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The WITNESS

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NOVEMBER 4, 1943



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THE PAINTING OF
ST. SEVERIN CHURCH
BY MAURICE UTRILLO

THE LITURGICAL MOVEMENT

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

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

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

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

ST. JAMES'S CHURCH
Madison Avenue at 71st Street
New York City
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M.—Holy Communion
11:00 A.M.—Morning Service and Sermon.
Holy Communion Thursday 12 noon.

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

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D. rector
Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs. 11 Holy Communion.

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

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

The WITNESS

For Christ and His Church

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NOVEMBER 4, 1943
VOL. XXVII. NO. 18

CLERGY NOTES

BARRETT, HARRY A., formerly rector of Christ Church, Westport, Conn., is now rector of the Church of Our Saviour, Salem, and Trinity, Lisbon, Ohio.

DEPPEN, JAY RALPH, was ordained deacon on October 18 at St. John's, Lancaster, Pa. He is vicar of St. John's, Westfield, and St. Andrew's, Tioga, Pa., with residence at Westfield.

GARDNER, H. G., rector at Medford, Oregon, is now the dean of St. Mark's Cathedral, Salt Lake City, Utah.

KELLERAN, HAROLD C., was instituted rector of St. Andrew's, New Berlin, N. Y., by Bishop Peabody on October 17th.

LEWIS, J. THOMAS, formerly rector of Trinity, Hoquiam, Washington, is now the rector of Emmanuel, Marshfield, Oregon.

MERKEL, GEORGE C., formerly of Stuttgart, Ark., is now in charge of a rural field with headquarters at Atmore, Ala.

REINHEIMER, JOHN B., was ordained deacon by his father, Bishop B. H. Reinheimer of Rochester, and is now serving as curate at St. Paul's, Akron, Ohio.

ROBERT, FRANK WALL, was ordained deacon on October 18th by Bishop Jackson at St. James', Alexandria, La. He is in charge of Trinity, Natchitoches, and St. Paul's, Winnfield, La.

RUTLEDGE, BEECHER H. M., former rector of St. Paul's, Owego, N. Y., is now the rector of Trinity, Warren, Pa.

TURNER, GEORGE H., formerly rector of Emmanuel, Marshfield, Oregon, is now the rector of St. Mark's, Medford, Oregon.

VOLLMER, MYLES A., of Lewistown, Pa., has been elected archdeacon of Altoona, diocese of Harrisburg.

WEBER, WILLIAM M., rector of Grace Church, Linden, N. J., has accepted the rectorship of Trinity, Arlington, N. J., effective December 1.

SERVICES In Leading Churches

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

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

GETHESEMANE, 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. Saints' Days.
The Church is open daily for prayer.

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

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
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 People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

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

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Episcopal Clergymen Take Lead In Condemning Hoodlumism

*Issue a Statement in which Anti-Semitism
Is Denounced and Call for Firm Handling*

By W. B. Spofford Jr.

Boston, Mass.: Following PM's exposé of shocking anti-Semitic activity here, an appeal for inter-racial and inter-faith cooperation in cleaning up the dangerous situation was made by six Episcopalian ministers on October 21. Receiving front-page coverage in the local newspapers, the statement said that, "in the name of the Christian tradition, in the name of the American heritage, in the name of justice, civic sanity and peace," all religious groups are asked to cooperate in their communities with those inter faith agencies seeking to build understanding and good will.

The statement, which was signed by six Episcopal rectors, Gardiner Day, William Brewster, Richard S. Emrich, Gibson Winter, Howard P. Kellett and David R. Hunter, said in part:

"Only when we know each other as individuals are we able to cleanse our own hearts of prejudice, and to break down the gap of ignorance that tends to grow between groups. We ask the churches, the schools, and the government actively to begin education on this question. Only active work and a firm handling of this issue can prevent the growth of a serious situation. We call upon every individual who knows in his conscience that anti-Semitism is a stain upon our national honor as a free and just nation to aid in the erasing of this dark spot in American life."

"Anti-Semitism has been a political weapon used by the enemy in every country he has intended to conquer. Its effectiveness consists in the fact that it takes the eyes of the people from the real problems and from the real enemy that threatens, and places them upon a scape goat. It sows distrust, suspicion and fear,

and thus helps to 'divide and conquer.' It is a direct attack upon the essence of democracy, for it judges a man, not as an individual in the light of what he has done, but solely because he is a member of a certain group.

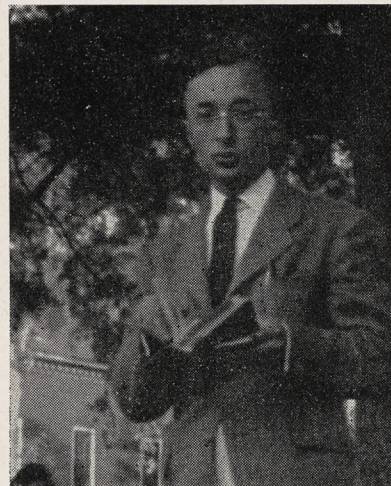
"It is a fact that the hatred of the Jews is deliberately stimulated by groups that are the enemies of the democratic tradition. Many people by repeating rumors for which they have not the slightest proof thus play into enemy hands. Many scholars have likewise pointed out that anti-Semitism ends with an attack upon the Christian Church. This is because by including the Old Testament in her Sacred Scriptures, the Church has identified herself with the spiritual heritage of Israel. The history of anti-Semitism in Germany reveals the attack on the Jews to be the first step of an attack upon Christianity."

The following day the Massachusetts council of churches urged prompt and decisive action by police to prevent hoodlumism and protect the lives and property of Jewish people. The council also endorsed Governor Leverett Saltonstall's inter-faith committee which was appointed to investigate anti-Semitism in the city.

The statement issued by Samuel A. Eliot, chairman of the council's social relations department, and Frank Jennings, executive secretary, read: "The Massachusetts council of churches, through the department of social relations, supports the efforts of civic and religious authorities in the interest of improving interracial and intercultural relations in Boston. It supports and endorses the action of the governor in appointing an inter-faith committee to investigate

the reports of the persecution of Jewish children, and urges the prompt and decisive action of police in preventing hoodlumism and protecting the persons and properties of our Jewish fellow citizens. Anti-Semitism is a poison that must not be permitted to spread in our community."

Gov. Saltonstall's committee is composed of five prominent Catholics, Protestants, and Jews. Its members are Judges Harold P. Williams and Abraham L. Pinanski of the Superior Court; Judge Jacob J.



The Rev. Richard (Joe) Emrich, professor at Episcopal Theological School, is one of six Episcopalians to condemn anti-Semitism in Boston

Kaplan, retired; the Rev. Robert P. Barry, St. Clements Roman Catholic Church; and Rabbi Joshua Loth Liebman.

NOMINATING COMMITTEE FOR WASHINGTON

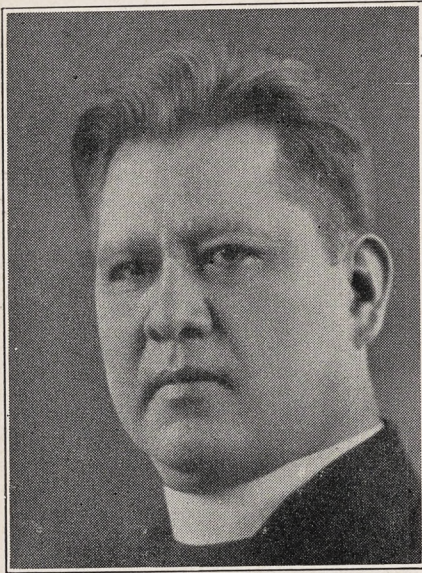
Washington: — The diocese of Washington is following much the same procedure in selecting a new bishop as Pittsburgh did (see page five). Justice Owen J. Roberts is the chairman of a special committee authorized by the diocesan convention to make nominations. This committee is now studying the qualities of forty-five men whose names were submitted. It is expected that approximately seven names will be

page three

offered to the special diocesan convention soon to meet to elect a successor to Bishop Freeman.

PROPOSES CONFERENCE OF RELIGIONS

London (cable to RNS): — A world conference of religious leaders to discuss the task of reviving spiritual belief and promoting friendship between nations was advocated by Bishop G. K. A. Bell of Chichester on October 25th. "To nail down militarism in its coffin forever, a new state of loving kindness and capacity of reconciliation is required," the Bishop stated. "As an



The only Bishop not a native born American to sit in the House of Bishops at the 1943 Convention was Bishop Salinas y Velasco of Mexico. He told a WITNESS correspondent that the forces of Fascism are strong in his country but he is confident that the working class movement will keep the country democratic

indispensable source of that, a new inspiration must be found, spreading through the nations a universal spiritual regeneration."

CONVENTION STATEMENT IN THE SENATE

Washington:—That part of the Report on Reconstruction dealing with international affairs that was approved by General Convention (WITNESS, Oct. 14) was read in the United States Senate on October 27th. Senator Claude Pepper of Florida contended, after reading the report, that the Church statement was in "greater agreement and accord" with his amendment than with the Connally post-war policy resolution. He also read the recent inter-faith declaration on world peace that

was signed by about 150 religious leaders (WITNESS, Oct. 14). Senator Joseph H. Ball of Minnesota declared that this was the first time in the history of the United States that such a large number of religious leaders have united on such an important matter. The Connally resolution has the support of isolationists and is being fought by the Senators who want the country to make it clear now that we mean to co-operate closely with England, China, the Soviet Union and other United Nations in the post-war period.

MR. RIPLEY COULD USE THIS

Bluff, Utah:—St. Christopher's Mission to the Navajo Indians began this summer. When they camped on the edge of the reservation looking for a building site, the village atheist offered them his entire ranch. When they started to erect their stone altar out of doors, the Mormon priest lent a horse, dragged stone and helped build the altar. Now a Navajo medicine-man is working as a stone mason on the mission buildings. The Rev. H. B. Liebler is in charge of the mission.

WE'LL HAVE IT RIGHT SOME DAY

New York:—For weeks we have had pieces in this paper about Negro deputies to General Convention, but every time we run a correction someone writes to correct the correction. The last to do so is the Rev. J. Alvin Russell, the head of St. Paul's Polytechnic Institute at Lawrenceville, Va. He writes: "It is regrettable to note the poor memory of my good friend the Rev. G. A. Stams of Omaha, Nebraska, who states (Oct. 21) that the Rev. Thomas W. Cain of Texas was our last regularly elected delegate to General Convention, and that, back in 1889. It is a privilege to remind Mr. Stams, and any others who seem in doubt on this matter, that the Rev. D. R. Clarke, rector of All Saints', St. Louis, was elected from the diocese of Missouri in 1931—the Denver Convention. He was the last Negro to be elected until this year when the Rev. John E. Culmer was elected from South Florida."

SOVIET RECOGNITION CELEBRATED

New York:—The Rev. J. Howard Melish of Holy Trinity, Brooklyn, is to be one of the speakers at the

luncheon on November 6th which opens the tenth anniversary celebration of American-Soviet relations. Other speakers are to be Sir Hubert Wilkins, scientist and explorer; Edgar Snow, correspondent; Eugene D. Kisselev, Soviet Consul of New York; E. C. Ropes of the department of commerce and Professor Ernest Simmons of Cornell. The conference is to close with a mass meeting in Madison Square Garden on November 7th. Episcopalians sponsoring the conference include the Presiding Bishop, Bishop Peabody of Central New York, Bishop Moulton of Utah, Judge Learned Hand of New York, Mayor LaGuardia of New York, Mr. C. C. Burlingham of New York.

NAZIS SET UP A PUPPET CHURCH

Geneva (wireless to RNS):—The German authorities have taken steps to set up a puppet group of Russian bishops in opposition to Sergius, newly-elected Patriarch of the Russian Orthodox Church, it is learned here. Archbishop Seraphim Lade, head of the German Orthodox Church, has called a meeting in Vienna of exiled Orthodox Bishops in an effort to form an opposition group. Some Russian bishops have refused to take part in the Vienna meeting.

Archbishop Lade is a German-born convert to Orthodoxy, consecrated bishop in the Ukraine. Orthodox Russian workers in Germany have been compelled to accept him as their head, despite the fact that his activities have been condemned by the Patriarch of Constantinople (Istanbul) and by the Greek and Serbian Orthodox Churches. One of the major effects of the reinstatement of the Orthodox Church in Russia, it is believed here, was to upset Nazi plans to line up the Orthodox communions outside of Russia on the side of Germany. It has been a German ideological objective to unify the Orthodox Churches in the occupied and satellite countries, with Seraphim Lade as the fuehrer of the new Church.

MEETINGS ON WAR AND PEACE

New York:—Meetings on winning the war and winning the peace are being held from November 1 through the 20th in over 100 American cities. They are under the auspices of a number of Church organizations with fifteen teams composed of ministers and laymen doing the speaking.

Pittsburgh Committee Prepared For Election of Bishop

*Does Thoroughly Good Job in a Christian
Way in Recommending Men to Be Nominated*

Word has just been received that Dean Harry Austin Pardue Jr., has accepted the invitation to become the bishop of the Diocese of Pittsburgh.

By James W. Hyde

The recent election in the diocese of Pittsburgh which resulted in the selection of Dean Harry Austin Pardue Jr., of Christ Church Cathedral, Buffalo, as the successor of Bishop Mann, was conducted in exemplary fashion. An unbiased and non-partisan method of examining the qualifications of possible candidates was worked out which might well furnish a pattern for future elections in other dioceses.

Under the auspices of the church club, a voluntary fact finding committee was organized whose purpose was: 1. Providing assistance in selecting the most able spiritual leader to fill the office. 2. Making known the responsibility of each individual churchman in making the selection. 3. Determining qualities to be looked for in prospective candidates. 4. Discovering what clergymen, both within and without the diocese, seem to possess these qualities.

This committee, consisting of forty-seven leading laymen and clergy, fixed upon these qualities which they wished in their new bishop. *Spiritual leadership*—He should be a man of God, filled with insight into the things of the spirit, and capable of sharing his vision with other men. The clergy were unanimous on the point that the bishop should be the pastor of the pastors, that is to say, one whose interest and advice would be helpful to them in their offices as priests and pastors of the Church. *Intellectual and physical vigor*—He should possess mental ability and imagination; having respect for scholarship, and being alert to the contemporary problems of the world of thought; and also should be a man of strong physical vigor. *Social vision*—Understanding and sympathy with the endeavor to create a more efficient economic and industrial society. *Pastoral effectiveness*—He should have a first-hand knowledge of the problems facing those engaged in the Christian ministry, including all phases of parish life. *Preaching power*—Having the ability to say what he means simply and forcefully. *Administrative ability*—Be-

ing able to delegate authority and to hold those to whom authority is delegated responsible for satisfactory performance. *Missionary-minded*—As the diocese of Pittsburgh has a large missionary responsibility within its own borders, he should be zealous to awaken interest in the spread of the gospel "to all parts of the world."

After investigating thirty-four men on the basis of these qualifications, the committee printed short biographies of eleven of them and sent them to all clerical and lay delegates to the special diocesan convention as well as to all communicants. In this pamphlet were brief digests of the life, character, and qualifications of Donald B. Aldrich, rector of the Church of the Ascension, New York; Thomas H. Carson, rector of the Church of the Redeemer, Pittsburgh; Elwood L. Haines, dean of Christ Church Cathedral, Louisville; Louis M. Hirshon, rector of St. Stephen's Church, Sewickley, Pa.; Arthur B. Kinsolving II, rector of Calvary Church, Pittsburgh; Arthur C. Lichtenberger, dean of Trinity Cathedral, Newark; Austin Pardue, Jr., dean of Christ Church Cathedral, Buffalo; Dudley S. Stark, rector of St. Chrysostom's, Chicago; and William S. Thomas, Jr., archdeacon of Pittsburgh. Dean Pardue was elected on the third ballot of a very fair and distinctly Christian election.

At the Good Shepherd, Buffalo, where Edgar H. Walker is rector, there is a novel scheme for giving to missions. Each building has a price and each is constructed as money is given. Barbara Bickel and Richard Benner are putting finishing touches on a model village

NEWARK CONFERENCE ON EVANGELISM

Newark:—Laymen were the headliners at a conference held at the diocesan house here on October 24th on Prayer Book principles and modern evangelism. Professor Chauncey B. Tinker of Yale presented one paper and the Hon. William M. Beard of Westfield, N. J. spoke on the ministry of the Book of Common Prayer. The Rev. Frederic Fleming of New York spoke on the sacraments; the Rev. Charles S. Gomp of Newark led the devotions. Bishop Washburn presided at this conference which was under the auspices of the American Church Union.

EDITOR CORRECTS AN EDITOR

New York:—In THE WITNESS for October 21 we stated that "Bishops Defeat Action on Intinction." Says Bishop Ludlow, suffragan of Newark and a WITNESS editor: "As a matter of fact they did just the opposite. A straw vote was taken in our house on the question of Communion in one kind and intinction. Bishop Washburn said he would vote in the negative on both of these ways unless they were linked together. They were linked together and a majority of the Bishops present voted in favor of either Communion in one kind or intinction when the permission of the Bishop was first secured. I have



checked with Bishop Washburn about this and he agrees with my recollection of our action. Therefore, as the matter now stands a priest may administer by intinction or in one kind if he has the permission of his Bishop. I think this matter is so important that it should be corrected.

CHURCH HYMNAL POPULAR

New York:—The Hymnal of 1940 is so popular that the full musical edition is already exhausted, reports Mr. Bradford Locke, head of the Church Pension Fund, the publishers. This is partly due to governmental restrictions on the use of paper although the demand greatly exceeded expectations. Paper was secured for a first edition of 50,000 of the full musical hymnal, 50,000 of the large-size melody edition and 125,000 of the small-size melody edition. It was expected that these would last until the first of the year when more paper could be secured. Mr. Locke stated that "We hope to secure permission to go to press with another edition shortly of the full musical hymnal but even so it will not be available for some time." The other two editions are still available but the orders have now reached a point where the supply of these books may also be exhausted soon.

NOW IT'S RATIONING ON THE BIBLE

New York (RNS):—Because paper allotments have been cut the American Bible Society announces that they will have to ration their output. The Oxford University Press, oldest publishers of Bibles in the world, has also announced a similar policy of rationing.

SEMINARIES MERGE IN CHICAGO

Chicago:—The University of Chicago's newly-established Federated Theological Seminary was hailed by President Robert Hutchins as the beginning of a great educational movement destined to break down interdenominational barriers without violating denominational prerogatives. The federated faculty is the outgrowth of an agreement whereby the four theological faculties associated with the university pooled their resources in order to provide closer teaching cooperation and to strengthen their effectiveness in training ministers of all churches. One wonders just why President Hutchins should

Zone Numbers

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state that there is anything new or pioneering about the plan—after all Union Seminary and Yale Divinity School have been in existence for a long time.

SOLDIERS PREPARE FOR MINISTRY

Jerusalem:—In the Middle East alone there are 300 officers and men of the British army who plan to enter the priesthood of the Church of England following the war. Recently 50 of them attended a week's course at St. George's Cathedral here. The courses were given by chaplains, with the men giving up their normal leave time in order to attend. They also visited various holy places in Jerusalem, including the Church of the Holy Sepulchre and the Dome of the Rock.

ORGANIST LECTURES ON HYMNAL

New York:—Davis McK. Williams, organist at St. Bartholomew's and a member of the hymnal commission is giving lectures on the new Hymnal on Wednesday evening during November. The contents of the hymnal and its possibilities for congregational worship are being emphasized.

RELIGIOUS EDUCATION IS URGED

Dallas:—Weekday religious education in the public schools was urged as one way to combat juvenile delinquency at a conference of ministers held here. The Rev. L. Valentine Lee, rector of the Incarnation, stated that moral, ethical and religious training should be put on a par with other studies. He also declared that religious training in schools was legally possible in Texas, despite a widespread impression that it is not.

JAPANESE AMERICANS RESETTLED

New York (RNS):—Fifteen thousand Japanese-Americans have been restored to normal community life in

areas outside the states of Washington, Oregon and California as a result of the efforts of committees organized for the purpose in twenty cities. They are working in airplane plants, munitions factories and government offices. The immediate problem, according to George E. Rundquist, secretary of the Federal Council's committee on resettlement, is not public acceptance of the evacuees but overcoming the fears of evacuees still in camps about relocation. He also said that too few families are coming out of the camps.

CONFERENCE FOR JUST AND DURABLE PEACE

Boston:—Under the auspices of the Federal Council of Churches a one day conference on the Christian



One of the back-bench bishops is Bishop Pinkney Wroth who was consecrated bishop of Erie only last month. Seating in the House of Bishops is in order of consecration

mission of world order was held at Old South church on November 2. The purpose of this and similar meetings to be held throughout the country was, "to awaken and implement among all our Churches a united approach on the Christian responsibility for a just and durable peace." Speakers at the meeting here were: George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, New York, and former president of the Federal Council; M. Searle Bates, professor of history, Nanking University and far eastern consultant for the International Missionary Council; and Mary E. Woolsey, president emeritus of Mount Holyoke College.

EDITORIALS

Fear of the People

MARSHAL BADOGLIO'S declaration that as soon as the Germans are driven out of Italy he will resign to allow the people to elect their own government is good news. The prospect of being able to speak freely after years of enforced silence and oppression will bring hope not only to the Italian people but also the assurance to all other oppressed peoples that the peace will bring more than a change of masters. The fulfillment of the declaration rests on more than the integrity of the Marshal for in the last analysis he will yield to the greatest pressure. The eventual settlement will depend on the determination of the Allies to see that the Marshal carries out his declared purpose. Fear of the people which is shared by Allied financial interests and the hierarchy of the Roman Church will work on the Allies to bring about a settlement far removed from the choice of the people. And everyone knows that Badoglio is on their side, regardless of what he says. Unfortunately the charge that many of the Cardinals are fascists is also all too true. The unholy record of the men Rome has supported in the past leads us to agree with a Roman Catholic layman who, speaking of Franco, said, "Many of the clergymen seem to forget that Christianity was founded on love and the equality of all men as children of God." How much love there is in Franco's soul you may discover for yourself by reading *Talking It Over* in this number.

We Need Education

ONE of the discouraging features of the current debate over reunion including that at General Convention, is the very inadequate knowledge of theology and of Church history on the part of

some of the leading antagonists and critics of the movement. It is not only true that they either do not know or else through carelessness mistake the Presbyterian doctrines, but they seem not to be familiar with either Church history or the New Testament, and one can only question if some of the more ardent have read any theological book published during the past forty years! For

example, the statement that our Lord founded the ministry of bishops, priests, and deacons as it is found organized and functioning in the third and fourth centuries. Before the question comes to the General Convention again, in 1946, let us hope that something may be done for theological adult education in the Episcopal Church. Controversial little outlines of Church history, sold for a dime at the church door, are no substitute for a thorough grounding in the subject—at least for those who are responsible for voting upon one of the most crucial questions to arise within Protestantism since the Reformation. Nor are short, cheap catechisms of Christian doctrine any substitute for a thorough historical interpretation of the New Testament. What we Episcopalians need is more education, if we are not to hang our heads in shame in the presence of men who have the Bible and Church history at their fingers' tips, and have read plenty of theology these past forty years.

"QUOTES"

I AM NOT a scholar, but some things I know. I know that Italians need bread. I know this, too: when the Pontine marshes were drained many workmen died of malaria. They needed the work—work that killed them. Emigration had stopped. Three hundred thousand from the south of Italy had emigrated somewhere every year. There was no bread for them at home, no job. They used to come to America. My father was one of them. So in the time of the Pontine marshes these Italians, starving at home, rushed to the marshes from all over. Though the malaria mosquitoes killed them, it did not kill enough of them to make jobs for all that needed them. I saw a man arrive on a bicycle after traveling seven days to beg for a job. He was turned down. Thousands like him were turned down. In despair they begged. They had left behind families looking to them for help. These jobs paid eight lire a day—forty cents. Living and insurance and other things cost six lire a day, leaving two lire, ten cents, to be sent home. But even for such jobs men fought—a chance to die for ten cents a day.

—JIMMY SAVO
Italian-American Comedian

Our Pulse Is Weak

RELIGIOUS movements tend to run in cycles, like much else in human history. From a distance, we see only the back-and-forth, and it looks more like a swinging pendulum than a mounting spiral. At any rate, the alternation is there. And it is surely time for another swing in the evangelical direction. We have seen the Catholic

revival growing in influence for a long time now—it began to make itself felt nearly a century ago. It is time to balance up, now, with a fresh revival of the faith of the Gospel in both its personal and its social demands. The very richness and value of the Catholic movement calls for a deeper evangelical emphasis—to keep it from crystallization, fixation, sterility, and decay. The greatest need of the Church today is a deeper spiritual awareness, a keener conscience, a realization of the danger of taking God for granted, a sense of the inadequacy of machinery to do the work of the Spirit—in a word, a revival of evangelical faith in the living, glorified, present Christ, Jesus crucified and risen again, victorious over death, and the

Master of life. That revival can come only from a renewed study of the New Testament, a deeper, intenser life of prayer, a submission of ourselves (each by himself) under the hand of God, and a complete and utter dedication of ourselves to the task God gives us in this our day. The General Convention showed how weak our pulse has grown! We are too much at ease in Zion. Can we go on trifling with God, His justice and His mercy, the future of His Church and the spread of His kingdom, and hope to escape the doom of fatuity and inconsequence, which are His judgment meted out alike upon fruitless fig-trees, nations, and Churches?

HENRY K. SHERRILL

A LEADER OF GENERAL CONVENTION

THE BISHOP of Massachusetts, Henry Knox Sherrill, stood out as a leader of General Convention. Just returned from a hazardous plane trip to the Aleutian Islands, he presented the work of the army and navy commission in an address before a joint session which was a masterpiece of wit and wisdom. He visited the chaplains, irrespective of denominations, at the bases off the Alaskan coast and with Church unity much in people's minds, got in a telling remark when he declared: "Maybe a man has to get as far away from continental United States as the Aleutians to achieve cooperation. No matter what ecclesiastical luxury we may have in times of peace, we have to cooperate on the broadest possible basis today." He illustrated his point by relating stories of how chaplains, Catholic, Protestant and Jewish, are cooperating with one another in ministering to the needs of soldiers at the front.

In presenting the work of the commission in the House of Bishops he was accepted, by silent consent, as "The Bishop of Chaplains" which a small



minority in the Church has clamoured for. What little criticism was offered of the work, Bishop Sherrill met firmly and pleasantly and with a dry Yankee wit which won over any opposition that there might have been. Certainly that session of the House of Bishops ended with every Bishop solidly behind him.

It is also a satisfaction to report that the head of our army and navy work stressed the need of financial support of this important work without

Talking It Over

By

W. B. SPOFFORD

talking much about money. The story was its own appeal, making it unnecessary to turn the joint session into a "whoop-it-up-for-cash" rally which so often characterizes General Convention sessions on missions. "We need more money than we have had in the past to do the job adequately" was about all he said, and one felt it was all he needed to say. He laid great stress on what Church people can do for the men in other ways. "None of us do enough for these men," he said. "I do not believe the churches and communities do enough for them. As to family letters, naturally some bad news such as deaths and illness must be told; but if a wife or mother writes of little troubles there is nothing that a man who is far from home and six hours behind us in time can do about it, and it depresses him terribly." So he pleaded for a full mailbag for soldiers—letters containing little gossip items about the family and friends, cheerful news, the pleasant things and a few snapshots.

NOR should Bishop Sherrill's part in the discussion on unity with Presbyterians be overlooked for he saved the day, for those hoping that unity will yet be achieved, when the matter came before the House of Bishops. Resolutions, previously agreed upon by those holding varied positions, had been offered by Bishop Parsons at the conclusion of a stirring address. Bishop Manning of New York, seconded the resolutions but only after saying, in effect, that he did so with the understanding that they were meaningless. The House was anxious to vote, apparently in order to prevent a debate that might be bitter and unpleasant. There were cries of "question" as Bishop Sherrill walked to the front of the House and insisted that the resolutions did mean something: "It must be clear to every Bishop here that in voting for these resolutions we are making two very definite commitments—we do mean to have unity with the Presbyterian Church and, second, we see reasonable prospects of achieving it." It was with this understanding, accepted by Bishop Manning, that the House voted unanimously to continue the negotiations with the representatives of the Presbyterian Church.

Bishop Sherrill is still a comparatively young Bishop—fifty-three—even though he has been a diocesan for thirteen years. He graduated from Yale in 1911 and from the Episcopal Theological School three years later. He was an assistant at Trinity, Boston, for three years; served as rector of the Church of Our Saviour, Brookline from 1919 to 1923, following two years as a chaplain with the A.E.F. in France. In 1923 he became the rector of the parish where he began his ministry, Trinity, Boston, and remained there until elected Bishop of Massachusetts in 1930 at the age of 40.

ARCHBISHOP SPELLMAN wrote a piece the other day for *Colliers* telling us, among other things, how nice General Franco is. For over four years now he has ruled Spain — put in power with the help of his nazi-fascist allies and maintained in power by them with considerable help from our own state department. So perhaps you will be interested in knowing a bit more about Mr. Franco and his terror, received from confidential Spanish sources by the Anti-Fascist Refugee Committee.



Franco has stated that his regime "has an incomplete list of names, according to which, more than two million individuals cannot live in National Spain." This means all men, regardless of political opinion, who want to live in a country that is free and independent and master of its own destiny. Entire towns have been wiped out by executions. In the nation more than a million men and women have disappeared forever. Other millions have been imprisoned, with many of them dying of hunger, sickness and torture. And if you can stand knowing what hunger, sickness and torture really is, here are a few facts. In Pueblo Nuevo each prisoner is allowed a space two feet wide for sleeping. He must necessarily sleep on his side and if he by accident touches the prisoner next to him he is beaten by the guard. In the prison of Yesorias 250 men are crowded into one small room. In the "model" prison of Barcelona, the maximum space allotted each person is only a bit over two feet. Each of the narrow cells of Burgos is filled with ten people.

Food: in one of these fascist prisons the usual daily ration is three or four pieces of potatoes, or beets or turnips or a small helping of beans and a piece of hard, indigestible bread. Day after day, this same diet. In Ondarreta prison no food at all is given — if there are no friends to provide for them they die. The results of such starvation are obvious; diseases are mounting to unheard of proportions—in one of the jails in Santander, for instance, the official medical figures showed that eighty per cent of the internees had tuberculosis.

Torture: Hand to hand with sleeplessness, disease and hunger goes torture — stories that are hard to believe but I am assured that they can be verified. Prisoners tied together and beaten to death. In Madrid, an old man named Marcia was

made to eat his white beard before being beaten to death. Santander prison uses the electric current to torture its prisoners. Castration is a frequent form of torture. In Zamora a young boy, known as "The Son of the French Woman," was fired upon by the fascists while he was in the river. When they pulled out his body they found that he was still alive. So they first pulled out his fingernails and then castrated him. Nailing prisoners on tables and leaving them to die; hanging prisoners by their feet and leaving them to die; burying prisoners alive—and the report relates even worse things which I simply haven't the stomach to tell.

WELL this is the fascism that we are fighting, and it is the fascism that some Americans—perhaps even an increasing number of Americans—want to compromise with. Lick Hitler, sure—but not to the point that it will endanger their own positions of power and privilege. Before things

get to that stage something must be done to put the brakes on the forward march of the peoples of the world — the guerrillas of Greece, the patriots of Yugoslavia, the underground movements of France and western Europe — people who are getting renewed hope from Allied victories and particularly from the amazing Soviet offensive. There is one great, big, all-important question for all to answer today, and nowhere more than in the United States: "Are we going to allow ourselves to be used to bluff or threaten these people and keep them in slavery — and by so doing prepare for a Third World War — or are we going to unite with them and support them as they arise to rid themselves of the Francos, the Quizlings, the Hitlers, the Hirohitos and all the satellites and overlords, including those of the Church?"

Archbishop Spellman has given his answer. Here's hoping flocks of people, including many of his own, tell him how dead wrong he is.

The Liturgical Movement

by **Massey H. Shepherd, Jr.**

*Of the Faculty of
Episcopal Theological School*

ALL of us these days enjoy the stimulus of arm-chair strategy and prediction of future events. The imponderable mysteries which surround current happenings seem to excite our prophetic imagination. Within limits the exercise is harmless; and it may even be beneficial, if it sets our minds to work critically upon the trends of history, so that we both understand the ideals and forces which have given shape to the world we live in, and also learn to discern and assess those issues which should mould the future of our lives and the lives of our children. Probably every one who has any interest in such things indulges at times in a wish to jump ahead several centuries and visualize what historians of a future day will say about our own times, what leaders and heroes, what events and movements will have had lasting significance.

Let us analyze for a moment the issues which now loom large in the Church's horizon and which have come to clearer focus during the course of the past hundred years. Foremost is the cause of Christian unity. Equally notable has been the missionary activity which can challenge technical science for the honor of having brought the whole world into a closer community of ideas and perspectives. Then, too, there is the social gospel, called forth by the industrial and commercial problems of the western nations, and with it a closer identification of Christianity with the struggle of the masses for democracy and freedom. Chris-

tian scholarship, likewise, has been much on the move. Our method of interpreting the Bible, for example, has changed more in the last century than in all the preceding centuries of the Church's history, thanks to the consecrated—and sometimes, alas, not too consecrated—labors of students armed with the finest tools of scientific, historical criticism.

These are a few of the more prominent trends. Another, less conspicuously known, but no less promising for the future, and one which has intimate connections with these developments, is what we call the liturgical movement. This movement, which began in the Roman Catholic Church and has since spread to the Anglican and Protestant communions, has as its aim the cultivation of corporate, communal worship by means of the historic forms of liturgy which are a part of our common Christian tradition. By so interpreting these liturgies (such as we find them in the Roman *Missal* or the *Book of Common Prayer*, for example) in their original meaning and purpose, as expressions of the deepest bonds uniting us as Christians to God and to one another, the movement seeks a focal center in the liturgy for our religious inspira-

tion and common activity, not only in the Church, but also in our life in the world. It is a "revival," not exactly in the sense of evangelistic meetings!—though it is fundamentally evangelical in its purpose. It is a revival because it seeks to bring back in the Church's life certain ideals and practices of worship in her inherited treasures of the past, which have been obscured, forgotten or dormant; and in turn, to apply these ideals and practices in a constructive way to the issues of a modern Christian society.

When we use "worship" as the key word of the liturgical movement, we must be on our guard against too narrow a connotation. It is not simply a matter of externals, ceremonials and customs of historic correctness and artistic good taste. Of course, these things require thoughtful and painstaking attention. And in a sense, the groundwork of the movement is historical research in the origins and developments (including the adaptations and deformations) of forms of ritual, symbol and gesture—hence the common charge that the movement is archaic, antiquarian, archaeological. Yet a very superficial knowledge of Christian history is sufficient to make us aware that the use of certain ceremonies and forms of religious art have been centres of contention and controversy over really great matters. The reason for this is obvious. The outward and visible is the sign and means of the inward and spiritual. Whether we kneel or stand in prayer is indicative of our respective sense of humility or of confidence in God's presence. It is not simply a matter of convenience. An agonizing, suffering body affixed to a cross does not bespeak quite the same perspective of Calvary as does a royal, priestly *Christus* "reigning from the tree."

So the liturgical movement has a large stake in that great interest in historical criticism, which in our days has opened new meanings to the Scriptures, the Creeds, the institutions of Christianity, and so also, the liturgies. Such study is objective and devoid of partisanship and narrow prejudice. Not to mention other things, it is an achievement, I think, to see this liturgical scholarship steadily overcome a very unhistorical notion; namely, that to make the Lord's Supper the norm of worship in all Christian congregations is a "relic of popery"!

SPACE does not permit a summary of the history of this movement. One will find a good introduction to the story in Father Hebert's *Liturgy and Society* (Faber and Faber, 1935), or in the late Dean Ladd's engaging papers, *Prayer-Book Interleaves* (Oxford University Press, 1942), which were originally published in THE WITNESS. Its roots lie in the monumental researches of the Benedictine Congregation of St. Maur during the century prior to the French Revolution. The Benedictines of

Solesmes took up again the torch of scholarship in the nineteenth century. The issuance of *Motu proprio* by Pius X in 1910 may be said to mark the official acceptance of the movement by the Roman Catholic Church. In American Catholicism the movement is only beginning to gain momentum. It is significant that a small group of brothers from the Abbey of Maria Laach in Germany (the chief European center of the movement since the first world war) has recently established a priory at Keyport, New Jersey.

The interest of Anglican scholars in the movement was an inevitable outgrowth of the "ritualistic" development issuing out of Tractarianism. This has had the unfortunate result of branding it with the stigma of "high Church" on the part of those who enjoy their religion in partisan terms. No doubt, some of the early Anglican leaders had more zeal than knowledge; but the best representatives of the movement in Anglicanism today are not party men, and they are often critical of "high Church" novelties. Moreover the movement has already far overstepped the boundaries of the so-called liturgical churches. Many leaders of Protestant free Churches, both in America and abroad, are vitally interested, and they bid fair to outstrip the Anglicans in devotion to the cause.

What then is the reason for the appeal of this revived interest in worship and liturgy? It is not due solely to historical scholarship and the love of beautiful forms and symbols. It is due, I believe, to the essential purpose of liturgy itself, when properly understood; namely, the integration of all life under the Lordship of Christ. Turn through the pages of the Prayer Book. The daily morning and evening offices of penitence and praise which enclose as it were a jewel the guiding revelation read in God's Word; the weekly communion of the Lord's Body, present in His Person and in His Church; the annual memorials of the Lord's life of obedience and sacrifice with its crowning victory and outpouring of the Spirit, the Giver of Life; the successive redeeming and consecrating of those stages upon life's way from birth to death whereby our growth in time is fitted to the eternal purposes of God and made spiritually, as well as physically mature;—to experience all of this is to live and grow in a divine order, to participate actually in "liturgical movement." For liturgy is more than passive contemplation, it is also action, common, co-operative action. It is like some great procession, forming at the foot of God's altar where He reaches down to bless and sanctify our humanity, arranging itself in orderly ranks with each person filling his or her proper place in the whole line of march, singing in alternation hymns of praise and petitions of supplication as it moves along the circuitous round which encloses God's

acre, stopping at suitable stations to recollect the eternal significance of the chief moments of its progress, returning finally to the altar whence it started forth to consummate its life in that Life which gave its original impulsion. Here is unity without stagnation, movement without disorder, society without sacrifice of the individual, advance without loss of direction or objective. Such ideals give the liturgical movement an aptness and an opportunity in a world of disunity, disorder, confusion and befuddlement, waste of energy and of life.

The corporate nature of Christian life is insistently emphasized in the movement. From a strictly liturgical point of view, this means a more active participation by the laity in all the rites and offices of the Church. The nave no longer depends upon the sanctuary, it "inter-depends." The liturgy ceases to be in practice a monopoly of clerical experts. It becomes a common possession of all faithful people. Doctrinally, this revival of real "common" worship rests upon the New Testament teaching of the Church as the mystical Body of Christ, whose members have spiritual life only as they function organically with their Head and with one another, and share one and all in Christ's priesthood. St. Augustine expressed the truth succinctly when, speaking of Christ's sacrifice for the sin of the world, he said, "He willed that the daily sacrament of this thing be the sacrifice of the Church, which, since it is the Body of which He is the Head, learns to offer herself through Himself." Think this over the next time you pray with the celebrating priest the concluding oblation of the Prayer of Consecration and the Post-Communion thanksgiving in the service of Holy Communion!

Once we comprehend the full import of this doctrine of "in-corporation" in Christ, some tremendous implications for our lives will open out to us. What will it do, for example, to our missionary responsibilities when we realize that we not only proclaim Christ's redemptive work in the liturgy, but we offer our own souls and bodies with His in the very same work? And what sort of a social order shall we be content with after we experience a community in which the elements of food and drink are provided and blessed at Christ's table? Finally, the holy table is, after all, the Lord's, and we are but guests. Who are we to say that our fellow Christian, who has been baptized into His death, cannot share with us at His table His gracious Presence? The sacrament of unity which is the heart of liturgical life is today administered throughout Christendom upon broken tables. It is the ultimate aspiration of the liturgical movement that "we being many are one bread, and one body."

The Hymnal Presents

MISSIONARY HYMN FOR CHILDREN

ONE HUNDRED years ago the Church Hymnal contained few hymns for missions. A hymn "For Missions to the new settlements in the United States" indicated its preoccupation with work "within our spreading land."

*Saviour! we owe this debt of love:
O shed thy Spirit from above,
To move each Christian breast;
Till heralds shall thy truth proclaim,
And temples rise to fix thy name,
Through all our desert west.*

But even at that early date one foreign missionary hymn which still retains its popularity, Reginald Heber's "From Greenland's icy mountains," indicated wider horizons of responsibility than those of our own "spreading land," and today there are many, including one for children.

*Remember all the people
Who live in far off lands,
In strange and lonely cities,
Or roam the desert sands,
Or farm the mountain pastures,
Or till the endless plains
Where children wade through rice-fields
And watch the camel-trains.*

*Some work in sultry forests
Where apes swing to and fro,
Some fish in mighty rivers,
Some hunt across the snow.
Remember all God's children,
Who yet have never heard
The truth that comes from Jesus,
The glory of his word.*

*God bless the men and women
Who serve him oversea;
God raise up more to help them
To set the nations free,
Till all the distant people
In ev'ry foreign place
Shall understand his kingdom
And come into his grace.*

The hymn was written at the request of the Church Missionary Society of the Church of England. Its author, Percy Dearmer, was also the author of *Book of Books, Our People's Strength* which was discussed in this column for December 3, 1942.

—HOWARD CHANDLER ROBBINS

News of the Episcopal Church in Brief Paragraphs

Edited by James W. Hyde

War Commission

Philadelphia:—Letters pour in to Bishop Hart of Pennsylvania from all the states, the British Isles and the farthest corners of the globe attesting to the services and solace which has been given to the men of the armed services of the United Nations by the war commission. The endeavors and accomplishments of the reorganized commission have just been codified in a report for the first six months of activity by the Rev. John C. Roak, executive director of the group, who pointed out that more than 15,000 service men have been entertained at the four centers which are now operating in Philadelphia, West Chester, Jenkintown and Phoenixville.

Churchmen in the service who are passing through Philadelphia or who are stationed nearby are urged to accept the invitation of Bishop Hart to use the facilities of these service centers set up by the diocese. In the community House of St. Stephen's Church in the very heart of Philadelphia there is a complete canteen with a clergyman of the diocese serving as chaplain each day. At the hospitality center at Holy Trinity Church, West Chester, the rector, the Rev. Jacob Winterstein welcomes all churchmen who attend the army postal school at State Teachers College. Mr. Winterstein has made it possible for many of the wives of the men to find apartments in West Chester while their husbands are at school. The church door canteen, a community project in Jenkintown, located in the parish house of the Church of Our Saviour, receives all service men and women stationed in the York Road area. The Rev. Reginald Davis is rector. The Valley Forge General Hospital located at Phoenixville is receiving men constantly from overseas. The Rev. William N. Lanigan, rector, of St. Peter's Church, is our closest parish priest. He is not only ready at all times to visit the wounded men recuperating at the hospital but he has set up a canteen and hospitality center in his parish house which is available not only for the men, the doctors and nurses but the parents and friends of the boys when they are waiting between visiting hours.

School Scholarships

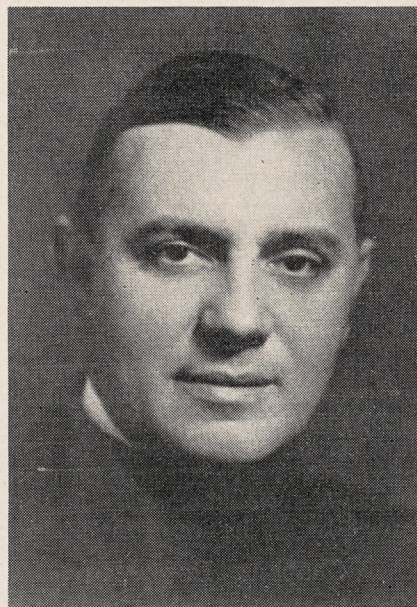
Concord, N. H.:—The following statement has been issued by a committee representing New England Church Schools: "The Church Schools, founded under the auspices of our Church, have always sought to provide a genuinely Christian education, distinctive in a period of increasingly secular education in our country. It is our belief that both worship and religious instruction are at the center of the best training of adolescent personality, and it is our conviction that the divorce between religion and education is a disaster for both. We have always desired to widen our reach, making available our distinctive type of secondary education to more sons of parents, members of our own and other churches, who desire their boys to become educated Christians. Two limitations on the work of the New England Church Schools, not of our choice but of necessity, we have always sought to overcome. The schooling we offer, like that of all private schools, is expensive; and our location in the northeast corner of a vast nation has added the geographical to the financial restriction of our constituency.

"Desiring to open our doors wider to boys from families of moderate income living south of Mason and Dixon's line or west of the Alleghenies, Choate, Groton, Holderness, Kent, Lenox, St. George's, St. Mark's, St. Paul's, Salisbury, South Kent, and Wooster Schools have agreed to offer jointly a number of partial scholarships, known as the New England Church School Scholarships, for 1944-'45, to boys of sound health, good academic quality and general promise, from homes in the regions mentioned. The amount of the scholarship will depend on the candidate's financial situation as revealed by a confidential questionnaire such as is today customarily in use by schools and colleges. A joint committee will determine the amounts of the scholarships and will allocate the scholars to the schools, although candidates may express their preferences and the committee will take these into consideration. Each school will have the final decision on its acceptance of a scholar.

"We ask your help in making these scholarships known to families desiring our type of schooling and life for their sons. Details concerning entrance examinations, academic records, recommendations, interviews, and school charges will be given to inquirers who write the chairman of the committee. Rev. Norman B. Nash, St. Paul's School, Concord, New Hampshire."

At Chaplain School

Boston:—The following Churchmen attended the October session of the Harvard chaplain school: Lt. Col. John Williamson; Majors Alwyn E. Butcher and Frank R.



The Rev. John Roak, formerly rector of Old Swede's Church in Philadelphia, is now the executive secretary of the army and navy commission in the diocese of Pennsylvania

Myers; and First Lieutenants Robert M. Crane, Frederick C. Joaquin, Russell V. Kirsch, John S. Kromer, Thomas Mathers, Harry S. Musson, Cameron H. McCutcheon, Earnest A. Phillips, Donald C. Stuart, and Samuel Tyler, Jr.

Otis Rice Ill

New York:—Otis R. Rice, chaplain of St. Luke's Hospital, has been the subject of his own ministrations for the past few weeks. He is not seriously ill and will soon be back on the job.

Churches in Europe

Providence:—Asked for a statement concerning the Episcopal Church congregations in Europe, Bishop James DeWolf Perry, of Rhode Island, and bishop in charge

of American churches in Europe, said that Emmanuel Church, Geneva, continues a full schedule of services and active work. The Rev. Mr. Patrick of the Scottish Church and the chaplain of the English Church are carrying on the work. The parish house and library are open for the work initiated by the Rev. Everett P. Smith, rector emeritus, who is now living in Rhode Island.

Holy Trinity, Paris, has been taken over by the Germans for use by the German Evangelical Church. The latest reports indicate that the property is intact and well cared for. St. John's, Dreden, is also protected and used occasionally for services conducted by a lay reader who is a member of the vestry.

In Munich the chapel and library, which for many years have occupied rented space in a government building, are now closed. St. James' Church, Florence, and St. Paul's, Rome, were closed before the war with Italy.

Streamlined Service

Atlanta (RNS):—All Saints Church here is offering a "three-hour notice" marriage service complete with floral decorations as a wartime accommodation to men and women in uniform. This streamlined wedding service was instituted to provide a religious background for marriages which would otherwise be performed by the justice of the peace.

Chaplains Decorated

Washington, D. C. (RNS):—A citation in recognition of the "loyal and devoted services" rendered by army and navy chaplains was awarded here to Chaplain William C. Taggart and Christopher Cross, authors of a new book entitled, *My Fighting Congregation*, by the National Conference of Christians and Jews. Speakers at the luncheon in honor of the authors included the chief of

army chaplains and the chief of navy chaplains.

Service Men's Magazine

Philadelphia (RNS):—The Service Men's Christian League has announced that they are now sending 200,000 copies of their publication, *The Link*, to men in the armed services each month. The magazine is sponsored by the Federal Council of Churches as well as a number of other Christian service organizations and denominations.

Chaplain Abroad

Philadelphia (RNS):—The Rev. William Barrow Pugh, currently touring the war fronts in behalf of U. S. Protestant Churches, has seen over 800 chaplains and averages three to four addresses per day, it was announced here. He is expected to return to the U. S. just before Thanksgiving.

Institute on Africa

New York:—The division of social philosophy of the Cooper Union is devoting its Friday night forums to a study of Africa—Continent of responsibilities. Houston Peterson, director of the department, said in opening the series that it would furnish "a broad, overall approach to the African in America. We cannot fully understand the situation in Harlem and Detroit except from the long perspective of where the Negro came from, what his culture was, and what he brought with him." A number of outstanding

colored men will speak, including: W. E. B. Dubois, professor of sociology at Atlanta University, Max Yergan of the council on African affairs, and Ako Adjei from the Gold Coast who will speak on native art, as well as Morris Herzkovitch, outstanding white student of Negro problems.

The Hope Is Education

New York (RNS):—The institute for religious studies, conducted annually by the Jewish Theological Seminary for clergymen of all faiths, opened here with a warning by Prof. Robert M. McIver of Columbia against the indiscriminate and careless use of facts and statistics which tend to bolster up prevailing group prejudices. Unenlightened attitudes toward existing differences between persons and groups is cramping American social life, he said, adding, "Not the existing differences but our

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FRANCIS THOMPSON

What Bible passages or events are referred to in these lines from Francis Thompson's poems?

1. Far-storied, lanterned with the skies,
All Nature, magic-palace-wise,
Did from the waters come.
2. Her soul from earth to Heaven lies,
Like the ladder of the vision,
Whereon go, to and fro,
In ascension and demission,
Star-flecked feet of Paradise.
3. [Thou] that givest to men good wine,
And yet the best thou hast . . .
Keepest to the last,
And bringest not forth before the
Master's sign.
4. Gods of the obscene night,
To whom the darkness is for diadem.
Let them that serve them be
made like to them,
Yea, like to him that fell
Shattered in Gaza, as the Hebrews tell,
Before the simple presence of the Ark.
Answers on page seventeen.
—G.W.B.

attitudes toward these differences create problems and prejudice. The broad solution of the problem of prejudice is reeducation."

Bishop to Broadcast

New York:—The next speaker on the Episcopal church of the air is to be Bishop Stephen E. Keeler of Minnesota. Bishop Keeler will speak on November 28, from 10 to 10:30 a.m. Eastern war time. The broadcast will originate at station WCCO, and will be carried by an extensive network. He is expected to speak on stewardship with particular reference to the every member canvass and the united Church canvass.

An Anniversary

Detroit:—St. Peter's Chapel has just celebrated its eighty-fifth anniversary. Bishop Creighton celebrated the holy communion and the vicar, Henry J. Simpson, preached, recalling some of the outstanding events in the history of the church.

Speaks on China

Detroit:—Bishop Andrew Y. Y. Tsu, the "Bishop of the Burma road," spoke at a mass meeting in St. Joseph's Church here following the General Convention. He spoke of the forces at work in China today and the difficulty under which they are laboring. Bishop Tsu, a close

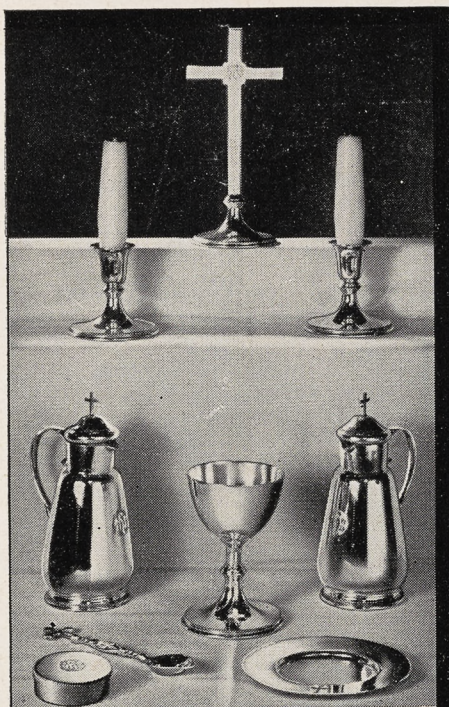
personal friend of General Chiang Kai-shek, was in charge of the migration from the east coast and is the only bishop in Free China at present. He also spoke at St. Andrew's, Ann Arbor, and at St. Paul's, Lansing, before leaving for England where he will discuss the Church's post-war plans for China with leaders of the English Church.

Justice First

London (by cable to RNS):—Moral considerations should have a guiding control in industry, but there should be no attempt by moralists to dictate the form or structure of economic activity, the Archbishop of Canterbury told a meeting of the Industrial Christian Fellowship here. "Christ insisted," he said, "that we should put justice first in the distribution of material goods."

German Churches

Stockholm (by wireless to RNS):—A revival of parish life in Germany is indicated by reports of increasing attendance at church services during the past year. In the Protestant churches, an average of 400 out of every 2,100 parishioners attended church regularly. Some 87



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per cent received communion and attendance at Sunday school was 85 per cent.

Orphaned Missions

New York: — The International Missionary Council has made an appeal for funds to continue their help to "orphaned missions" now and after the war. In view of the expense involved in rebuilding missions and necessary relocation of personnel, they have asked that orphaned missions be included in postwar budgets "so that we may not only rescue orphaned missions during the war but enable them to play their full part in the readjustments which will accompany peace."

Encouraging If True

Ottumwa, Ia. (RNS): — Despite war tensions and the backwash of European ideologies, racial tolerance is growing in the United States, Lt. Commissioner J. J. Allen said here in connection with his tour of Salvation Army posts under his supervision in Iowa. The growth is so great that he is convinced the Ku Klux Klan could not be revived after this war as it was following the last. Commissioner Allen drew his opinion from contact with the lower income groups among whom social tensions often make their first appearance.

The Foreign Field

Philadelphia (RNS): — A program of study for foreign relief administration in the Friend's (Quaker's) civilian public service units has been announced here. Six or eight hours a week will be devoted to the study of languages, current relief needs and developments abroad, techniques of relief administration, and spiritual needs of relief workers.

Peanuts, Candy, Cigarettes

Washington, D. C.: (RNS): — Profits from sales of soft drinks, candy and cigarettes in army post exchanges in Africa are being used to provide equipment for the army's five permanent chapels there. About \$6,800 from this source has been made available by the procurement division for the purchase of reed organs, hymnals, Bibles and other

religious supplies for the use of chaplains of all denominations in Africa.

Pictorial Reporting

New York (RNS): — To train camera-minded missionaries in the most effective use of their equipment, a missions photo training institute was held here by the missionary education movement in cooperation with our department of missions and other mission boards. Thirty missionaries enrolled in the five-day school of "pictorial reporting." While in the field they will continue to receive technical advice and criticism from the institute. How about sending some of the results to THE WITNESS? We want pictures.

Convention Report

Syracuse: — Bishop Beal of the Panama Canal Zone and Bishop Peabody have together visited each of the five convocations of the diocese of Central New York to report on the proceedings of the General Convention and to present the Presiding Bishop's plans for the coming year.

Art at the Front

Boston (RNS): — Chaplain Lesley Wilder, former rector of Grace

Church, San Jose, Florida, writes of the dedication of a set of altar paintings in his garrison chapel somewhere on the front. "We have an artist in our group who has painted a series of beautiful panels to cover the entire end of the chapel behind the altar. Sunday they were unveiled and the commanding officer was present to dedicate them. We made a festival service out of the occasion with special music by our soloists and quartet. As I looked at those paintings and listened to that music and realized where we were and the nature of our mission, the

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thing seemed a miracle before which one could only bow one's head and offer thanks. Those are the things that really last, those are the things which sit in judgment upon the ugliness and horror of war that ultimately triumph over it."

Work in Hospital

New York:—The student chaplains guild of St. Luke's Hospital here has started its service to patients under the direction of Otis Rice, chaplain of the hospital. Approximately thirty students from General and Union seminaries receive lectures in techniques of visiting the sick, diagnostic procedures, hospital procedures and organization, and other related subjects each Thursday afternoon. These same students assist the chaplains in administering Holy Communion throughout the hospital on Sunday mornings, monitor hospital broadcasts of religious services, entertain sick children, and visit selected patients under supervision.

Indian Schools

Sioux Falls:—At its recent provincial meeting at Fort Thompson, the brotherhood of Christian unity, one of the two large laymen's organizations in the Indian field, appealed to Bishop Roberts to strengthen the present Indian Church schools and if possible to establish more. It was pointed out that many children are being lost to our Church for lack of additional schools. Voting to make a special effort to raise money both from within and without their own membership for the establishment of new schools, the brotherhood also voted \$100 scholarships to St. Mary's School and to St. Elizabeth's School to help make up for the government aid which was with-

drawn from all mission schools three years ago. The brotherhood also urged the reopening of Hare School at Mission, S. D., which buildings are in good condition and are surrounded by several acres of land.

Church Work for Deaf

Milwaukee:—At the recent triennial meeting of the conference of Church workers among the deaf in Columbus, Ohio, the following deaf missionaries were elected to office: H. J. Pulver, Philadelphia, president; George F. Flick, Chicago, first vice president; George Almo, Columbus, second vice president; A. G. Leisman, Milwaukee, secretary; and A. O. Streidemann, St. Louis, treasurer. The conference reaffirmed its faith in the sign language as the best means of conducting church services for the deaf and urged more religious instruction in residential schools for the deaf.

Memorial Proposed

Washington, D. C.:—A tablet in memory of George C. F. Bratenahl, late dean of the National Cathedral, was dedicated in the corridor south

of the Bethlehem Chapel on October 14. Bishop Davenport, retired bishop of Easton, dedicated the tablet and the Rev. C. T. Warner, representing the cathedral chapel stated that it was hoped to have a separate chapel or sarcophagus in memory of Dean Bratenahl in the future.

ANSWERS

1. Genesis 1.
2. Genesis 28.
3. St. John 2.
4. Psalm 115 and I Samuel 5.

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—F.C.G.

* * *

****THE EXPANSION OF THE ANGLICAN COMMUNION**, by John Higgins. Louisville: The Cloister Press. \$2.00.

The rector of Gethsemane Church, Minneapolis, has given us a wide-sweeping panoramic account of the expansion of the Anglican communion during the past three centuries until it has become the world-wide communion to which we Episcopalians proudly belong. It is not only Episcopalians who observe this expansion and note it with peculiar interest. Roman Catholic controversialists have pointed out again and again the extraordinary growth of the Anglican communion since the Reformation—and they have had to view it as a problem because it fully disproves their theory that Rome is the only Catholic church and therefore alone should become the world-wide church of Christ. The book is clearly and readably written, has good maps, and will be a useful textbook for study groups. At the same time it will be welcomed by those who want a not too detailed sketch of the expansion of Anglicanism. It is not too detailed; but it is as loaded with facts as a fruit tree in the apple harvest. The book deserves a very wide circulation and use.

—F. C. G.

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—R.P.

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—W.M.W.

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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.

J. RANDOLPH H. FIELD

Rector at Princess Anne, Md.

Before me is THE WITNESS for October 14 and *The Living Church* for October 17th. While it is true that these two fine Church papers do not actually contradict each other, it is obvious that they deliberately intend to create very different impressions about what General Convention did with the reports of the Commission on Approaches to Unity. There is no need to quote at length, for all who have followed the reports will understand what I mean. It is certainly clear that *The Living Church* editorial, and especially the comment upon Dr. Coffin's address, leads one to believe that Convention was definitely cool to everything having to do with "Basic Principles." THE WITNESS to the contrary, in Fr. Spofford's article and editorially, makes it seem that "those favoring union with the Presbyterian Church got all they asked for from General Convention. . . ."

Even when due regard is had for the liberty which must be allowed editorial writers, the plain truth is that someone is lying. Convention either did or did not favor the unity scheme; and this despite what either Fr. Spofford or Mr. Morehouse would have preferred.

We who know a little something of the Church press can understand and, perhaps, evaluate the editorial weight of the various periodicals. I still chuckle inwardly when I recall the late Bishop Stewart's "Spoofing With Spofford" and the reply which it provoked. However there are some who form opinions depending upon what they read in one or another of the papers, and I shudder to think what would befall the Church if too many believed what they found in THE WITNESS. This last of course reflects my personal sentiments. But regardless of these, I do feel that the Church as a whole is entitled to a full, accurate and unbiased report, especially on this delicate matter of approaches to Presbyterianism. How else can we know what is the present position of the Church?

ANSWER: I am correctly quoted, and I would have been glad if Mr. Field had finished out the sentence. It was: "Those favoring union with the Presbyterian Church got all they asked for from General Convention and could have had more had they requested it." That part quoted by Mr. Field I contend is a statement of fact—what did those favoring union ask for that they did not get? The last part of the sentence—"could have had more"—of course is an opinion, but it is one which, to my way of thinking, adequately describes in a few words the temper of the Convention on the subject of unity.—W.B.S.

* * *

RICHARD M. FENTON

Rector at Rangeley, Maine

The Rev. E. G. Maxted (WITNESS, Oct. 21) corrects a serious mis-statement in my letter of September 2nd in which I said that the Church of England describes her-

self as "Protestant and Reformed." I assumed that the coronation service usually conducted in Westminster Abbey by the Archbishop of Canterbury was an official service of the Church of England, and that the king in the coronation oath then administered was required to pledge his loyalty to the "Church of England, Protestant and Reformed." I do not think I am misinformed in regard to this.

* * *

C. J. HULSEWE

Rector at Carmel, California

The article about Bishop Parsons (WITNESS, Oct. 7) does not say anything near enough but I am certain that you are aware of that fact as much as I am and that only the limitations of space cramped your outpouring of love and admiration. So it should be.

* * *

WARREN C. HERRICK

Rector at Melrose, Massachusetts

At the request of Mrs. Frank Nelson I am undertaking to write a short biography of the late rector of Christ Church, Cincinnati, Ohio. Letters or any material that will assist me will be appreciated. I will insure the return of the same. My street address is 34 Cedar Park, Melrose.

* * *

GEORGE DAVIS

Layman of Boston

I am frequently asked why it is that our Church seeks organic union with the Presbyterian Church rather than with any other denomination. Never have I been able to give a satisfactory answer until now. The article by Alexander Zabriskie (WITNESS, Sept. 16) made it abundantly clear and I wish that it might be made into a leaflet for wide distribution among the people of our Church.

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—Editors of THE WITNESS



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