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# The WITNESS

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JANUARY 28, 1943



AMERICAN SOLDIER  
READS HIS BIBLE  
IN THE FIELD . . . .

*Photo by U. S. Army Signal Corps*

## VICE-PRESIDENT WRITES SOLDIERS



## 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 Darling, 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. Pawl 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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JANUARY 28, 1943  
 VOL. XXVI No. 35

## CLERGY NOTES

BAXTER, EDWARD L., formerly vicar of Holy Trinity Church, Hollidaysburg, and St. Peter's, Juniata, Altoona, Pa., has accepted work in the diocese of Fla.  
 BROWN, LAWRENCE L., rector of Trinity Church, Longview, Texas, has been granted a leave of absence to serve as chaplain in U. S. navy.  
 COX, H. PERRY, was instituted rector of St. Paul's Church, Weston, W. Va., by Bishop Strider Jan. 6.  
 DRIVER, WILLIAM A., formerly rector of Trinity Church, Michigan City, Ind., to be rector of St. Stephen's Church, Seattle, Wash. Feb. 1.  
 DUFF, EDWARD M., a non-parochial priest of the diocese of Michigan, died in Dallas, Texas, Jan. 11 at the age of 75.  
 GUILBERT, CHARLES M., vicar of St. James', Coquille, Ore., has been elected dean of St. Stephen's Cathedral, Portland, Oregon.  
 HALDEMAN, T. J., rector of St. Mark's Church, Denver, Colo. has tendered his resignation.  
 HILTON, JOHN G., formerly rector of St. Mark's Church, Oconto, Wisc., became vicar of St. James' Church, Mansfield, Pa., and associated missions on Jan. 1. His address is St. James' rectory, Mansfield, Pa.  
 McELROY, JAMES F., St. Mary's Church, Northeast Harbor, Maine, has accepted a call to St. James' Church, Grosse Ile, Mich., effective Feb. 1.  
 MULLER, FREDERICK B., rector of Christ Church, Mandan, North Dakota, has resigned to become rector of St. James' Church, Fremont, Nebraska, Dec. 31.  
 RICH, ALEXANDER M., retired clergyman of the diocese of South Carolina, has moved from Jacksonville Beach, Fla., to 2606 Talbot Rd., Baltimore, Md.  
 RUNKLE, JOHN C., rector of Pohinck Church, Lorton, Va., has resigned to become rector of the Church of the Holy Communion, Congress Heights, Washington, D. C., effective Jan. 17.  
 WARREN, HAROLD H., was ordained deacon by Bishop Moore in St. Matthew's Cathedral, Dallas, Tex., Dec. 27.

## 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.



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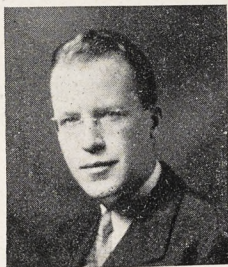
## Churchmen of Long Island Meet To Discuss Soviet Union

*Associate Rector of Holy Trinity Declares  
Freedom Is Being Restored to the Churches*

**By Gordon Graham**

Brooklyn, N. Y.:—"Much has been said in recent years about the wealth, corruption and moral indulgence of the Russian Church. Although such c o n d i -

tions were by no means universal, they were sufficiently in evidence to expose the Church to incontrovertible attack. But the



real reason for the revolutionary attack upon the Russian Orthodox Church lay in the relationship which existed between the Russian Orthodox Church and the Tsarist State." So said the Rev. William Howard Melish, associate rector of Holy Trinity Church, Brooklyn, and chairman of the department of Christian social relations of Long Island, January 17th, at the supper concluding the first of four conferences on the theme: "Understanding our Allies," the subject of this one being "The Soviet Union." The department of Christian education and the youth commission of the diocese are also cooperating in this project.

The conference was opened by Prof. Henry Pratt Fairchild, of the department of sociology at New York University who spoke on the subject "We're in this with Russia." On the assumption that cooperation between the Soviet Republic and the United States, which was a fact, could only be made effective and lasting by a mutual understanding between the peoples of the two countries, Mr.

Fairchild spoke against the prejudices and misunderstandings that had been engendered in this country basing his remarks on his own personal experiences while visiting the Soviet Union. He was asked two questions: the first about the Nazi-Soviet non-aggression pact, which he pointed out was not a treaty and that few people had ever even read it; the second about the state of religion in Russia today. This formed the main issue of the conference as was naturally to be expected from Church people, but judging from the personal discussions that took place during the evening there was always present some suggestion of condescension and a too easy assumption that the state of religion in the United States was more secure and recognized than it really was.

The moving pictures, obtained from the American council on American-Soviet relations by Mr. Melish, who is on the board of directors, were a most interesting feature of the session. There were three: "The building of Magnitogorsk," "The Volga waterway" and "Health and child-care in the Soviet Union." The theme of these films, of course, was the progressive modernization of the great land of Russia. The commentators during the showing of each picture emphasized the comparatively recent date when these same tasks had been executed in a primitive manner and praised the work of the Soviet regime in extent of the mechanization which had been accomplished. The refreshing point, certainly to Church people, who should be interested in persons more than machines, was the emphasis laid

upon the human element. Not only was this so in the medical film but in the others also, where the life of the workers themselves was portrayed and the use of their leisure exhibited as a matter of great importance. These pictures are real eye openers upon the Soviet scene. Not only do they account to some extent why the Russians like their country as Stalin has been moulding it, but they reveal to Americans that these communists are people very much like themselves.

The rest of the program consisted of an appeal by Mr. Allen M. Taylor of the diocesan council for Russian War Relief activity in the various parishes and groups and a short service conducted by Mr. Melish. The supper was served by the young people of St. Bartholomew's Church, Brooklyn, by courtesy of the rector, the Rev. Kermit Castellanos. Other conferences in the series will be in Lent on "Latin America"; late spring "The British Commonwealth" and next fall "China and the Pacific."

It was, however, the address of Mr. Melish that deserved the great-



*A typical Russian peasant who now both prays and fights for victory over the legions of fascism.*

est interest. It was both scholarly and relevant to our present problems. "It must be stated," he said, "that twenty-five years of Soviet history has seen a swing from a de-

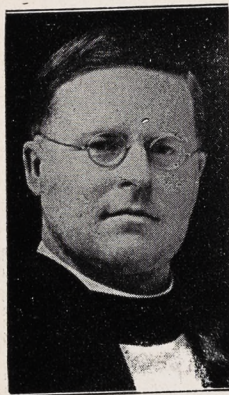


liberate policy of religious suppression to a constitutional recognition of religion, though still surrounded with restrictions that are harsh from an American point of view." It was interesting to be told that Marshall Voroshilov's brother had entered the priesthood, as well as the son of Yaroslavsky, the ex-head of the Society of the godless, also the son of the head of the bureau of art and culture.

The evening closed with this idea: "Finally, in dealing with the communist dogma that religion is an instrument of class-exploitation and is essentially hostile to social progress, sympathy for the genuine social and industrial achievements of the Soviet Union would seem to me to be the most effective instrument that we religious people have for softening and ultimately ending the traditional communist dogmatic hostility to religion."

### ARCHBISHOP WRITES ABOUT UNITY

*San Francisco, Calif.:* — Bishop Edward L. Parsons, chairman of the joint commission on approaches to unity of the Episcopal Church has released the following letter which he received from Archbishop Temple of Canterbury. Writing from Lambeth Palace the Archbishop said: "I am immensely interested in all you tell me about the movement toward union



in the United States. I do not wish to form any judgment at present upon any particular schemes which are occupying your attention, but if you were to succeed in bringing together your branch of the Anglican communion and the Presbyterian Church in the United States, it would be a very great contribution towards the cause we all have at heart, and I am quite willing for this statement of mine concerning your efforts to be made public. Yours very sincerely, William Cantuar."

Commenting on the letter Bishop Parsons writes: "In the reports in the Church press of the recent meeting of the commission on approaches to unity held in Cleveland, reference

was made to a letter received by the chairman from the Archbishop of Canterbury expressing his interest in the movement for the union of our own Church with the Presbyterian. I have thought in view of the profound interest felt in this country in anything that comes from the Archbishop, our Church people might be interested to read his words. As will be seen, he has given specific permission to have his statement made public. I am therefore sending copies of the letter to the Church papers."

### PHILLIPS BROOKS TOPIC FOR SERMON

*New York, N. Y.:*—The Rev. Horace W. B. Donegan, rector of St. James, preached last Sunday at the Cathedral of St. John the Divine at a service which marked the 50th anniversary of the death of Phillips Brooks (WITNESS, Jan. 21). "Phillips Brooks was primarily of God and a preacher of Christ to men," Mr. Donegan declared.

"Though he was a man of magnetic personality with a poet's imagination and had gifts of expression, it was his faith which made his preaching persuasive. The influence of Phillips Brooks was not limited to the Protestant Episcopal Church which he served as rector and bishop. People of all churches and of no church affiliation looked to him for spiritual leadership."

In conclusion, Donegan said: "He made religion attractive to young people and understandable to all as no other man of his generation had done by emphasizing the naturalness and healthiness of the religious life. He was a prophet of the love of God and a living embodiment of the faith he preached. Like his Master, he had no interest except in the preaching of the Kingdom of God."

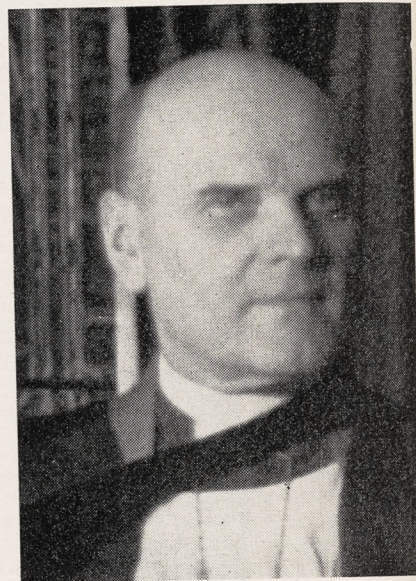
### UNITED LEADERSHIP CALLED FOR

*London:*—A call for united leadership by the churches of the United Nations was made by Archdeacon Sharpe of London in an address at a united service at St. Paul's Cathedral. "If the Allied countries are to be as one in the matter both of winning the war and bringing in the peace, it surely behooves all the various parts of the body of Christ, as represented by the various churches in the countries of the United Nations, to give strong and united lead," said the Archdeacon. "The feeling grows that if the churches cannot draw clos-

er together under the pressure of national anxieties in the presence of the common foe of Christianity, and in the face of a glorious opportunity of service for Jesus Christ . . . the disgrace of our divisions will deepen into tragedy."

### BISHOP DALLAS PREACHES IN NEW YORK

*New York, N. Y.:*—Preaching at St. Bartholomew's, Bishop John Dallas of New Hampshire declared that



Bishop John Dallas of New Hampshire, a recent preacher at St. Bartholomew's, New York.

the men in the armed forces are "thinking more seriously than ever, and they are praying as they never prayed before."

"They are planning for a tomorrow which they have not thought to plan for before," declared the Bishop, "and they are writing such letters as we never guessed they could write. Their whole mind and emotion and life has been stirred and they want our life to be stirred in the same way. They want us to think more seriously and they want us to pray more desperately and they want us to plan to simplify life. Above all things they want us to keep this, his Church, so that the ancient trilogy may still hold, and that goodness and that beauty and that essential truth may remain in the world and may remain in this land of ours, that we may indeed lead the nations of the world back to their knees before the altar and before the cross and before all that inherited theology of ours which teaches us that God is Love."



# A New Church Group Organized For War and Peace

*Urge the Immediate Formation of a Council Of United Nations to Plan World after War*

By W. B. Spofford Jr.

New York, N. Y.:—A newly-formed group calling itself the Christian Conference on War and Peace, headed by Bishop Francis J. McConnell, called on the nation's religious people to support proposals for an executive council of the United Nations in a special report just issued. Signed by 38 Protestant leaders, the report suggested the slogan "A council of United Nations now to prosecute the war and plan the peace"; welcomed the membership of China and Russia in the United Nations as a guarantee of racial inclusiveness; expressed the hope that "difference of national economic and political structures need not of itself prevent international cooperation for a world order of justice and peace."

In calling for a United Nations council, the statement says that such an international organization should include all the nations now cooperating in the war effort and after the war it should include those which are now neutral and the present enemy nations as soon as they shall be able and willing to assume the responsibilities of membership.

On the international scene, the Christian Conference says, such a council should work to "guard against domination or exploitation by the more powerful nations. They should secure to the smaller nations their due rights and proper repre-

sentation. They should aid in the economic and political development of dependent peoples and safeguard the rights of minorities within the nations."

Calling for economic cooperation between the various nations of the world, the statement said: "Modern technology has created an interdependent world economy. We therefore maintain that an essential element in any organization of the world for peace is permanent international collaboration to improve the standard of living among all peoples and to give to all nations access to raw materials and opportunity to trade on equal terms. Only so can the productive capacity of modern industry be fully utilized for human welfare. We believe that such cooperation will help to obviate recurrent economic depressions and so remove one of the causes of war with its appalling destruction alike of human beings and of the means of life. We believe that no people, including our own nations, can be assured of full and permanent employment, and of a satisfactory standard of living, without the general economic progress of peoples throughout the world."

On the home front, the report called for the general extension of democracy, the elimination of all manifestations of racial discrimination and the expansion of economic opportunity. "Our people must preserve the constitutional liberties of individuals and minority groups at the same time that they fight those who would rob nations of their freedom. The wrongs of racial and religious discrimination must be removed. We recognize the danger of anti-Semitism. We deplore the discrimination which appears in the exclusion provisions of our immigration laws. The chief racial problem of our own nation, however, is found in relation to the Negro, in the grave discrimination from which he suffers in many areas of American life. Economic opportunity must be provided for all workers, and social security for all ages and conditions,

carrying to completion plans already begun."

Holding its first meeting just before the opening of the 78th Congress, the Conference initiated plans for action by ministers, laymen, women and youth groups in the churches. It voted to ask the American Council of the World Alliance



*Bishop McConnell, Methodist, heads the newly organized Christian Conference on War and Peace.*

for International Friendship through the Churches to serve as administrative agency for the organization, and elected the education secretary of the Alliance, the Rev. Richard M. Fagley, to be the secretary of the new group.

Episcopal members of the Conference issuing the statement were Presiding Bishop Tucker, Bishop Sterrett, Mrs. W. R. Bowie, Bishop Oldham.

## ANTI-NAZI DOCUMENTS CIRCULATED

Holland:—Two fearless documents denouncing the harsh Nazi anti-Jewish measures in Holland have been circulated via underground in Dutch Roman Catholic and Protestant churches. The first is a pamphlet condemning Nazi practices and calling on all Hollanders to sabotage the execution of mass deportation of Dutch citizens. The second is a circular letter of protest, addressed to the commander of the German armies in the Netherlands, which exposes the "inhuman measures" taken by the Nazis in deporting Jewish Netherlands. The commander is asked "to prevent the ruthless deportation measures."

### Five Questions

1. What hero of the Old Testament fasted forty days and forty nights? (Not Noah. What did Noah have to eat?)
2. Who sowed the wind, to reap the whirlwind?
3. Whose mother made him a little coat? (Careful. Not Joseph. Who did give Joseph his "coat of many colors"?)
4. Who wore his dagger on his right side, and why?
5. When did four lepers loot an army camp?

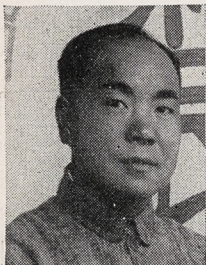
Answer on page 18.

—G. W. B.



## A LETTER COMES FROM DEN

*Kunming, China:*—If you have any doubts about this disrupted world here is a fact that indicates something or other. On January 16, 1942



we received at THE WITNESS office in New York a letter from the Rev. Kimber Den. It was mailed from Kunming, China, on December 20, 1941. He

wrote on that date that "owing to the ever-increasing cost of living these days, \$15 U.S. is barely enough to cover the cost of food for one refugee child for a year. We would need at least \$20 U.S. a year for the care of one child if clothing is to be provided."

Those familiar with the situation in China today can readily imagine Den's own surprise if he could see in print this statement which he wrote over a year ago. For during these last months the increase in living costs has mounted many thousands of percent, so that it would be impossible for us to say at this time what it would cost in United States dollars to feed and clothe a refugee child for a year. But we do know that Kimber Den is carrying on his great work, and we are also sure that people of the Church will be more generous than ever in supporting it. Donations made payable to "Treasurer, CLID" and mailed to the CLID, 155 Washington Street, New York, are cabled as frequently as there is a sufficient sum to justify it.

## MISSISSIPPI ELECTS A BISHOP

*Jackson, Miss.:*—The Rev. Duncan Gray was elected Bishop of Mississippi on January 21 in a quiet election in which there were no nominations and no speeches. He received 16 clerical votes and 16 2/3 lay votes and led in all ballots. Others to receive votes were the Rev. Girault Jones of New Orleans, the Rev. Theodore Barth of Memphis, the Rev. Van F. Garrett of Greenville, Miss., the Rev. John Gass of Troy, N. Y., and the Rev. Charles G. Hamilton of Aberdeen, Miss. Gray is 44 years of age, a native of Mississippi and a graduate of Rice Institute and Sewanee Seminary. At present the rector at Greenwood, his entire ministry has been in Mississippi and he

has represented the diocese at three General Conventions. He is described as a liberal-evangelical and a very good preacher. He has indicated that if his election is approved by bishops and standing committees that he will accept. Bishop Juhan of Florida presided at the election.

## GERMAN STUDENTS IN TORONTO

Eighteen students of German birth who had been prohibited from studying at the University of Toronto will now be permitted to do so, according to a recent decision by the board of governors of the University. The board reversed its previous stand as the result of controversy stirred up by supporters of the two church colleges — Roman Catholic and United Church, and by the public. The students in question had been interned in England after the fall of France, and later released to come to Canada to continue their studies. They will take the same military training courses as the other students.

## CHRISTIAN WORK IN WARTIME

By February, the 175,000 members of the Church of the Brethren will have given half a million dollars for special Christian work in wartime, in addition to expanding all the normal missionary, educational and other activities of the church. The work of the Brethren Service committee includes financing and management of a number of camps for conscientious objectors, one of them in Puerto Rico, relief for China, relief for Spanish refugees until it was no longer possible, a hospital in Paraguay, and helping to reestablish refugees in this country.

## SOCIAL WELFARE IN LOS ANGELES

The extent of social welfare carried on by the Protestant churches of Los Angeles was recently set forth in the first annual church conference of social work in that city. Under the leadership of John L. Mixon, director of the Church Welfare Bureau of the city church federation, the conference exhibited the work done by 25 Protestant agencies with a total annual expenditure of \$2,750,000. By graphs and posters and other exhibits, it was shown that more than 50,000 children and youth

have been at least indirectly affected by group, camping and other service programs. Nearly 18,000 individuals have been treated this past year in clinics, and 23,000 in hospitals; 28,000 aged and helpless folk have been reached and more than 9,000 have been given employment and counseling services.

## NEW STEP FOR ROMAN CATHOLICS

A new department of interchurch news has been added by the Catholic magazine, *Register*. This is the first time that a Roman Catholic paper has ever had such a department.

## BISHOPS VISIT INTERNMENT CAMPS

*New York, N. Y.:*—Two bishops of the Church, Bishop Mitchell of Arkansas, and Bishop Jackson of Louisiana, made recent personal visits to centers in their dioceses where Japanese are being relocated, or are interned. Bishop Mitchell visited Rev. John M. Yamazaki and some of his church flock at the Jerome relocation center, and described his visit as "an inspiring yet heart-touching experience. Here were Japanese, barred by accident of birth from being American citizens, whose American sons are in the army. Here living in these barracks were American citizens, young men and women who speak the language and possess the spirit and idealism of American youth, ardent lovers of this their native land. Well, this is their 'war work'—the only way they are allowed to help win the war against the Axis powers."

## Lend-Lease

★ A number have asked for the stained glass windows recently offered through this department . . . so, please, no more requests for them. A mission in the far west is anxious to have a dozen or so hymnals, with music if possible. That hymn announcement board requested some weeks ago has not yet been offered. Most frequently mentioned on the offering side of Lend-Lease are lecture Bibles. There are several now available for the asking. A rector, six feet tall and tipping the scales at 170, writes that he has a cassock in fairly good condition that he will be glad to send to some parson for the asking. Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York, letting us know what you have to offer others and also whether there are things we can get for you.



## No Dies

IT IS hard to take the Hon. Martin Dies seriously. He and his committee to investigate un-American activities are best rated as among those features peculiar to American life which gave a certain ludicrous relief to the contemporary scene, such as salesmen's conventions, singing telegrams, community service clubs, female evangelists, zoot suits, newspaper columnists and remedies for stomach acidity. The Dies committee actually makes us a laughing stock, even to ourselves. It should, therefore, be answered by a laugh, and that of the loud and horsy variety.

Unfortunately, however, in war time we cannot allow ourselves such luxury. In easier days we could have tolerated the Dies committee as a somewhat dubious, but fairly harmless, sounding board for the more lunatic fringe of publicity seekers. In crisis, folly can be as dangerous as vice. The committee seeks by tiresome and stupid red-baiting to embarrass the administration continually in its conduct of the war, thus acting contrary to an avowed, united Congressional objective. By these crude and unscrupulous attacks, it gives deliberate aid to reactionary forces both at home and abroad. In spite of this result, the committee is starting to campaign for funds from the new Congress and already is following its usual routine of threatening via the headlines for the purpose of intimidating the members of Congress.

How can its further existence be justified? Not certainly as an alternate to the F.B.I. or the intelligence service. Nor can the committee make any contribution to the state of the union. It does provide one real opportunity for budgetary economy. Nevertheless, the anti-Dies members of Congress will need the strongest backing if they are going to be able to thwart this latest effort to publicize the ridiculous in American life.

Everybody who recognizes this threat to our well being should write to his or her Congressman asking him where he stands on giving the Dies committee further funds and a new lease on life. Tell

your legislative representative that you are nauseated by the antics of Dies, that you are no longer amused, and that you want Hon. Dies and his committee out of existence. They certainly do not belong in the Congress of a country that is waging war against Fascism and terrorism in various forms.

## Is Liberalism Dead?

OUR search for a new definition of liberalism is meeting with widespread response. The suggestion that liberalism is dead—or at least dormant, as some of its critics hold—is provoking a strong affirmation of its vitality on the part of those who share the liberal outlook. In this number we print an article by Professor Miller of the Divinity School in Berkeley, California.

He points out some of the values of liberalism which the Church cannot afford to let disappear. Even those who do not call themselves liberals have something at stake in this issue. It would be a very different kind of a world for even dogmatists and anti-liberals to live in if what we call liberalism were to disappear from the picture!

## The Need for Renewal

WE ARE members of a nation at war. God have mercy upon us all, and upon all who suffer because of war!

As citizens, we are called upon to prosecute the war with full vigor. It is the business of the soldier to fight; it is the business

of those behind the battle line to keep him supplied. But it is the religious duty of both soldier and supplier to realize that war is a dirty business. We must be realistic about it, both as to the requirements of the day and the nature of the enterprise. We must bring it to a speedy conclusion, one which will assure "liberty and justice for all."

Our immediate job is to win this war; our continuing job is to prevent war's recurrence. The fundamental program Christians are called upon to follow, even while engaged in war, is to learn how to wage peace, and to equip ourselves for it.

## "QUOTES"

THE CHURCH is faulty but in the recrudescence of sheer barbarism we are all thrown back on our hope not on perfect things but on things concerning which we say, "They are, after all, the best we've got." Our democracy, not perfect, but still the best we've got. Our liberty, not perfect, but still the best we've got. Our churches, far from perfect, but still the soil in which the best things in our personal and social life have grown, and the trustees for our children after us of the faith that has made democracy and liberty possible.

—HARRY EMERSON FOSDICK.



The only place where that lesson can be learned is at the feet of God. The only power great enough to overcome that which produces conflict is divine love. We pray that we "may daily be renewed . . . through . . . Jesus Christ." We engage in the

process of renewal when, in the words of our Lord's own service, we "offer and present . . . ourselves, our souls and bodies." Only by this means will peace be established, whether within souls, nations, or society.

# Vice-President Writes Soldiers

by Henry A. Wallace

*Vice-President of the  
United States*

**W**HEN all we hold dear is threatened and we know that only by a supreme and united effort can we protect our country and our freedom, something deep within us turns for strength to the power we feel outside of us—to God.

Each soldier, sailor, and marine shares that feeling. No matter how light-hearted or how rough-cut he may seem, he carries in his heart the sense of having dedicated himself to that supreme effort. He has left his home, his accustomed occupation, and his loved ones, and he knows that death will come to some of his comrades, if not to himself. No one can go through that experience without thinking deeply about his own life, about his relation to his country and his fellow human beings.

One who defends his homeland girds on his armor to fight for the cause he believes to be just. He has faith that God will strengthen him, for he knows that his God is a God of battles. But that is not all. He has faith because he knows that his God is also a God of peace.

The man who can fight best in time of war is he who believes most completely in peace as the ultimate destiny of all mankind. In time of war, it is peace which gives significance to everything we do.

In this war, we are not fighting for a treaty of Versailles, or a peace that will last only until our sons are grown. We are fighting for a peace that will endure, because it is just, charitable, and understanding. Such a peace can be built only on a victory so complete as to eliminate the last trace of the warlord spirit in the aggressor nations. Then the vision of the prophet as described in the fourth chapter of Micah will come to earth: "Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

We can not understand either this war or the

A message to American soldiers, sailors and marines by the Vice-President of the United States, released by the Presbyterian committee on camp and church activities.

peace to come, unless we have some knowledge of the Bible and the history of the United States. Expressed in the fewest words possible, the meaning of the Bible is: "All men are brothers because God is their father." And one of the most profoundly religious steps in all the history of mankind took place when our forefathers, as Lincoln said, "brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal."

Both in the Bible and in American history two fundamental principles are at work, which at first thought seem contradictory. One of these is the dignity of the individual human soul. Every person is a son of God endowed by his Creator with certain rights, provided these rights do not conflict

## —HERE'S AN IDEA—

★ The Rev. Lane Barton, rector of Grace Church, Orange, New Jersey, has sent a copy of *Christianity and Social Order*, the little book by the Archbishop of Canterbury, to all the men of the parish serving with the armed forces. There are over 100 of them. With the book went a letter from their rector asking the soldiers and sailors to first read the book and then to place it in a reading room where it might be read by others. The book is a Penguin Book and is obtainable in drug and department stores for twenty-five cents—The Rev. William Russell, rector of St. Stephen's, Wilkes-Barre, Pa., sent a subscription to *THE WITNESS* to the men serving from his parish. We like this idea too, and will gladly make a special price as we did the rector of Wilkes-Barre. . . . The Rev. Rowland F. Nye, rector at Lyndhurst, New Jersey, has just sent in six months trial subscriptions to all the vestrymen of the parish. Good idea.



with the rights of his brothers. The second great principle exemplified in the Bible and in the history of the United States is the recognition of unity, that we are members of the same body.

Over-emphasis on liberty makes it possible for central government to be so weak that the rich and ruthless oppress the poor. Over-emphasis on unity leads to sacrificing everything to a dictator and his bureaucrats. These two great fundamental principles are really not contradictory, but they can be reconciled only through the application of education and religion.

I am convinced that the world was meant eventually to be one world and to be a peaceful world. The existence of the airplane and of modern methods of communication makes it certain that sooner or later the world will be one. The principles which must be observed in building a world of peace are very similar to those which were used in building the United States of America. Our whole history has been one of working out, in many forms and in many ways, a practical compromise between liberty and unity.

**D**EMOCRACY is the only form of government which harmonizes fully with the religious principles of the Bible—the only form of government which can carry out the supremely religious function of binding free men together. Even in democracy, for free men to be bound together in unity, there must be mutual tolerance, educational and economic opportunity for everyone, and a religious appreciation of the significance of the individual human soul in its relationship to the general welfare.

Where less than half the people know how to read and write, democracy is difficult, if not impossible. In order that anarchy may be avoided, the binding power of force must be invoked until such time as education and civic training do their work.

Benevolent over-lordship applied to illiterate peoples can be justified only if the dominating power is used continually to eliminate ignorance, raise the standard of living, and educate for self-government, so that democracy may be practiced without the danger of anarchy or dictatorship. In this spirit the United States governed the Philippines and in this spirit the United States will grant the Philippines their complete independence.

The just and enduring peace which must come when this war ends must first make certain that neither Germany nor Japan can make instruments of war and that the German and Japanese youth are educated for peace and not for aggression.

Then the just and enduring peace must make it

possible for people everywhere in the world to use modern science, governmental organization and private initiative to improve their economic condition. Cold, hungry people, landless or unemployed, are the seedbed of anarchy and godless dictators. They must be given hope and economic opportunity, or those other people who have plenty of jobs, land, and food will pay the bill with their own blood and the blood of their sons and brothers.

Christ said, "Go ye into all the world and preach the gospel to every creature." This saying has been the backbone of missionary endeavor for many centuries. All men of insight know that by air, land, and sea the world is now so closely linked together that Christ's saying has an intensely practical application, that it is the foundation of enduring peace.

The gospel we preach is the unity of free men and the unity of free nations. These unities, these freedoms, can be reconciled and expressed in peace and a higher standard of living for all people only by invoking the message of the Bible and the doctrines taught by Jefferson, Madison and Lincoln as they created, perfected and preserved the democracy of the United States.

To save our own precious democracy, we must make it available for other people as fast as they are ready for it. America was not meant to live for herself alone, but to be a torch of hope for the whole world. America, to preserve her freedom and prevent her own misery, must cooperate with the other United Nations to raise the standard of living of the whole world and insure a just and lasting peace. To do so is practical politics, sound economics, and true religion. The post-war world will open to youth returning from the battlefields the greatest disappointment or the greatest opportunity which any generation has had. It all depends upon our faith and our resolve to bring a peace worth fighting for.

## Prove by Conduct

**I**T IS not enough to beat our enemies on the field of battle. We must discover and correct those conditions in our world which make their reactions possible. We might beat them on every continent and every ocean, yet the world revolt against civilization would begin again unless we destroy the roots of cynicism by proving in conduct that we believe in the words for which our world is supposed to stand—justice, freedom and Christian brotherhood.

—JOHN G. WINANT  
*U. S. Ambassador to England*



# YOUR PRAYER BOOK

By JOHN WALLACE SUTER

**C**HORIC speech is a device for getting great passages of literature read aloud in an assembly of people in such a way that everyone present takes turns between speaking and listening. When fully developed this method, which in a religious assembly can become an act of worship, involves the division of the people into choirs of speakers in somewhat the same way that an orchestra is divided into choirs of instruments. There can also be a single voice (soloist), as well as duets, quartets, and combinations of groups.

At its simplest, this practice is to be observed in the familiar situation where in a Church the verses of a Psalm are read alternately by a single voice and the assembly. This device is a good one as far as it goes; but it depends for its effect partly upon an intelligent *division* of the written material between the two readers (single voice and assembly). Failure to divide the material in the best possible way has rendered much of the choric reading in our churches uninteresting. And the cause of this failure is clear: we have unthinkingly placed upon the project the artificial shackles of *numbered verses* (in the Psalms), or have thought rigidly in terms of single sentences or single lines. Instead of this, we should regard each literary composition, each poem or hymn, as a whole, and seek to discover its structural design. In meditating upon the architectural meaning and beauty of a building, one does not think brick by brick but by units of the design: a row of columns, a central arch, the sweep of a high wall, the graceful proportions of aisle and transept.

By way of illustrating how a soloist and a congregation may divide between them the parts of a hymn or poem in the way best calculated to lead the participants into an enjoyment of its beauty, there follows one of the Church's readings arranged to be read in a way that is not familiar, but which might give ministers and their congregations an opportunity for experiment.

## GLORIA IN EXCELSIS

All: Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

Single Voice: O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world.

Congregation: Have mercy upon us.

Single Voice: Thou that takest away the sins of the world,

Congregation: Receive our prayer.

Single Voice: Thou that sittest at the right hand of God the Father,

Congregation: Have mercy upon us.

Single Voice: For Thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

Congregation: Amen.

## Talking It Over

By

W. B. SPOFFORD

**T**HE LETTER in *Backfire* this week stating that the Buchmanites are anti-labor states a fact. The letter writer could go a lot further. Their line has always been to preach "love" to workers—meaning be good boys, work long hours for low



wages, and do whatever the boss tells you. And there is ample evidence that some of the biggest industrialists in this country and abroad have put up big hunks of money to support the Groupers in luxury for this sole reason.

But it is possible to go further and present evidence that the Buchmanites are fascists at heart and have played Hitler's game for years. Thus Fritz Thyssen, who first financed Adolph in a big way, wrote in *I Paid Hitler*: "Despite the consternation caused by Hitler's shocking breach of faith after Munich, some people in England still believed that peace could be maintained. They placed particular trust, it seems, in Heinrich Himmler, head of the Gestapo, because he was a member of the Oxford Group (Buchmanites) and, by implication, a pacifist. . ." (page 158). Readers of course know that Himmler is the world's number one murderer. Prior to that followers of Buchman in England were prominent in the appeasement group who approved the sell-out of Czechoslovakia at Munich. And even after England was at war there are plenty of stories in print that they carried on the same business. Thus it is a widely circulated story that Rudolph Hess, Number Two Nazi, is a Buchmanite; that it was group guidance that prompted him to fly to Britain where he landed on the estate of the Duke of Hamilton, likewise said to be a Buchmanite, and that Hess did so because he had received assurances from fellow-groupers in England that the time was ripe to call off the war between England and Germany so that the two countries could



launch a join attack on the Soviet Union. In this they would merely be putting into action the judgment on international affairs of their chief, Frank Buchman, who told New York reporters in 1936: "I thank God for Adolph Hitler, who build a front line defense against the anti-Christ of communism."

**I**N SPITE of the wide publicity given to these facts, and to the crack down on the Buchmanites by the New York Appeal Board (WITNESS Jan. 14) don't think the movement dies easily. Frank Buchman at the moment is said to be ill in a sanitarium at Saratoga Springs, under the care of a physician sent to him by plane by one of the world's wealthiest industrialists. But he is not so ill that Buchmanite publicity is not still humming. The following release, sent out and published in some papers, will give you the idea:

"The high regard in which Dr. Buchman is

held throughout the United Nations is reflected in the many cables that have come from members of the American and British armed forces, statesmen in Washington and Westminster, a government radio spokesman from Chungking, representative Indians and British including the Metropolitan of India who ranks next to the Viceroy. Messages have also come from South Africa, Kenya, Egypt, Australia, Barbados, Jamaica, Switzerland, Sweden and New Zealand. . . . Religious leaders, appreciating the services of Moral Re-Armament in forging a fighting faith for the democracies, have sent numerous messages."

There is a lot more to the dispatch but perhaps that is enough to indicate how publicity is now being used to give the old whitewash to Frank ("Thank God for Hitler") Buchman and his followers.

# Liberalism Is Not Dead

**O**NE of the most popular pastimes in recent years among theologians has been to pronounce the death of liberalism. We have heard that liberalism is already in the grave and that

liberals somehow are speaking by remote control from cemeteries.

If this be true, then liberalism is the noisiest and most virile corpse in history. It keeps coming back from the grave in such a startling manner that even conservatives are beginning to believe in the resurrection of its



body. One theologian announced the decease of liberalism in one book, and in his next volume was forced to take back his words; so he wrote, wisely, that "liberalisms perish; liberalism remains."

The particular views of liberal thinkers frequently become outmoded. There was a false optimism in the beliefs of pre-1914 liberals that has been refuted by the stubborn facts of history. There was a decadent, liberal optimism, talking of the goodness of man and the glory of the Utopian days to come, which was destroyed by the first World War. Individual liberals have had to face up to the pessimistic strictures of Reinhold Niebuhr, who has been their constant and stimulating critic. They have had to revise their views of history, of man, and of God's judgment.

The true liberals have not been defeated. They

*by Randolph Crump Miller*  
*Church Divinity School of the Pacific*

revised their beliefs to fit the facts. They were far from wrong on many points, and the church has frequently followed the liberals without giving them due credit. False liberals have sold out to the dark ages, believing that in the past they can find beliefs which will solve all their problems (as if these past beliefs had not already been rejected because they did not fit the facts).

Liberalism is not a set of beliefs; liberalism is not a theology. Liberalism is an attitude toward seeking truth at any cost to cherished opinions; it is the conviction that revelation is still open and that men can find God's truth by honest searching; it is a spirit of open-mindedness and tentativeness and humility in the face of the facts and values of life; it is commitment to the fact of God's being while still willing to revise the concept of God's nature.

This willingness to search out new facts, to test new theories, and to give statement to their opinions has led to great advances in the teachings of the church. The discoveries of recent years which are now being incorporated into the beliefs of Christians everywhere are to a great extent the contributions of the liberal spirit to the Christian tradition. This has always been so, even when some other name has been used.

The new understanding of the Bible is the gift of liberalism to the church. Liberal scholars in



Germany and England were the leaders. They studied the manuscripts, discovered how they came to be, against the background of historical situations, and gave us an improved text and an approach that makes the Bible live for today. This new adventure came at a time when Bible reading was going into eclipse, and by their studies the use of the Bible is again becoming popular and widespread. This recovery of the knowledge of Scripture is essential for Christian faith.

**T**HE new understanding of the Bible was made even more significant by new discoveries in theology. The liberals were willing to make experiments in this field. The Germans and English again led the way, and the rest of the Christian world followed. Then liberalism in America began its own development of beliefs based on human experience, which can be tested by everyone. This newest development is even now being passed on to lay people, giving them a new understanding of the Christian religion in terms which they can comprehend.

The new beliefs based on the Bible and theology received further help from the science that began with America's William James: the psychology of religion. This not only purified theology, but also gave us new insights into the place of prayer in our lives. New understanding of the way religion works through mental processes, emotions, and will increased the power of God over individuals and groups. The liberals were the first to develop and use this approach, and the rest of Christendom followed.

Even history had been taught dogmatically, without any impartial check on the facts. The liberal spirit was applied to history, and we came to a better understanding of how the church came to be, how it developed, and what it means in the world today. The crowning effect of this in America is Kenneth Latourette's *History of the Expansion of Christianity*, which is the culmination of the efforts of liberal scholars in all fields during the past century. This has resulted also in a new philosophy of history, emphasizing God's place in the historical process.

Until the rise of twentieth century Christian liberalism, there was little of what we know today as Christian education. Today, the modern church school is able to make use of the resources provided by liberalism in all fields of thought to make the Christian religion a guide for everyday life. Children are seen as the creation of a loving Father, to be nurtured into the way of courageous and dynamic love.

No spirit which has accomplished these things can be permanently interred. These are just some

of the achievements of the liberal attitude applied to the basic aspects of the Christian faith. The amazing thing about liberalism is that it has been so often right. Its errors are not to be minimized, but they are slight in the face of the solid contributions of liberalism to Christian belief and practice.

Liberalism has been attacked by honest conservatives, by dogmatists of one kind or another, by those who are congenitally unable to adopt the open-mindedness of the liberal spirit, and by those who simply do not understand it. Liberalism has had to struggle against great odds, and in its humility it has often failed to assert itself against proud opponents. It has been too willing to be tolerant of other views when the evidence was on the side of liberalism. But where liberalism has been free to pursue truth, its ways have become known and accepted.

We need to know what liberalism is, and what it is not. "A man who calls himself a liberal and slinks back out of sight in the face of some crisis, is not a liberal; he is only a coward. A man who calls himself a liberal and lives an openly bad life, is not a liberal; he is only a libertine. If a man calls himself a liberal and you can only tell that he is, by the number of things he does not believe, he is not a liberal; he is only a doubter. A liberal is one whose blood is growing warmer, whose charity is growing broader, whose vision is growing clearer; who, in the last analysis, is deeply in love with life." (Ray Oakley Miller, *Modernist Studies in the Life of Jesus*, 1917, p. 52). He believes that Jesus Christ came that we might have life, and have it more abundantly, for Christ is the way, the truth, and the life.

## THE SANCTUARY

Conducted by John Wallace Suter

MORNING PRAYER

**M**AY the power of the Father govern me.  
May the wisdom of the Son enlighten me.  
May the operation of the Holy Spirit quicken me.

O god, I beseech thee,  
Guard my soul;  
Sustain my body;  
Exalt my senses;  
Direct my course;  
Regulate my manners;  
Bless my undertakings;  
Fulfil my petitions;  
Inspire me with holy thoughts;  
Pardon what is past;  
Rectify what is present;  
Order what is to come. Amen.

BISHOP ANDREWES 1555-1626



# News Notes of Other Churches

*Church Donations as Well as Memberships  
Show an Increase Over Most Recent Years*

By Anne Milburn

## Millions to Churches

★ A total of approximately eight billion dollars in contributions for all purposes has been received by sixteen Protestant bodies in the past twenty-two years, according to a report by Harry S. Myers. Myers, who is secretary of the united stewardship council at Hillsdale, Michigan, based his figures on fiscal reports for the years 1920-42. Delving in, we find that the boom year for contributions was 1927 when some twenty million members gave \$459,528,000—or \$22.67 each. Lowest year was 1936, when per capita gifts were half this amount. The 1942 reports showed that contributions had swung up to \$15.17 per person, totaling \$350,807,000. Membership in these sixteen denominations has grown steadily, from 12,260,000 in 1920, to 23,121,000 in 1942. Along the same line, comes a report from the Milwaukee council of churches, which after conducting a survey of clergymen in the midwest, found that churchgoing in that area is on the increase, membership higher despite numbers of men in service and Sunday war plant workers, and finances "in better condition than in years."

## Baptists Cancel Meeting

★ The general council of the Northern Baptists voted to cancel their annual convention scheduled for next June in Denver, due to war-time transportation problems. During January and February nearly 100 local meetings, "Convocations on Spiritual Foundations," are being held. The budget for the coming year submitted to the council included a \$700,000 fund for Christian ministry in war-time, an increase of \$100,000 over a similar appropriation for the past two years.

## Controversy in Colombia

★ The liberals and the Catholic hierarchy in Colombia recently won a bitterly contested fight against the conservatives in Colombia when the legislature voted to adopt a concordat with the Holy See establishing certain reforms in religious practices. The concordat bristles with political and religious implications—provides that no bishops can be appointed until their names have been approved by the Colombian govern-

ment; that dioceses must all lie within the frontiers of the country; that marriages must be civil as well as religious; as well as various other reforms. Opposition to these reforms by conservatives and certain clergy was based upon their potential loss



*The Rev. John W. Decker, Baptist, is the newly elected American secretary of the International Missionary Council. The Council represents missionary societies of twenty-eight countries and is representative of all the Protestant Churches of the world.*

of political power. The mass of Colombians, who are mostly Catholics, see in the concordat the willingness of the Pope to help them preserve their democracy against possible anti-democratic elements in the Church.

## Packets for Servicemen

★ More than half a million Protestant servicemen overseas are to receive copies of "A Spiritual Almanac," a pamphlet containing devotional, patriotic and informative material, distributed by the Salvation Army and army and navy department of the YMCA. The almanac is published by the Federal Council's commission on camp and defense communities, the Home Missions Council, the International Council of Religious Education and the commission on army and navy chaplains. Its distribution is part of a

USO project which is shipping religious packets to Protestants, Catholics and Jewish men overseas.

## Chaplains Learn Ju Jitsu

★ Chaplains at Camp Butner, North Carolina, are taking regular instruction in Judo, American Ju Jitsu, at their own request, in order to be able to defend themselves if need should arise. Division chaplain Major Thomas H. Reagan backed the instruction by stating that though chaplains did not carry weapons, they had to be prepared for physical action. "Often they talk to stragglers who are shell shocked or mentally deranged, and who may break into physical violence," he said. "If the chaplain has practiced unarmed defense, he should be able to handle the man without any weapon and prevent trouble. Of course, the military police would probably be present, but they might be occupied, or too far away to render assistance on time."

## No Heat at All

★ A growing religious feeling in the Baltic states, and consequent Bible shortage, is reported by cable from Stockholm. Twice as many people seek to come to services as the churches can accommodate. In one Letonian village the people have erected a chapel of snow which has room for 100 persons. No heating of course—the place would melt.

## Canadian Church Council

★ The need for formation of a Canadian council of churches, similar to the federal council in this country, has been urged by the *United Church Observer*, official organ of the United Church in Canada. Pointing out that the Protestant and Roman Catholic population in Canada was almost equally divided, the *Observer* declared, "some sort of federation of Protestants is imperative. When issues arise on which the Protestant position is to be made known, there is no one voice now that can speak authoritatively. We know that in matters of this kind churches move slowly. But world events are moving at an accelerated pace and the churches dare not wait overlong in making a decision that will enable them to meet as a united front."



# News of the Episcopal Church in Brief Paragraphs

Edited by Sara Dill

## Hearing Postponed

*New York, N. Y.*:—Rev. James Myers, industrial secretary of the Federal Council, and George E. Haynes, executive secretary of the race relations department, have deplored the "indefinite postponement" by Commissioner McNutt of hearings on discrimination against Negroes in the railroad industry. The president's committee on fair employment practices was to have held hearings January 25-27. White railroad workers have been fostering a number of measures to drive Negro employees from service on southern railroads.

## Holds Mission

*Bethlehem, Pa.*:—Rev. Cyril Richardson, professor in Union Theological Seminary, held a mission in Trinity Church January 21-24 on the Church, worship, and Holy Communion.

## Mr. Nichols Resigns

*New York, N. Y.*:—The Church Army of U.S.A. held a dinner meeting in honor of Mr. S. Van Nichols, retiring treasurer of the organization, January 21. Mr. Nichols had served as treasurer for thirteen years and was forced to resign due to ill health.

## Navy Church Weekend

*New York, N. Y.*:—Churches of all denominations and synagogues throughout the metropolitan area participated in navy church weekend January 22, 23, and 24. Congregations in the churches where navy chaplains appeared heard typical navy sermons, as they are heard aboard navy vessels every Sunday when the ships are "rigged for church." They also heard the navy hymn and the navy prayer, which are traditional throughout the service.

## Mission Services

*Roanoke, Va.*:—Beginning Sunday morning, January 10 and continuing through Sunday morning the 17th Rev. Arthur M. Sherman, serving with the commission on Forward in Service, conducted a series of mission services in St. John's Church where Rev. Alfred R. Berkeley is rector.

## To Lift Mortgage

*West Hartford, Conn.*:—When the Rev. George G. Guinness proposed a campaign for funds to aid in lifting a \$6,000 mortgage at the annual meeting of St. James parish, four pledges totaling \$3,600 were received. All are contingent upon the total amount being raised or pledged before Easter.

## Religious Emphasis Week

*Blacksburg, Va.*:—Bishop Robert E. Strider of West Virginia was the leader in a series of meetings at Virginia Polytechnic Institute here on January 10, 11, 12, and 13. This was religious emphasis week at V.P.I.

## Annual Meeting Off

*New York, N. Y.*:—The executive committee of the Church League for Industrial Democracy announced on January 22nd that the annual meeting, scheduled for Philadelphia, has been called off. The government is making the request of all organizations that national meetings be postponed whenever possible. Instead the CLID is planning a series of local meetings in various cities to start at once. The organization is also now publishing a breezy six-page magazine *Social Facts* which is sent to all members and to others requesting it. It is edited by a New York committee headed by the Rev. Gordon Graham.

## Michigan Convention

*Detroit, Mich.*:—Clergy, lay delegates and women delegates from 120 parishes and missions in the diocese of Michigan will meet in Detroit on January 27th and 28th for the convention of the diocese and the eleventh annual convention of the women of the diocese. Both conventions began their meetings yesterday at a joint service in St. Paul's Cathedral. The service was a memorial to the late Bishop Herman Page, fifth Bishop of the diocese.

## Chaplains Night Owls

*Washington, D. C.*:—Chaplains are the night owls of the armed forces, according to the office of the chief of chaplains. Chaplains, the report

showed, are beginning the day with services at 6 a.m. and closing their offices in some instances at 11 and 12 o'clock at night.

## Conference Cancelled

*South Dakota*:—Because of difficulties of travel, Bishop Roberts of South Dakota announced recently the cancellation of both the pre-Lenten clergy conference and the summer conference normally held at All Saints' School.

## Attendance by Soldiers

*Washington, D. C.*:—Church attendance in the army during September totalled 3,039,344, the war de-



Bishop James Stoney, recently consecrated as Bishop of New Mexico is ill with a heart ailment. Physicians state that it is not serious and that he will be as fit as ever in a few weeks.

partment announces. Two hundred and thirty reports from outlying garrisons have not yet reached the office of the chief of chaplains. There were 65,090 services held. On many occasions soldiers of units which man gun positions in outlying areas are unable to come to church. When that happens a chaplain brings the church service to the soldiers.

## Boy's House

*New York, N. Y.*:—Grace Church, The Charles Hayden Foundation, and the Community Service Society have each contributed a share in the establishment of a new community resource to be known as Boy's House. Grace Church provided the property, the Hayden Foundation the grant for a one year experimental program, and the Boy's Bureau of the CSS is contributing supervision and ad-



ministration to a project which has as its aim the meeting of emotional and adjustment needs of immature and inexperienced homeless boys between the ages of sixteen and twenty one. The boys will live at this house for a period of from four to six weeks during which time they will receive skilled social advice as they face emotional problems and as they seek to discover their goals through vocational training, the proper job in industry, military service, or additional education.

#### Defense Orphans

*Menasha, Wis.*:—Rev. H. A. Bergen, working with the council of social agencies and the emergency society, has initiated a plan whereby children of mothers engaged in defense work will be cared for in the day time in the homes of parishioners for a small fee.

#### Deaconess for Birmingham

*Birmingham, Mich.*:—Deaconess Olive M. Robinson for fifteen years rural missionary in the diocese of Michigan has accepted a position in St. James' Church, here. Rev. Warner L. Forsyth is the rector.

#### Church a Priority

*Seattle, Wash.*:—Parishioners of Epiphany Church here have been given stickers for their cars which read:

Always a Priority—My Church

We will do our best to save gasoline for driving to Sunday School and Church for the duration.

Epiphany Church Seattle, Wash.

#### Letters to Service Men

*Tennessee*:—The laymen's league of this state has asked every man in the diocese to "take a personal interest in one boy in the service. Write him a letter. Not just one letter: write him regularly. Be an older brother to him. He gets lonesome at times. . . . This is a service every Churchman can render."

#### Chaplain to Be Named

*Ithaca, New York*:—Successor to the Rev. William J. Chase as Episcopal student chaplain at Cornell will be named shortly according to Bishop Peabody. A special advisory committee of churchmen have been formulating plans for religious work among Episcopal students.

#### A Letter Writer

*Fort Valley, Ga.*:—Rev. J. Henry Brown, formerly archdeacon for Negro work in the diocese of Georgia, now director of the College Center here, corresponds regularly with 307

Negro students at various colleges in the fourth province. He plans in the near future to visit the colleges, some 25 of them, and attempt to organize student work and maintain Church contacts.

#### Ella Ely's Etchings

*New York, N. Y.*:—Among the etchings in the current show of the American Etchers' Society are three of Chinese scenes by Ella Ely, whose husband, Professor John A. Ely, has been on the faculty of St. John's University for nearly thirty years. Mrs. Ely's prints show one of the gates of Peking, a glimpse over the Forbidden City, and shipping in Ningpo Harbo; there is also an Hawaiian scene.

#### Bishop Keeler to Sail

*New York, N. Y.*:—Bishop Stephen E. Keeler, coadjutor of Minnesota, appointed by the Presiding Bishop to represent him in charge of the missionary district of Honolulu pending election of a bishop for that district, left Minneapolis for San Francisco January 17. With him is Rev. Lloyd R. Gillmett who has been appointed by the army and navy commission for work among soldiers

and sailors at St. Andrew's Cathedral. The Bishop and Mr. Gillmett will leave San Francisco for Honolulu by the first available ship.

#### China Committee

*New York, N. Y.*:—Miss Margaret I. Marston, executive secretary of the Women's Auxiliary of the National Council, has been elected a member of the Church committee for China relief as a representative of the foreign missions conference of North America, one of the three constituting bodies of the church committee.

#### Berkeley Alumni Reunion

*New Haven, Conn.*:—Berkeley Divinity School held an alumni reunion January 27. The program included a talk by Bishop Bentley of Alaska, a lecture on the Old Testament and a theology for today by Rev. Robert Dentan, and the installation of Dean Rose.

#### Wartime Angelus

*Milwaukee, Wis.*:—The daily war time angelus rung out each evening by the bells of All Saints' Cathedral will continue during 1943, it has been announced by Bishop Ivins. The bells ring at 6:00 p.m. as a call to

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silent prayer for peace, the nation at war, the fighting forces, the dead and bereaved. It is the first angelus of its kind in the city.

### World Vision Institute

*Saratoga Springs, N. Y.*:—The Baptist, Congregational, Episcopal, Methodist and Presbyterian Churches here have united for Sunday evening meetings during January at which world problems are discussed. On the 10th the speaker was the Rev. E. H. Smith, missionary from China; on the 17th Archdeacon Hastings is to speak of Indian work; on the 24th movies of various missionary fields will be shown; on the 31st the speakers will be the Rev. ("Forty Years a Country Parson") Gilbert, famed rural parson of the diocese of Connecticut. In addition to these headliners the institute offers a course of study on Latin America, led by Mrs. Henry D. Rodgers, educational secretary of the Auxiliary of Albany, and one on China by Miss Mabel Woodrull, formerly a missionary in that country.

### Town and Country Chairman

*New York, N. Y.*:—The Rev. C. L. Samuelson, assistant secretary in the home department of the National Council, has been elected chairman of the town and country committee of the Home Missions Council. It is the function of the committee to promote and direct the programs of the churches in the less populated centers throughout the country. Mr. Samuelson has been in charge of the rural work of the National Council for two years.

### Week of Prayer Service

*Coshocton, Ohio*:—The daughter of William Green, president of the A. F. of L., was the speaker at a union service held here in connection with the Week of Prayer, sponsored throughout the nation by the Federal Council of Churches. All of the Protestant Churches of Coshocton united for the service, which was held in the Presbyterian Church. Many union men and women attended the service. The devotions were lead by Mrs. Milton Kanaga, wife of the Episcopal rector.

### Negro Soldiers' Club

*Spartanburg, S. C.*:—A soldiers' club for Negro soldiers stationed at Camp Croft has been opened in the heart of the Negro section of the city by the Church of the Epiphany. The Rev. E. B. Jackson, rector, says the aim of the club is to create a more wholesome type of recreation

for soldiers on leave. A portion of the rectory has been converted into a recreation center with reading room, games, and music. Soldiers are responding to the program with "much enthusiasm and in large numbers," Mr. Jackson reports.

### Frances Edwards Resigns

*New York, N. Y.*:—Frances R. Edwards, on the staff of the division of education of the National Council since 1927, has resigned. She plans to devote the next year to writing on religious education. Daniel McGregor, head of the department, issued a statement highly praising her work.

### Negro Clergy Meet in New York

*New York, N. Y.*:—A one day conference of Negro clergy of the New York and Philadelphia areas was held at St. Luke's recently to discuss the place of the Negro in the present world. Throughout the conference the stress was on making the Four Freedoms possible for all people, and the need for a more aggressive attitude on race questions on the part of the Episcopal Church.

### What Kind of Family Is Yours?

*Newark, N. J.*:—Harrison Elliott, professor at Union, told the forum at the diocesan house, January 18th, that there are three types of families: one where papa plays God and is so autocratic that the only choice children have is either to submit or rebel. Second, the family where the parents bow out, allowing the chil-

dren to do whatever they like. Three, the democratic family where parents assume care during the period of their children's immaturity but "progressively let them share responsibility as they mature." He shared the program with Mrs. Sidonie Gruenberg, director of the child study association of America. She contended that children should grow up in homes in which they have a chance to share responsibilities and stated that too many parents think they are

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### Christian Education

Chicago, Ill.: — Denominational executives and lay and professional leaders in religious education will participate in a conference on "Christian Education Faces Wartime Needs," to be held, February 7-12, under the auspices of the International Council of Religious Education. Delegated representatives from the 40 Protestant denominations and interdenominational agencies represented in the International Council will attend the conference. No professional advisory section meetings will be held this year because of war-time transportation conditions. Purpose of the conference says Roy G. Ross, general secretary of the Council, is to develop and complete plans for Christian education forces which will meet the emergency needs of humanity in the various areas of life affected by the war.

### Great Attendance Record

Norristown, Pa.: — St. John's Church, where the Rev. James N. Niblo is rector, has a great record for attendance at services. For the

past twelve years from 60% to 90% of the communicants are in church every Sunday. With this fine attendance has gone, usually, an understanding of stewardship so that people give never less than 80 cents for missions and outside objects for every dollar spent on local parish expenses. More often the annual record in this regard has been dollar for dollar.

### Tribute to Niemoeller

London:—Martin Niemoeller was hailed by Archbishop Temple as "the German man who stands out in our minds so conspicuously for Christian integrity in the midst of the spiritual corruption of Nazi Germany," in a sermon preached at the German Lutheran Church on the birthday of the outspoken pastor, January 15. When last heard from Martin Niemoeller was in a concentration camp. "We honor the other leaders of the Christian Church in Germany . . ." said Temple, "but it is my duty to point out the limitations to which, so far as our information goes, this brave witness of German Christians has been subject. There has been a protest from Catholic bishops against the treatment of Christian institutions, such as closing of religious houses

in Germany. There has been a protest from the Protestant Bishop of Wurttemberg against the suppression of Christian literature and the threat to abolish the rite of confirmation. There has been no protest, so far as we know, against crimes such as the attempt to exterminate the Poles or the horror of the massacre of the Jews. It has been a protest in self-defense rather than a protest on behalf of outraged justice and brotherly love. Christians in Holland and France, at great risk to themselves and their churches have condemned the treatment of the Jews. . . . What is at stake is not merely the survival of an ecclesiastical institution, but the capacity of the Christian fellowship to give fearless testimony to Christian truth. It is in that testimony that Christians of all the nations warring with one another find even now their unity across all conflicts and divisions."

There are rumors that Niemoeller was recently released from concentration camp but there is no way to confirm this.

### Racial Bias Dangerous

Scarsdale, N. Y.:—Speaking on the subject *Our Hebrew Neighbors* at the Church of St. James the Less, Janu-

## PLAN NOW FOR LENT

THE WITNESS will feature a series of eight articles during Lent, written for parish study groups on

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Dean of the Graduate School

#### THE MEANING OF SACRAMENTS

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Rector of Trinity, Boston

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The series will start in the March 4th number and will continue through Lent. Plan now to use these articles with a Discussion Group. THE WITNESS in Bundles is five cents a copy.

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ary 17, Mr. Leonard V. Finder, executive secretary of the anti-defamation league of New York declared, "Anti-Semitism has been Hitler's chief weapon for dividing peoples in the United States, even as it has been in Europe; it is an especially insidious device, because it appeals to the basest instincts, because it attracts the ignorant, and because its impression remains long after the source has been discredited. . . . America today is beginning to understand that it is engaged in total war, including conflict of ideas and ideologies as well as of physical strength."

"The heterogeneous character of this nation," he continued, "makes us vulnerable in that we can be divided on the basis of race religion, nationality of our fathers, capital or labor, or along the lines of any of an infinite number of other categories."

"Only if our ideals are kept inviolate," Mr. Finder concluded, "can we safeguard that freedom for which Americans are making every sacrifice, and which must be the foundation of the peace."

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—W. M. S.

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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. L. CLEMENS KOLB  
Chaplain, University of Pennsylvania

Many thanks for the article on the Buchmanites (Jan. 14). I can appreciate it all the more as I am a member of a local draft board. It seems to me that 33 examples of Christianity have committed two sins. In the first place they have been unwilling to strike a blow for democracy; in the second place, in their attempt to get deferments "in contavention both of the spirit and of the language of the selective service act" they struck a blow against democracy. Anything that undermines either the selective service act or the confidence of the people in it undermines the whole system whereby a man is guaranteed a judgment by his peers. When free citizens can no longer handle the problem of manpower for the war it will be taken over by the military who will handle it according to the dictates of their own sweet wills. And that will be where democracy ends and dictatorship begins. I really feel that these 33 Buchmanites should get up a meeting for a real old-fashioned confession. If they don't know what to say you can outline the points to them.

\* \* \* \*

MR. K. T. SCOTT  
New York City

Thank you for the story about the Buchmanites. The story as you presented it is very clear as to what happened, though I wish that you might have dug a bit deeper and given your readers the news back of the news in this case. It has been done very well in the little paper *In Fact* edited by George Seldes. He shows clearly that the Buchmanites have always been anti-labor and that their revivals and skits are for the purpose of defeating labor's aims. Or as it was put by a short editorial in the paper PM: "The creed of the Buchmanites is that you must love everybody, particularly your boss for whom you must love to work on Saturday afternoons and Sundays on straight time."

\* \* \* \*

THE REV. MATTHEW M. WARREN  
Educational Secretary, Missouri

You bet your boots I want *THE WITNESS* as it is. It is a whacking good job and I read it now as never before, though I have always appreciated what it has stood for.

\* \* \* \*

MISS DOROTHY N. STREET  
Baltimore, Maryland

I was glad to read the praise for the Rev. Kimber Den and his work which appeared recently in *THE WITNESS*. He has many friends in this country and it is always a satisfaction to hear from him. I notice also that the advertisement on the back page of your January 14 number (repeated this week—Ed) states that donations can be sent to him. Nevertheless letters that I have sent to him have been returned stamped "Service Suspended." I naturally wonder how it is possible for you to get donations to him.

ANSWER: The CLID was informed by Chinese government officials some time ago

to cable funds through the Bank of China, located in New York. From time to time, therefore, as the amount justifies it, aid is sent to Mr. Den and also to the Chinese Industrial Cooperatives with which John Foster, correspondent for *THE WITNESS* was connected until recently when he was drafted by the U. S. government for work in China. However donations for the co-operatives will be sent, as heretofore, by cable through Mr. Foster.

\* \* \*

THE REV. SIDNEY L. VAIL  
New Orleans, Louisiana

We don't agree with you often but we always enjoy reading *THE WITNESS*.

ANSWER: Thanks. As Bishop Johnson is fond of saying: "Never in my life have I ever learned anything from a person with whom I agreed."

\* \* \* \*

MRS. MARGUERITE E. LONG  
Janesville, Wisconsin

If you know of any man in the service who would or could enjoy your publication for goodness sake transfer my copy to such person, as I do not care to any longer have such utter tripe come into my home. My Father Rector feels as I do. In fact he told me that with my heart ailment it would be best for me not to be riled by perusing further copies. On second thought it might be considered subversive to contaminate any man in service by placing such tripe in his hands.

\* \* \* \*

THE REV. WILLIAM P. PRICE  
Civilian Chaplain, Camp Sutton

*THE WITNESS* is doing a marvelous job in stimulating the minds of all who read it. Commendations to you for the stand you have taken in securing justice for the Negroes.

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