many of the Protestant bodies uncertain, and even ambiguous in their testimony concerning the war." Religious leaders, he said, should agree on an answer to the question: "What is the state of religion in this war?" and should act accordingly.

Inter-Faith War Meeting

★ Clergy of Protestant, Roman Catholic and Jewish religious groups addressed a mass meeting devoted to united support of the war effort for the purpose of safeguarding religious freedom in Buffalo recently. The meeting, attended by more than 2,000 people, was presided over by Bishop Cameron Davis and the speakers included Albert G. Butzer, Presbyterian; William A. Maguire, Roman Catholic navy chaplain; and Joseph L. Fink, Jewish rabbi.

News of the Episcopal Church in Brief Paragraphs

Edited by Anne Milburn

Cripps Does It Again

London:—Action by the British people can alone build a "new and better" England according to Sir Stafford Cripps, Churchman and minister of aircraft production, who spoke to the aircraft workers of England on Dec. 20. Discussing the post-war world, he pointed out that "we are not fighting this war because we like fighting, you are not working long hours and living sometimes in difficult and inconvenient circumstances just for the fun of practicing austerity. The people of this country have made and are making enormous sacrifices, as have our Allies, for the definite purpose of preventing the overthrow of democracy by the Nazis and the Fascists and, thus, to win better, happier and higher standards of living when the war is over. . . . Our reward, the reward of our fighting men, will be the new Britain that between us we must create after the war. That is what we are striving for and that is why we are now prepared to give all our energy to winning the victory."

Lend House to Community

New York, N. Y.:—Grace Church is starting the new year by making available to the bureau for men and boys of the Community Service Society a piece of its property, the Young Men's House. The society will take over the house and institute its own program under the direction of its own social workers, to serve men and boys in the community.

R. A. F. Priest at Minot

Minot, N. Dak.:—Squadron Leader the Rev. A. C. Ashley of the R.A.F. stationed at Estevan, Saskatchewan, Canada, has been officiating frequently at All Saints' Church since the resignation of the Rev. H. A. Tragitt, Jr., in August.

Called to St. Louis

Cape Girardeau, Mo.:—The Rev. Clifford Stanley, rector at Cape Girardeau, has accepted the rectorship of St. Peter's Church in St. Louis. He was for a number of years on the teaching staff of the

Virginia Seminary, leaving there to do three years of post graduate work at Union Seminary where he took his doctorate.

Church Congress Postponed

New York, N. Y.:—The Church Congress, responding to the government's request that learned societies fast from their feasts of reason until after the war, has indefinitely postponed its 1943 session, which was to be held at Nashville, Tenn.

New Head for St. Faith's

Saratoga Springs, N. Y.:—New principal of St. Faith's School is the Rev. Leonard W. Steele, rector of St. Paul's, Sidney, New York. The former principal, the Rev. F. Allen Sisco, resigned to become rector at Cocksackie and Athens.

Schools for Preaching

Harrisburg, Pa.:—The Rev. C. M. Serson, S.S.J.E. of Bracebridge, Ontario, conducted two schools of mission preaching for the clergy of the diocese of Harrisburg, one at Christ Church, Williamsport, December 7-9, and the other at St. Paul's, Harrisburg, December 10-12.

A Clarification

San Francisco, Cal.:—A clarification of the preliminary proposals for Basic Principles issued by the joint commission on approaches to unity last spring, has been sent to every bishop and chairman of the diocesan committees on unity by Bishop Parsons, chairman of the commission. He stated that there had been misunderstanding in some quarters about the commission's request that the clergy and laity in the dioceses study and comment on the proposed principles, and that the request had been taken to mean that reports should go to diocesan conventions, and that these conventions be asked to vote with reference to General Convention. "We have no authority to ask dioceses to act on this matter," Bishop Parsons wrote. "The Basic Principles proposals do not constitute a report of the commission. They are put forth for study. The commission would welcome comment and criticism to assist

in preparation of its report to General Convention. The matter is not yet in the field of legislative action."

Japanese Bishop Approved

New York, N. Y.:—The Rev. John Kudo, a Japanese priest in Korea, has been consecrated bishop of the diocese, to fill the vacancy left when English Bishop Cecil Cooper had to leave. Bishop Kudo was for many years an able and loyal assistant to Bishop Cooper, and permission for his consecration was given by the Archbishop of Canterbury. His promise of obedience was not to the See of Canterbury, however, but to the constitution and canons of the Church in Korea. It is believed that Church life in Korea goes on much



Bishop Strider of West Virginia is the chairman of an important commission on theological education that will report at General Convention.

as usual, except for certain omissions which have been made in the hymnal, where references to the universality of the Church must be left out and also military phraseology, such as, "Onward, Christian Soldiers."

Dean Rose vs. Materialism

New York, N. Y.:—Instead of worshiping the manger, people today are worshiping the scientist's laboratory and totalitarian, materialistic leaders, according to the Very Rev. Lawrence Rose, dean of the Berkeley Divinity School, in a recent sermon at the Cathedral of St. John the Divine. He maintained that people "are loath to face the discouragements of society. They are ready to blame leaders, events and circumstances for the guilt of their own

invention." Mr. Rose stated that true salvation meant the integration of forces in individual souls and the integration of the lives of all men. He said, "Salvation means that we find out that we belong and assume our rightful place, which is not at the center of the world. Belonging does not merely mean ease and comfort and nothing else, it also means obedience to the world and to God." For the Christmas season, he concluded, the only gift that individuals need bring to God is a contrite and humble heart.

First Laymen's Secretary

New York, N. Y.:—Appointment of the Rev. William C. Campbell, rector of All Saints' Church, Brooklyn, as the first executive secretary of the Presiding Bishop's committee on laymen's work has been announced by Harvey S. Firestone, Jr., the committee's chairman. The committee will seek to coordinate and enlarge the work of existing laymen's organizations in the Church.

Sewanee Sunday Set

Sewanee, Tenn.:—February 14 has been designated as Sewanee Sunday by Bishop Maxted, who has suggested that on this day each parish in a diocese of the Fourth Province give special attention to the work and needs of the University of the South, and to the general subject of Christian education.

Survives Sinking

Alexandria, Va.:—Dr. John E. Roberts, formerly on the staff of St. Andrew's Hospital, Wusih, China, who was rescued from the Tasker Bliss, transport sunk off the east coast of Africa, is now reported to be safe at Alexandria.

Church Institute Expands

New York, N. Y.:—Before the end of 1943 2,300 new merchant ships will be launched from American shipyards and 120,000 newly trained seamen will have been trained to man them. So, according to the Rev. Harold Kelley, the Seamen's Church Institute in New York is expanding its recreation program in order to provide adequate entertainment for these men.

Grew at Trinity

Hartford, Conn.:—Warning that Japan's ultimate plans included invasion of the United States, Joseph C. Grew, Churchman and former ambassador to Japan, was the principal speaker at special graduation

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Notice, Please

★ We are skipping Lend-Lease this week . . . not that we haven't things to report, but because THE WITNESS office is to be on an irregular schedule for the next week. We would like to say however that that communion set we mentioned has been sent to a missionary but that about twenty parsons asked for it later. So if any of you have one not in use please let us know. . . . The "Notice, Please" at the head of this box is to remind you that there will be no WITNESS next week, January 7. Nobody, presumably, reads mastheads but if you will glance at the one on page two you will see that we always omit the first number of January. Reason: a bit of relaxation for the editors and staff.

exercises at Trinity College on Dec. 20. Mr. Grew, who was awarded the honorary degree of doctor of laws, explained that if the Japanese are permitted to dig in and fortify their present gains, "it would be only a question of time before they attempted the conquest of American territory nearer home."

Week of Witness

London:—Scottish churches have just concluded another "Week of Witness" for the purpose of bringing home to all classes of the community a sense of membership in, and responsibility to, the world Church. According to the secretary of the "Week of Witness," the celebrations have served to bring ministers and members of different churches together for work, prayer and planning and has stirred them to a new resolution of the vast spiritual need at home and abroad, and of the urgent necessity of a fresh, more enlightened, adequate and sustained effort of evangelization.

"Padres" Essential

London, England:—The "Padres"—members of the British Royal Army chaplains' department—have participated in every campaign of the war with every branch of the army from commando raids to paratroop invasions. Devotion to duty and gallantry under fire have won for them 30 decorations and cost them many lives and often their liberty. Typical was the Rev. R. T. Podmore who ignored his own chance of reaching safety from Dunkirk and remained behind to comfort and help the men left ashore. He lost his life doing so. Out in Bur-

ma another example was Rev. L. Metcalfe. Attached to the Seventh Hussars, he carried out burial services in the Pegu area and returned to that town, where street-fighting was in progress, to look after the wounded. When the regiment withdrew he helped the wounded into the trucks and left in the last ambulance. Heavy fire halted the convoy outside the town and Mr. Metcalfe, having collected food for the wounded, and himself the victim of mortar fire, drove his ambulance to safety. Then, having seen the convoy on its way, he marched with the infantry to the British lines 25 miles away. The chaplains' department ranks after the combatant arms of the army and represents all denominations. The present chaplain general, the Rev. C. D. Symons, ranks as a major general. He served with the Medical Corps in the last war after his ordination as a priest of the Church of England.

Young People Active

Detroit, Mich.:—Activities among young people in Detroit have developed in unusual directions recently. One group of about ten, under the leadership of Miss Muriel Swetka, is in training as a speakers' bureau. Members plan to visit young people's groups in the diocese to explain the united movement of the Church's youth, and enlist active support for it. Most significant fact about the bureau, according to the Rev. Sheldon Harbach, diocesan director of young people's work, is

that those who participate in it will be living examples of most of the main points of the movement. They have developed the group under their own initiative and it has been their own self-discipline that has made it successful. Their spirit of accepting responsibility and giving leadership, and the fact that they cannot carry out their self-appointed task without bearing strong witness to their faith,

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are all fortunate aspects of their work.

In another area of service are the 60 teen-age boys who recently attended a "round-up" from metropolitan Detroit parishes and missions. Meeting at Trinity Church, their purpose was to establish a contact between boys in local parishes and the diocesan program. The suggestion was made that this group be the nucleus of a larger one which would concern itself with the district and diocesan activities.

Home Front Spirit

Hibbing, Minn.:— Typical of spirit on the home front is the history of the first thirteen years of a small parish in central Minnesota at Eagle Bend. Fifty communicants succeeded in raising the funds for a church building thirteen years ago. Fire destroyed the building almost immediately after completion. Resolutely the little congregation rebuilt the church, incurring a heavy debt. Last year lightning struck the building and partially destroyed it again. The insurance helped to settle the debt but the small group had to rebuild once more.

After several trying experiences, funds were again raised, the church

rebuilt, a guild hall added, new lighting installed and all debts paid. Bishop Kemerer officiated at the Holy Eucharist two Sundays ago and the Rev. S. J. Hedelund and his parish celebrated the mortgage burning in proper style.

Religious Broadcast New Years

New York, N. Y.:—Bishop Manning will represent the Protestant Church in a nation-wide broadcast on New Year's Day, over station



Bishop Manning

WABC from 9:15 to 9:45 A.M. E.W.T. The program, which is being held in response to President Roosevelt's request that New Year's Day be a day of prayer, will also include a Rabbi and a Catholic priest. The general topic will be "Religious Imperatives in the New Year," stressing the spiritual factors necessary for the winning of the war and for the establishment of a just and lasting peace.

Archbishop's Christmas Message

London:—Allied successes mark the dawn of a new hope, Archbishop William Temple told Europe's occupied countries in a Christmas Eve radio broadcast. On the same program, Roman Catholic Archbishop Hinsley urged listeners in Nazi-ridden Europe to renew their confidence in the promise of Christ. "Recent events in North Africa, in the East and West, . . . are the prelude to a new day," declared Archbishop Temple. It may be long before the hour of liberation strikes . . . but what was hope is now confident assurance. We who have, in comparison, suffered but little from the cruelty of the enemy send to you, who have suffered so bitterly, the tribute of our deeply sympathetic admiration for your noble constancy."

Cathedral on Air

Washington, D. C.:—A message of strong hope and faith for the future of a now-dark world was delivered by Bishop Freeman during the first hour of Christmas Day, at a Christmas Eve candlelight service at Washington Cathedral. More

Will Our Children's Children Owe to Us the Debt We Owe to Our Forefathers?

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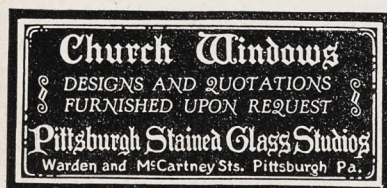
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known, that much of its characteris-
tic cheer must feel the shadows of
what may be impending," said the
Bishop. "But I would be unworthy
of Him in Whom I repose all that
I have of faith, did I not say, out of
a mind steadied by triumphant trust,
that a better world is yet to be born;
a world finer and nobler in all its
impulses and human relations than
any we have ever known."

New Governor at Church

Golden, Colo.:—A special cele-
bration of holy communion will be
held at Calvary Church on January
12, the day of Churchmember John
C. Vivian's inauguration as governor
of Colorado. Bishop Ingley, assisted
by Calvary's vicar, Rev. Leonidas
W. Smith, will be celebrant, at the
request of the governor-elect.

Russian Archbishop for Relief

New York, N. Y.:—A Russian Or-
thodox Archbishop will speak at the
New Year church services for the
benefit of Russian war relief on
January 3, in St. Peter's Episcopal
Church. The Rev. R. A. D. Beaty,
rector of St. Peter's, will conduct the
service.

Coast Guard Chaplains

Washington, D. C.:—The coast
guard will soon have its own com-
missioned chaplains, according to
word from the commission on chap-
lains. This marks a new step in
widening the scope of chaplains'
services, for heretofore, the coast
guard has been served only by chap-
lains borrowed from the navy or
navy reserve, but has not had any
of its own. Last summer, the gov-
ernment commissioned the first chap-
lain for the maritime service, the
Rev. LeRoy Lawson (WITNESS,
August 6).

Cambridge Reached by WAVES

Cambridge, Mass.:—The WAVES
have finally reached Cambridge.
Winthrop Hall at the Episcopal
Theological School is to house a unit
of the lady-sailors. Lawrence Hall
will continue to house theologs as
usual.

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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 REV. MALCOLM DADE
Rector, St. Cyprian's, Detroit

Heartly congratulations and thanks for the November 12th WITNESS. It is splendid plowing in for good. It is just like you to point in your editorial to the absolute need for a working committee on Negro work, rather than a careful committee.

REV. P. G. MOORE-BROWNE
Providence, R. I.

I will be very happy to continue with THE WITNESS. You may send us ten copies right along. I greatly admire the paper for having the courage of convictions. The Church cannot be a power for righteousness as long as it practices racial discrimination. More power to you.

THE REV. W. OWINGS STONE
Rector, St. Mary's, Baltimore

I am searching the New Testament, not myself, to find Dean Lichtenberger's "whole liberal spirit, which . . . lies at the heart of the gospel." I would also like "to hear and read the illiberal utterances of some of the clergy of our Church." With the exception of the doctrine of Holy Orders I thought all of our clergy might be given a "liberal ticket." But I must be wrong, or why your crusade?

ANSWER: Drop around to our office the next time you are in New York and be convinced by glancing over THE WITNESS mail.

MISS VIDA D. SCUDDER
Wellesley, Mass.

It is unfortunate that any situation should justify the bitter opinion current among some radical labor groups that criticism of the administration from the right has free and unimpeded channels of expression, while criticism from the left is often frustrated. A pertinent instance is the attempted suppression by the postal authorities of the organ *The Militant*, issued by the small Trotskyite Socialist Workers' Party; is it not much to be wished that Church people enter their protest against such infringement of one of the four freedoms?

REV. FRANKLIN P. BENNETT
Rector, St. Paul's, Syracuse, N. Y.

Do you ever sell reprints of an article appearing in a current issue of THE WITNESS? If so, I would like to obtain 600 copies of John Gass' article, *Teaching the Bible*, as it appears in your December third issue.

ANSWER: We do make reprints. If a sufficient number desire reprints of the article by John Gass we will be glad to produce them for \$2 for 100 copies. Write THE WITNESS, 135 Liberty Street, New York.

MRS. JOHN C. SPAULDING
Detroit, Michigan

Your attitude toward union with the Presbyterian Church and others pleases me very much. My husband is a member of the commission on approaches to unity

and I have been to several of the meetings with him, and have waited breathlessly for reports. It is sad that there are fine people who block advance, and it is with respect for their opinions that I say that those who feel that a union would not succeed to the glory of God lack confidence in their spiritual ability to make adjustments. We housewives often invite guests without long consideration and weighing in our minds the amount of food and space we have, feeling sure that over a period of years we have built up an ability to stretch provisions and find sleeping space. Have we not after years of study, prayer and worship, and living close to God built up a spiritual ability to adjust ourselves to what is so plainly God's desire and command—that His Church may be one? Can we not trust the Holy Spirit to guide us and teach us how to use in a reunited Church all that is best in both churches? Surely this will set forth the Kingdom of God.

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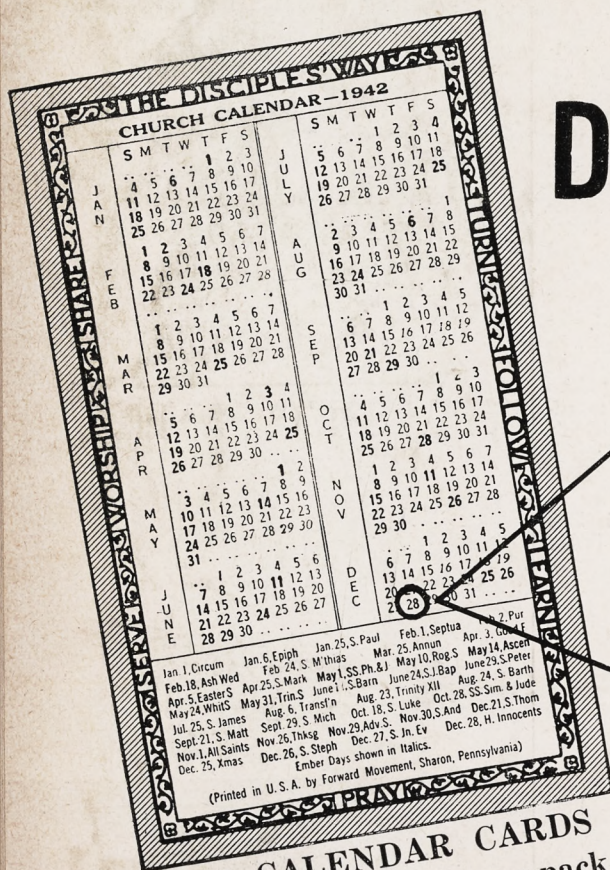
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