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The WITNESS

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NOVEMBER 11, 1943



OUTDOOR SERVICE
IN THE PACIFIC
NORTHWEST

ARTICLE BY SUMNER WELLES

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. Roeliff 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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EDITORIAL BOARD: F. C. Grant, chairman, W. B. Spofford, managing editor; G. V. O. Barry, L. W. Barton, Catherine Fort, C. K. Gilbert, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. W. Suter, J. H. Titus, W. M. Weber.

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NOVEMBER 11, 1943

VOL. XXVII.

NO. 19

CLERGY NOTES

BANCROFT, FRANCIS S. Jr., formerly of Garnersville, N. Y. is rector of Grace Church, Greenville, Jersey City.

CARSON, THOMAS H., rector of Christ Church, Greensburg, Pa., has accepted a call to be rector and dean of St. Stephen's Cathedral, Harrisburg, Pa., effective November 25, 1943. His address will be: 215 N. Front St., Harrisburg, Pa.

COX, LLOYD A., of Williams, Arizona, has become rector of Christ Church, Sausalito, California.

DAVIS, RAYMOND B., is assistant at St. Peter's, Morristown, N. J., having left the Cathedral at Portland, Maine.

FENTON, R. M., has resigned from the Church of the Good Shepherd, Rangeley, Maine, because of ill health.

HAMMOND, BLAKE B., assistant of Trinity Parish, Towson, Md. has resigned to become rector of St. Peter's, Niagara Falls, N. Y. His address is: Jefferson Ave. at 2nd St., Niagara Falls, N. Y.

HOSKING, WILLIAM, has left the diocese of Alabama to become curate at St. Peter's Church, Plymouth, Pa.

MARKGRAF, KARL, of St. David's Church, Spokane, has become rector of Trinity Parish, Oakland, California.

MOORE, JOHN C., is now on the staff of the Warren County Mission, diocese of Newark.

MOSBY, CHARLES A., has been moved from the Warren County, N. J., mission to Christ Church, Totowa Borough, St. Andrews, Lincoln Park, and Transfiguration, Towaco, all in the same diocese.

PARKER, WAYNE, was ordained deacon in St. Mark's Church, Pasadena, and will become assistant at St. Paul's Church, San Diego, on December 1.

SEIFERT, MARSHALL, has become rector of All Saints', Homewood, Birmingham, Ala.

THOMPSON, O'FERRALL, has become rector of St. Mary's Church, Bluefield, Va., Christ Church, Pearisburg, and Christ Church, Pocahontas. His address is 101 Logan Street, Bluefield, Virginia.

WOMACK, JOHN LEE, is curate of St. John's Church, Baton Rouge, La. and priest-in-charge of St. Andrew's Church, Clinton.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

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

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL 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 M. 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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Church Mission On World Order Launches Its Campaign

*Prominent Speakers Urge Political Action
For Peace at a Mass Meeting at Cathedral*

By William R. Huntington

New York:—Speaking before a colorful ecumenical assembly that filled the Cathedral of St. John the Divine, Senator Joseph H. Ball, Republican of Minnesota, praised the purpose of the meeting as the greatest crusade to be made since Christ first sent forth his disciples. Our task, he said, is to build a world order based on justice instead of on brute force. With Sumner Welles and John Foster Dulles, he emphasized that this goal could be reached only if the moral force of religious conviction compelled individual people together to take concrete political steps.

The service was held to open the campaign of the Christian Mission on World Order, organized through six major interdenominational Protestant groups, which, between November 1st and 20th, will visit 102 cities in 36 states and present before audiences and study groups a program for international collaboration based upon Christian principles. The basis of this program is the Six Pillars of Peace, first proclaimed by the Federal Council of Churches' commission to study the bases of a just and durable peace, of which Mr. Dulles is the chairman, and since endorsed by many other organizations.

Mr. Dulles, in the first speech, recalled the sense of worldwide import with which the founders of our nation approached the problem of building a free democratic society. The Constitution, he pointed out, was an open-ended instrument, and the original thirteen states became, with the growth it fostered, a minority. With wealth and success we lost our vision and became afraid for our possessions until now, he said, "we

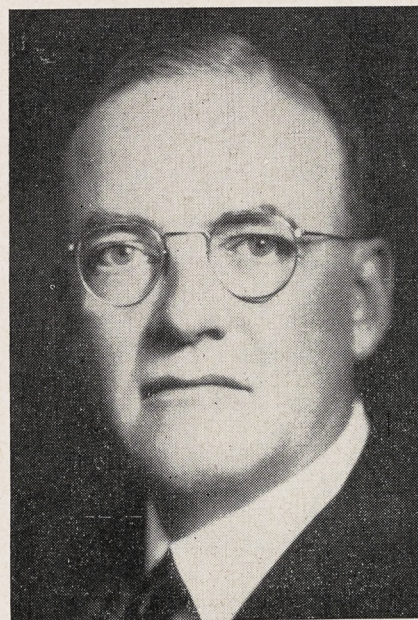
present the spectacle of a people who have lost confidence in themselves." If, as a people, we are not to lose our soul altogether, he warned, we must revive the spirit and vision of our early days; and he suggested four simple stages of procedure that, first as individuals and then as a nation, we should follow with creative faith in order to play our part in the present job of building a world community: See; Understand; Reason; Act. "We shall see a world," he said, "in which most of humanity has been torn away from all established institutions. Almost everywhere new society must be built. This is not only a calamity. It is an opportunity the like of which men have never seen before; it is the greatest challenge of all time."

Mr. Welles, at the last minute, was unable to attend the service due to the illness of his wife. His address, which was read by the Rev. Roswell P. Barnes, associate general secretary of the Federal Council, appears elsewhere in this issue. (See also Editorial: *Munich in Reverse*).

Senator Ball, who is one of the leaders in the Senate in the move to commit the United States to co-operation with other nations in the establishment and maintenance of international peace, reminded the meeting that in the last war, although our arms were victorious and our youth did its full and costly share, our cause was lost because people and governments, especially our own, failed to do their part. To keep faith with our young men, it is absolutely essential, he said, that we and our allies as soon as possible take the first steps of international collaboration, and that the United

States of America be a bold partner in this move. Instead of the impossible concept of peaceful international relations based on sixty separate absolute national sovereignties, Senator Ball said we must accept "the concept of an international order based upon a few civilized rules of conduct among nations in those spheres where the acts of individual nations may lead to war. Only through an organization of nations, potentially open to all nations, can the ideal of universal peace begin to become real."

Referring to his role in the Senate, where he was fighting to put some



John Foster Dulles, chairman of the commission on a just and durable peace, one of the speakers at the world order meeting held in New York

substance into the vague wording of the Connally resolution — which "pretends to make a commitment which in reality it does not make"—Senator Ball said that it was in the field of politics of this nation that this great matter of world organization would again be decided, and that therefore the work of this Mission was of the utmost importance.

"I realize," he said, "as you do, that religious organizations must

stay out of politics, but if you determine to make your efforts finally and fully effective, then you as individuals must take part in politics. Politics is the business of the American people. Don't let ten per cent of the people carry it on. You as individuals must take part in the original selection, nomination and election of the men and women who represent you in Congress and the White House. The fundamental philosophy of the candidates who are elected next year will determine whether this nation moves forward or back. If the sixty million church people of America participate actively in the selection of those men, then I have no doubt that we will play our part in going ahead." (After reading the Moscow Declarations Senator Ball said: "They are the kind of declarations of principle which we have tried to write into the pending Senate resolution.—Ed.)

The speakers were introduced by Bishop Tucker following a brief service that began with a long procession of Church dignitaries, clergy, choirs, flags of the United Nations, national groups in costume, and delegations of New York young people. Bishop Manning offered an invocation, the Rev. Joseph R. Sizoo read from the scriptures, the congregation sang a hymn, and Bishop Tucker said a prayer for a Christian world. The Rev. William Adams Brown paid a tribute to Theodore C. Hume, who was killed in the recent shooting down of a Swedish airliner, while on a mission as the first representative of the American Churches to go to Europe under the reconstruction program of the provisional World Council of Churches.

After the speeches, the flags were presented at the altar and blessed by Archbishop Athenagoras, head of the Greek Orthodox Church and representative of the Ecumenical Patriarchate. The massed choirs of ten churches sang Handel's Halle-lujah Chorus.

Following the New York meeting, the mission has been launched in other cities, with the response excellent judging by attendance. In Springfield, Mass., there were 1,000 at the opening, including 250 clergy; Cape Girardeau, Mo., there were over 2,000 present; Reading, Pa., 1,100; Houston, Texas, over 1,000. At most of the meetings to be held this month in over 100 cities, the speakers will stress the importance of an informed opinion among church people on current issues; urge the increased participation of the churches in

Bishop Johnson

★ We apologize to readers for the delay in presenting the *Autobiography of Bishop Johnson*. The manuscript is in hand. However there has been a delay in sending out announcements of the feature and we are therefore postponing the beginning of the series in order that everyone may have a chance to subscribe who cares to do so. A large number of parishes have ordered Bundles for distribution—we hope others will. Our announcement also states that twenty week subscriptions will be accepted for one dollar—a period that will run through the *Autobiography*. May we suggest that readers send in gift subscriptions for friends? With the *Autobiography* starting the first part of December such a subscription would make a most acceptable Christmas gift. Merely send us your list and we will notify your friends that the subscription is a gift from you.

areas of economic and political life; the wholehearted endorsement of the recent declaration on world peace (WITNESS, Oct. 14).

The one sour note so far has been Knoxville, Tennessee, where the mission was cancelled the last minute. Local churchmen stated that it was cancelled because there was a conflict with election day when ministers had been urged to enter the campaign against Sunday movies. Those in close touch with the mission hinted in New York however that the issue of racial segregation had been brought up and was the reason for the calling off of the meeting. They stated that racial discrimination is banned in the conduct of the missions anywhere, and if local leaders insist upon segregation there is nothing for them to do but refuse to cooperate. "There should be no distinction between Christians because of color in the conduct of the program" is the statement given out. However the Rev. J. Homer Slutz, the chairman of the Knoxville ministers committee for the mission, stated that "Racial segregation was mentioned only once when arrangements were being planned" and added that "there was no dissension over it. We agreed that the meeting should be inter-racial and open to all. Racial segregation had nothing to do with cancelling the meeting."

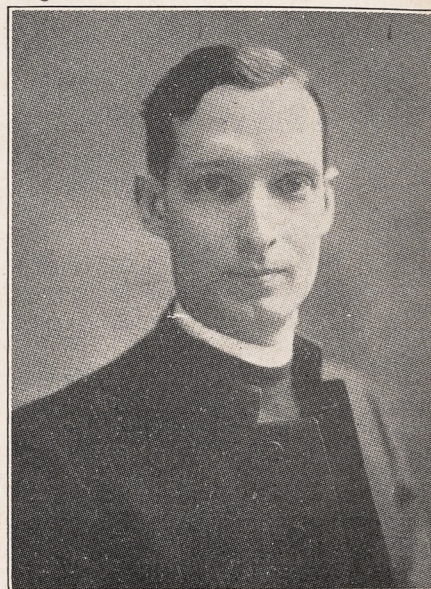
GREEK ORTHODOX CHURCHES FEDERATE

New York:—The Greek Orthodox Churches in the United States have formed a federation and have opened headquarters in this city. It repre-

sents the amalgamation of the four main groups of the Greek Orthodox Church for coordination of their work. The presiding hierarchy is Archbishop Athenagoras of the Greek Orthodox Archdiocese of North and South America. The secretary is the Rev. Peter Horton-Billard of the Syrian Orthodox Church and a member of the staff of St. Nicholas Cathedral, Brooklyn.

APPOINT BISHOP SHERRILL TO COMMITTEE

Boston:—Bishop Sherrill of Massachusetts and Chief Justice John P. Higgins, a Roman Catholic, have been added to the inter-faith com-



Another Bishop to celebrate the anniversary of his consecration is Bishop Frank William Sterrett of Bethlehem who was consecrated Coadjutor twenty years ago this week. He became the diocesan in 1928

mittee to study recent anti-Semitic outbreaks in the city. (WITNESS, Nov. 4). Governor Saltonstall had previously appointed a five-man committee but he was called upon October 26th by a number of religious leaders who pointed out that the committee should be made more representative. The four to call on the governor were Bishop Oxnam of the Methodist Church; the Rev. Dana Greeley of the council of churches; the Rev. Richard (Joe) Emrich, chairman of the social action commission of the diocese and a member of the executive committee of the CLID; and the Rev. Walton E. Cole of the Unitarian intercultural commission. The committee is now composed of three Jews, two Roman Catholics and two Protestants.

Returning Servicemen Will Be Problem For Churches

The Church Must Prepare an Adequate Youth Program to Hold Their Interest Permanently

By Religious News Service

New York:—We have too easily assumed that the great opportunity for religious growth which the war has presented is accomplishment. But Robert W. Searle, general secretary of the Greater New York Council of Churches, has realistically pointed out that, "not all the boys having religious experiences now will find their way into the Church after the war. The man who gets religion on the battlefield has something big. When he gets back home, he's likely to find the four walls of the parish church pretty confining, and with its program of repetitious routine, pretty dull." At the conference of the New York State Christian Youth Council, Mr. Searle added, "Soldiers will find the transition from peace to war has been child's play compared to the transformation from army to civilian life," and he warned that if the Church remains complacent it will lose the greatest opportunity in history, "but society will be the greater loser."

Along the same lines, the Rev. Ivan M. Gould, director of the Service Men's Christian League, pointed out that 150,000 men have already been mustered out of the armed forces, and told the conference, "Either the Church will have ready a youth program that knows where it is going, or these men won't be coming back into the Church."

A tentative step toward broadening the Church and making it more adjustable, in order to cope with this postwar disillusionment, has been taken by the National Conference of Christians and Jews. A plan whereby some sixty prominent clergymen representing all faiths will devote from one to four months to addressing military units in this country and overseas during the postwar demobilization period has been developed. Traveling in groups of three, these clergymen will interpret to service men and women the issues for which the war has been fought and will help formulate a transitional psychology for military personnel.

A similar plan designed to acquaint civilians with the problems

of the demobilization period is being studied. Under this proposal, army and navy chaplains will be enlisted to address two- or three-day meetings in communities throughout the country. The program is being developed by the army and navy division of the National Conference under the direction of the Rev. A. W. Gottschall.

As commendable as these programs are—and they are full of obvious merit—they are not enough. The problem is laid right at the door of the parish church and at the feet of the laymen of that church. Paul G. Hoffman, president of the Studebaker Corporation, told the national council of the YMCA that it would be necessary to have 55,000,000 to 58,000,000 people gainfully employed immediately after the war. That means between 9,000,000 and 12,000,000 more jobs than in 1940, our last peacetime year. This is one of the "array of problems" which Douglas M. Horton, of the general council of the Congregational-Christian Churches, said "laymen are destined to encounter both in and outside the Church during the war and immediately after it." Mr. Horton added, "The social gospel is the laymen's gospel. Laymen know the problems of secular life as no one who confines himself to the Church can possibly know them."

The returning serviceman is a major postwar problem for the Church and we must prepare with patience and imagination to welcome him back. In *Disenchantment*, a brilliant and bitter book published in 1922, the English journalist, C. E. Montague, spoke of "the general postwar condition of mind with its

symptoms of apathy, callousness, and lassitude." How can such a condition of mind carry out the great plans, the generous dreams, the high hopes conceived during a war? How complete, how inevitable is the reaction, the revulsion, the let-down, that seems to come after every war—to victor and vanquished alike? Must demobilization mean demoralization? These are tragic tremendous questions that the Church must begin to face at once.

NO NEW BISHOPS IN ITALY

London (by cable to RNS):—The German occupation makes it impossible for Pope Pius XII to appoint new bishops throughout a great part of Italy. An oath of loyalty to the king cannot be taken by bishops north of the front line of the fifth and eighth armies, and it is doubt-



Mrs. Walter H. Lauritzen, left, and Mrs. C. D. Newel are shown gathering garden produce for the garden festival at the Cathedral at Fresno, California

ful whether the Holy See will make nominations as long as the Germans remain in occupation. "This would bring into the open," according to the London Universe, Roman Catholic weekly, published here, "the conflict between the Holy See and Germany, inherent in Germany's recognition of Mussolini's illegal government while the Holy See continues to recognize the Badoglio government. An open conflict would become necessary if the Germans remain in control."

BISHOP WRITES PRAYER FOR COOPS

Chengtu, China:—Bishop R. O. Hall is known to large numbers of American Churchmen since he travelled extensively in the United States on behalf of the Chinese Industrial Cooperatives. He is the Bishop of Hong Kong of the Church of England and is an outstanding leader of this cooperative movement which is doing so much to rebuild the life of Free China. The following prayer for the movement has just reached us, written by Bishop Hall:

MOST HOLY JESUS

Carpenter of Nazareth
Word of God made flesh for our redeeming
Lord and Master of the lives of men.

We pray Thee

For all who toil in China
For engineers, technicians, craftsmen, workers
For all with skill of mind and hand
For all with strength of sinew and muscle
For all who make the goods their brothers need
And especially for the Industrial Cooperative Movement
That working together
In courage and faith
With wisdom and determination
Each for all and all for each
They may do Thy will
On earth as it is in heaven.

This day and every day
For the good of all men
And for the joy and glory of the Eternal God

Amen.

Appeals for the Chinese Cooperatives have frequently appeared in these pages, sponsored by the Church League for Industrial Democracy. Those caring to donate should make checks "Treasurer, CLID" and mail to the national office of the League at 155 Washington Street, New York 6, N. Y. Indicate that it is for the coops, otherwise the donation will be evenly divided between the coops and the work with refugees directed by the Rev. Kimber Den.

PRESSURE GROUPS ARE URGED

Houston, Texas:—Church people should form pressure lobbying groups to demand democratic religious freedom in all countries was the united opinion of four church leaders conducting the Christian

mission for world order here. By so doing the churches could wield influence second to none at the post-war peace table. The speakers were President John A. MacKay of Princeton Seminary; President Homer Rainey of the University of Texas; the Rev. James A. Crain of the Disciples of Christ and Mary A. Jones, director of children's work of the International Council of Religious Education, Chicago.

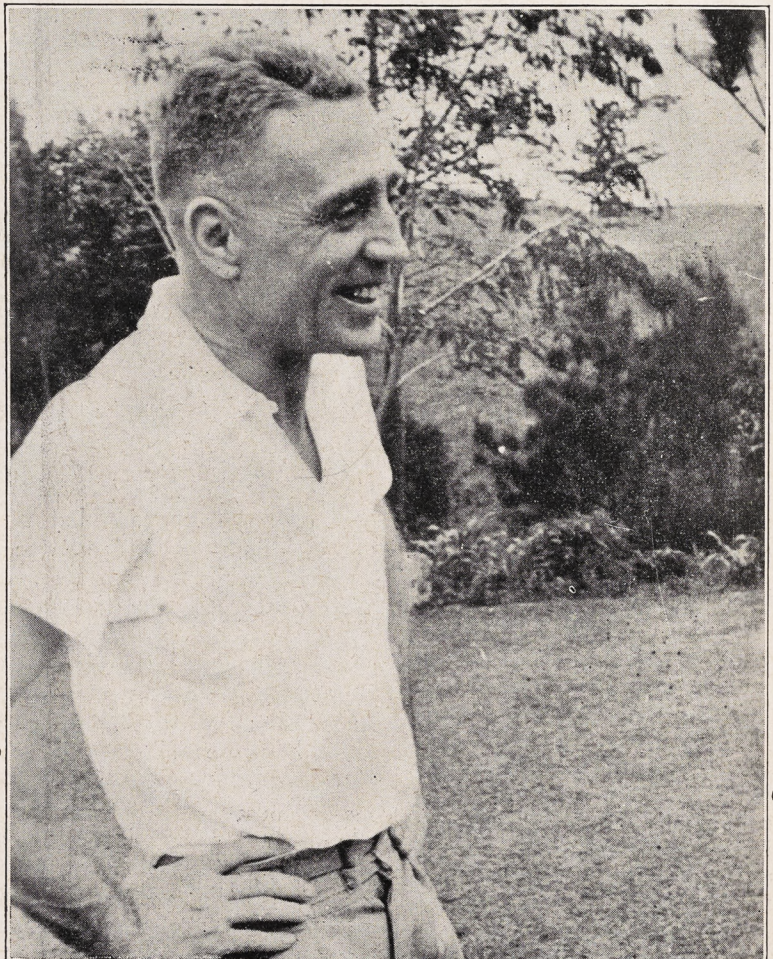
THERE'S SOMETHING NEW IN FRANCE

Lisbon (Clipper to RNS):—French clergymen have registered as manual laborers to circumvent a decree by occupation authorities which forbids them to accompany workers deported to Germany. Even more significant is the report that Catholic priests are taking an increasingly important role in sabotaging the Nazi war effort, even to the point of cooperating with Communists. A priest, recently arrived in Algiers to confer there with Free French leaders, stated that many

priests are working sincerely and wholeheartedly with Jews, Communists and other sections of the French people since "There is no question of doctrine where resistance to the Germans is concerned."

CHAPLAINS HOLD CONFERENCE

American Base South Pacific:—To "straighten and develop their spiritual lives and to prepare for a more effective ministry to our armed forces" fifteen U. S. army chaplains of the Protestant faith met here at the direction of Maj. Gen. C. F. Thompson, base commanding general. Lectures on the relation of Christianity to the war and the post-war world were given as well as lectures on the work of the chaplains and a forum on "Practical Aids for the Chaplain." The high point of the four-day conference was the celebration of Holy Communion by a native minister. Eleven denominations were represented at the conference which was held in the Methodist and Anglican churches.



Bishop R. O. Hall, a leader of the Chinese Industrial Cooperatives, whose prayer for the cooperative movement will be found elsewhere in this number

EDITORIALS

For All the Saints

THE saints are the forgotten men of Protestantism. Rome remembers them but in a political sort of way with an eye on obtaining favors for their devoted supporters here on earth. Both attitudes are wrong because they proceed from an individualistic way of thinking. The saints are a fellowship and derive their significance from their common association in the heroic service of Christ their King. They are, in fact, the only group that is more attractive collectively than individually as each one personally counts for little. With other classifications it is usually the opposite way around; the group drops below the level of its individual members. Women singly, for example, are usually more charming than when taken together in the Ladies' Aid. Families show up to worse advantage than does each member separately. The behavior of the mob, of course, is the strongest illustration of this principle. But if anyone doubts still may we suggest that he look in on a gathering of the otherwise personally innocuous clergy?

All this goes to show that the saints have got something *together* which we recognize every time we keep the great feast of their fellowship. The Communion of Saints is the exaltation of the corporate principle of Christianity. It means that human beings can reach socialized perfection with the help of God and that such a goal is according to the Divine plan. It is the right kind of humanism. Although their City of God is in heaven it sits in constant judgment upon every town and country on earth, not only condemning what is evil but providing an objective that should challenge and stimulate every member of the Church to work for the coming of the Kingdom. We do not know in detail what is the lot of the saints but we can certainly postulate some general ideas and so we pick those which are related to our particular problems. We hasten, therefore, to make an act of faith that there is neither exploitation of the many by the few nor discrimination of race or color.

To which the conclusion is: if eventually why not now?

Munich in Reverse

MR. SUMNER WELLES' address, found elsewhere, as well as the other addresses made at the meeting which opened the Christian Mission on World Order, were delivered before the release of the four-power declarations from Moscow. That the remarks of these Churchmen were in line with the history-making declarations to come out of the meeting of foreign secretaries is worthy of more than passing notice. Mr. Max Lerner has called the Moscow meeting "Munich in reverse." On that historic occasion in 1938 the leaders of the democracies cowed before the nazi-fascist gangsters while the people, with notable exceptions, were indifferent. To stand in those days for a united front against fascism was to be dubbed a radical, with an investigation by the Dies committee likely. Today, at long last, we have a united front against fascism—a united front for peace and democracy. What's more, behind it is a public opinion, including an organized religious opinion, which apparently is far in advance of our senators in Washington. For the first time in our day we have unity for worthy ends between the great powers.

For the first time in our day we have religious leaders taking progressive action in the field of international affairs. The miracle is that this all happened the same week. It is indeed a "Munich in reverse."

The job now is to press forward still further. As important and far-reaching as the Moscow declarations are, there is still much to be done. The Council of the United Nations, urged by the Reconstruction Report approved by General Convention, has still to be formed; nothing has been said about a meeting of the heads of the big powers; the problem of how to enforce the peace has yet to be decided. These things, and others, call for immediate action in order that the democratic peoples of this world may be even more strongly joined together by common action for

"QUOTES"

THANK God every morning when you get up that you have something to do that day, which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

—CHARLES KINGSLEY

that just peace which alone can be enduring. We dedicate ourselves to the task.

For a Stable World

WHAT happens to reports presented by joint commissions to General Convention? Ordinarily, we suppose, they sink gently into the oblivion afforded by the pages of the Convention Journal. That book is not a best seller, even among alert Episcopalians. A report printed there is saved for posterity, to be sure, but it can serve its purpose now only if clergy and people generally think about it and act on it. What is the point of such studies our commissions make unless the Church as a whole uses them?

We make this plea especially now for the report of the joint commission on social reconstruction. *THE WITNESS* (Oct. 14th) has already printed section A of this report which was approved by the Convention. Section B, which is not to be in the Journal, we propose to print serially a bit later on—watch for the announcement. We are to do so because we consider it a very important document, particularly in these days of communiques and vital four-power declarations issued from Moscow and elsewhere. The Convention voted not to approve Section B—which was strange because no one had asked Convention to accept it. It was offered not for the approval of the Church but as a study “to be recommended among other statements to the membership for conscientious consideration.”

Other reports will be issued by the new joint commission since its instructions are “to keep the Church informed regarding the necessary conditions for a stable world.” We are confident that

this commission will do a first rate job and it is certainly the intention of *THE WITNESS* to aid them in getting their studies before the people of our parishes. Study these documents with other people in your parish; study them and discover what action is possible for your church in your community, now.

We pray frequently that God may help us use our freedom by employing it in the maintenance of justice among men and nations. Here is an opportunity to do just that.

JUST FOR LAY READERS

Conducted by F. C. GRANT

WE were talking about the interpretation of the Bible at a meeting of *THE WITNESS* board not long ago, and somebody remarked, “The trouble most people have with the Scriptures is due to their lack of acquaintance with poetry. If only more people read poetry there would be fewer people troubled over the interpretation of Scripture!”



The meaning of this remark was obviously that poetry brings home to us spiritual truths which cannot be put into “plain prose.”

As Browning expressed it, out of three sounds it produces “not a fourth sound but a star.” Spiritual things are spiritually discerned. You cannot pack these into the kind of statements you get in an engineers’ handbook of formulas. There is, of course, a place for the engineers’ handbook, but there is also an indispensable place for poetry.

It is amazing how much of the Bible is really poetry—and it ought to be printed that way. Great stretches of the Old Testament, especially of the prophets, ought to be printed and read as poetry. Moreover, there is a good deal more poetry in the New Testament than most people recognize. It will probably surprise a good many readers to be told that the Lord’s Prayer was probably originally a poem. That is, it can be translated back from Greek into Aramaic (the language spoken by our Lord and the apostles) into perfect poetry, as the late Professor Burney of Oxford showed in his book *The Poetry of Our Lord*.

Some people have a feeling that to describe a statement as poetic means to imply that it is imaginative and therefore untrue. “Poetic” is in their estimation synonymous with “fictitious.” Nothing could be farther from the truth. Poetry

SONNETS

for ARMAGEDDON

THE BEATITUDES
A Sequence of Eight Sonnets
By
Charles Rann Kennedy

Blessed are the peacemakers: for they shall be called the sons of God

THE Sons of God arrayed in dauntless line
Lie dead, a dreadful band, while all around
Them, thundering, is heard the baleful sound
Of brother men at war. The smear like wine
Upon their foreheads is their only sign
Of soldiery: it is the blood they found
Awaiting them, their own before the ground
Offered them resting place and peace divine.
Yet each dead man lain there, without surcease
Still fights his weaponless victorious war
Against this pact of hell, this modern whore
Of Babylon they nickname glory! Peace
Begotten of the Sons of God means more
Than salesmen’s treaties for their trade’s increase.

The Hymnal Presents

INTERNATIONAL BROTHERHOOD

IN THE plans for "a just and lasting peace" which are being put forward by religious organizations the bearing of the Christian religion upon international relations is generally taken for granted, yet hymns which indicate this relation are still uncommon. One of the best of them was written in 1919, at the close of the first World War, for the Life and Liberty Movement in England, and was subsequently included in *Songs of Praise*. It now appears also in *The Book of Common Praise* (the Hymn Book of the Church of England in Canada), and in the Hymnal of 1940. The refrain from the Lord's Prayer, *Thy Kingdom come, O Lord, thy will be done*, follows every verse.



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Book of the Church of England in Canada), and in the Hymnal of 1940. The refrain from the Lord's Prayer, *Thy Kingdom come, O Lord, thy will be done*, follows every verse.

Father eternal, ruler of creation,

*Spirit of life, which moved ere form was made,
Through the thick darkness covering every nation,
Light to man's blindness, O be thou our aid.*

Races and peoples, lo, we stand divided,

*And, sharing not our griefs, no joy can share:
By wars and tumults Love is mocked, derided:
His conquering Cross no kingdom wills to bear.*

*Envious of heart, blind-eyed, with tongues con-
founded,*

*Nation by nation still goes unforgiven,
In wrath and fear, by jealousies surrounded,
Building proud towers which shall not reach to
heaven.*

Lust of possession worketh desolations;

*There is no meekness in the sons of earth;
Led by no star, the rulers of the nations
Still fail to bring us to the blissful birth.*

How shall we love thee, holy hidden Being,

*If we love not the world which thou hast made?
O give us brother-love for better seeing
Thy Word made flesh, and in a manger laid.*

The hymn, with its sincerity both of repentance and of hope, is especially suited for use during Advent. Its author, Mr. Laurence Housman, not to be confused with the poet Alfred Edward Housman, is a veteran hymn-writer. His hymns for The Innocents' Day and for St. Mark's Day appeared first in the *English Hymnal* in 1906, and since then have been introduced into other hymnals.

—HOWARD CHANDLER ROBBINS

is a mode of utterance which is far more effective in the conveyance of *meaning* than any other vehicle known to man. You can read the prose account of the Persian invasion of Greece in the pages of Herodotus; but for the feeling involved, for a full appraisal of the forces engaged in the conflict, for a sense of the colossal outcome for both victor and vanquished—or rather for those who expected to be victors but were thrown back in defeat—and for the heroic deliverance, you must turn to the far briefer tragedy of Aeschylus, *The Persians*. (This play, by the way, takes us back to the oldest poem in the Bible, the Song of Deborah in the Book of Judges, where we find a passage very closely resembling the final scene in Aeschylus).

It is characteristic of vital religion that it always produces poetry. This is one reason why we can say with confidence that the religion of Judaism in the days of the Second Temple was far from being a moribund religion: it produced a large part of the Psalter. The same is true of the religion of the New Testament. Unfortunately we do not have a complete collection of the New Testament hymns; that is, the hymns produced and sung by Christians in the New Testament period. But there are certainly snatches of these hymns scattered all over the New Testament, all the way from the canticles in the first two chapters of St. Luke to the hymns of triumph in the Apocalypse of St. John. This is characteristic and perfectly natural. Even the prose is influenced by the poetry. One can see this not only in many a passage of St. Paul, where he slips into a rhythmical prose which is almost poetry, but it is also clear from St. John and other writers. Not only is the prologue to the Gospel of John probably based upon a hymn, but the great discourses in the Gospel of John are written in an artistic prose which is almost poetry.

The same was true of other early Christian literature outside the New Testament. The recently discovered *Homily on the Passion* by Melito of Sardis, edited by Professor Bonner of the University of Michigan, illustrates this perfectly. There are passages in that second century sermon where the author breaks naturally into poetry.

It is a tragedy when a book like the Bible (or any book in the Bible) falls into the hands of dull literalists who cannot understand poetry, who have no ear for it, and who must have everything written out in formulas of mathematical exactness! After all, the sacred book of our religion belongs where it has always been kept, namely, upon the lectern; and the reading from it belongs in a service of worship along with hymns, canticles, and songs of praise!

Notes on the Convention

THE following notes were found in the smoking room at Convention Hall on the day the General Convention adjourned. They were written, obviously by a layman, on the backs of Convention reports. Since there was no means of identifying the owner, we present them here in the hope that the author if he should read them, will not mind this publicity we give his thoughts. We have an idea he isn't the only deputy who might have written these words.



First Day. Not a bad looking crowd; quite a lot of younger clergy. Looks as though we'd get something done if only some of these voluble deputies will keep quiet.

Third Day. I'm not so sure. We're having an awful lot of talk and much of it not to the point. But I'm still hoping.

Fifth Day. So we vote unanimously to continue negotiations with the Presbyterians and everyone says: wonderful! Both Fr. High and Mr. Low. Six years and some call it a victory even to continue negotiations and others call it a victory because that's all that was done. I don't know much about some of the more technical questions but it looks to me as though some of these people are *for* union and others *against* it. And whenever this thing gets out of the talking stage one idea or the other will prevail. This isn't peace; it's an armistice.

Seventh Day. "Neither do I condemn thee, go sin no more." For two days those words have been troubling me. I can't get them out of my mind. Christ and our marriage canon. Sin and forgiveness. Justice and mercy. There must be some way to uphold the highest standard of marriage and yet deal honestly and humbly and mercifully with people who fail in the marriage relationship.

We had a pretty good law offered us and a majority voted for it. But because several dioceses divided two and two in the clerical order it lost, since divided votes are counted as negative. I can't figure that out. In our lay delegation three were for the new canon, one against it, so naturally our vote was yes. But suppose one more man had voted no. Then his one negative vote would have changed our delegation's vote, not from yes to half yes and half no, but to a plain no. That doesn't make sense. But that's the way it is.

by **Arthur Lichtenberger**

Dean of Trinity Cathedral, Newark

So I'm afraid the Church will continue for a while to do as she did with my cousin Jim. Jim's wife walked out on him for no good reason some years ago. Recently he went to his rector and said he was going to marry again. "Sorry I can't perform the ceremony," said the parson, "but if you go to the Methodist minister down the street he'll marry you and then come back and I'm sure the bishop will admit you to Holy Communion." That's what happened. Now Jim is active in the Church and very happy at home. But what I can't figure out is why in the name of all that's logical did Jim have to go outside our Church for his wedding? The rector accepts his marriage, doesn't he? Jim receives the Holy Communion. The Church doesn't think he's living in sin. I know the rector can't use his own judgment: it's canon law. But it isn't reasonable and I don't think it's Christian. I really believe, though, that we'll get some action in 1946.

Eighth Day. This may be a Church Convention but some of these boys know how to handle the rules of order, especially the clergy. Rather tough for the presiding officer his first time out. He's good though and he's fair. But it would do some of the clever ones good to be rocked back on their heels by a few well delivered parliamentary blows. They are a very small minority, I'm sure, but because they are so vocal they seem to be more in number than they are.

I know a good slogan for them: confuse and obstruct. Somewhere they've learned that if they tangle an issue up sufficiently with amendments and amendments to amendments and substitute motions and questions shouted from the floor and cries to lay on the table, any legislation they don't like can be blocked. Must be that's what was troubling the quiet man in back of me this afternoon. He kept repeating to himself in a low voice: "Disgraceful. Outrageously unfair!"

Tenth Day. Well on the whole it wasn't too bad. I'm very much disappointed about the marriage canon and I wish we could have done more than vote to continue negotiations with the Presbyterians. Perhaps that is the best action now, however, and we did decide to *continue* the matter, not to defer it, continue it along the lines already explored. Maybe we're on the move—let's hope so.

Religion and the Peace

By Sumner Welles

Former Under-Secretary of State

IN THEIR search to serve the highest interests of the people of the United States and of humanity as a whole, the Federal Council of Churches could have made no more vitally important contribution than that which is represented in the churches' national mission on world order. The moral and the practical significance of the work which has been undertaken by the churches, founded as it is upon the great principles represented by the six pillars of peace, is recognized throughout the length and breadth of this land of ours, and the concrete and constructive results of this great effort are already apparent to us all. The vital force of our religious faith is thus breathing the breath of life in the plans—and the confident hopes—of so many millions of our fellow-citizens for a new and a better world when the tragic price of our future victory has been paid.

There are few of us so blind as not to realize that unless the moral force of religious conviction impels, the goal of true and lasting international cooperation cannot be attained; who do not appreciate the vital truth of the words, "If God does not build the house, those who build it build it in vain." And yet the churches have likewise made it clear that the ends we seek cannot be reached unless governments and peoples in all parts of the world are also prepared to contribute to this highest of endeavors the utmost measure of devotion, of intelligence, and of material support of which they are capable.

I believe that the American people today are profoundly cognizant of the fact that no matter how lofty are the aspirations by which as a whole they may be animated, world peace cannot be achieved by the mere declaration that war is an evil thing, and that they will have none of it. During the fatal decades which elapsed after the close of the last world war the people of the United States, time and again, led or joined in initiations to outlaw war on paper. From any tangible or potent contribution of their own towards an international attempt to channel the elementary forces

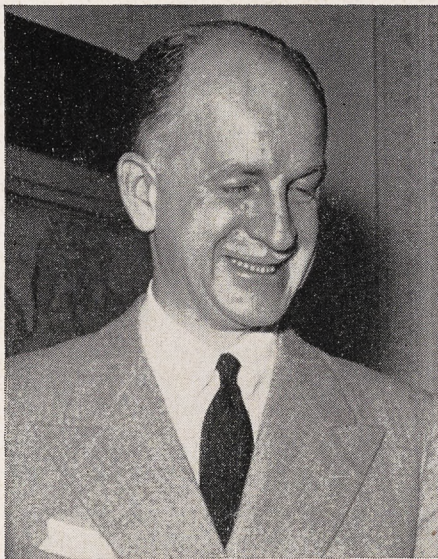
of mankind into the ways of construction, rather than of destruction, they studiously refrained. And in the end not only did we see war once more flame over the face of the earth, but we had war forced upon us. We have learned the hard lesson through brutal experience that phrases are not equivalent to acts.

There is, perhaps, no international instrument more lofty in its purpose, more idealistic in its intent, than the Kellogg-Briand Pact to outlaw war as an instrument of national policy. But it has often seemed to me that no international agreement into which the United States has entered in our lifetime has been proved to have been more profoundly harmful in its effect upon public opinion, and consequently upon the true interests of our nation. I make this statement because of my belief that to the vast majority of the people of our country the signing of that agreement represented to them, at least temporarily, a writing-off of all further international responsibility. It was regarded as a cancellation of their own

obligation to assure themselves that their own great nation was playing its due and fitting part in the world. It lulled to sleep the moral and material doubts which had been engendered in their minds when the United States in 1920 left the broad high-road of international cooperation and followed the lonely path of isolation.

I have every confidence that the people of the United States today recognize clearly our errors of omission and commission of the past, and that they see plainly that in the interest of every one of us our country must seek through cooperation with other peaceminded powers when hostilities cease, the practical solution of the greatest problem which has ever confronted men and women—the way in which the curse of war can be obliterated from the earth.

SUCH collaboration, in my judgment, can only prove effective if it is based upon the frank recognition of the fact that peace-breakers can only



be checked through the use of the forces which the powers who are determined to maintain peace will, under their own sovereign control, jointly make available by common agreement for the task of repressing the aggressor. Such collaboration also, in my opinion, can only prove lasting and constructive if it is premised upon the creation of the international machinery required for close, continuing political and economic cooperation.

Without in any way minimizing the importance or difficulty of political problems relating to the creation of a new cooperative world structure, it seems abundantly clear, on the basis of painful experience in the past, which should be fresh in the memory of everyone, that whatever system of international security we and the other United Nations may devise will need a strong economic foundation.

Because this basic truth was almost entirely ignored in the Treaty of Versailles, economic chaos began to develop immediately after the last war. Each nation promptly went its own economic way regardless of the effect on others. Nation after nation cut off trade and cut down production in other countries. These acts of economic warfare spread over the globe, causing untold suffering, bitterness and despair. These acts of economic aggression caused unemployment and distress in all countries, including our own, despite our unmatched resources. They helped to bring about the state of mind which brought military dictatorships into power.

That sort of thing must not happen again. We cannot afford to concentrate our attention solely on questions of political and military security, and overlook the economic problems which will confront us when the victory is gained. To do so would be fatal. No political and security structure of international organization could stand for long if economic relations between nations were characterized, as they were after the last war, by thrusts and counter-thrusts of such economic weapons as high tariffs, restrictive quotas, embargoes, and discriminations. The nations in the world organization of the future must be economic friends, cooperating in that basic field of human relations, as well as political friends. Political cooperation and economic isolation simply will not mix.

These months which lie ahead constitute the crucial period of this stage of our national life since during that time there will in all probability be determined the objectives which the American people will seek when the hostilities are ended with the victory of the United Nations. I think we may well recognize that there is already under way in all of the United Nations a struggle for preponderance in the determination of these issues between two philosophies which are diametrically opposed.

One philosophy is that which is represented in the belief that our victory should result in the restoration, so far as may be possible, of the old world structure as it was constituted during the half century now concluded. The exponents of this philosophy are bent, in reality, when we have won this appalling struggle, upon patching up as best they can the shattered fragments of the shell of the past, with the apparent hope that what has been proved intolerable and unstable in all its parts will nevertheless in some miraculous and altogether unexplained manner prove salutary in the world of tomorrow.

The second philosophy maintains that the one sure hope of human progress which men and women today possess lies in a clear-eyed realization that foundations must be laid anew, and that only on these new foundations can there be constructed, by men of vision, of courage, and of faith, with single-minded devotion on the part of all peoples of good-will, that new structure of cooperative effort, of tolerance, and of human freedom, which will consecrate the bloody sacrifices of these past years.

The first of these philosophies must not, and cannot, prevail.

The religious faith which we uphold is dynamic; it is not static. It is strengthened by our confidence that as mankind progressively learns to practice the Divine teachings in which we believe, so will humanity at last break the self-imposed chains which have so long shackled it.

So, today, at this the most critical moment of our independent life, the people of this nation cannot afford to hark back to the shadows of outworn national prejudices or to the shades of false political shibboleths. They can only achieve their true destiny in the world of tomorrow by building and by helping others to build anew in the spirit and with the blessing of faith which created this country and which has made it great.

THE SANCTUARY

BEFORE GOD

MAKE music to the Lord, ye His saints,
And give thanks at the remembrance of
His holiness.

For, A moment in His wrath,
A lifetime in His favor;
At even, weeping cometh in to lodge,
But in the morning a shout of joy.

—*

Be the words of my mouth acceptable,
And the musing of my heart, before Thee,
O Lord, my rock and my redeemer.

—Ps. 30:45; 19:14. J. P. Peters,

The Psalms as Liturgies.

Conducted by W. M. Weber

News of the Episcopal Church in Brief Paragraphs

Edited by James W. Hyde

Juvenile Delinquency

New York (RNS):—The Religious News Service reports significant steps being taken in a number of communities throughout the country in meeting the rise of juvenile delinquency during the war. Speaking on the subject before the federation of Protestant welfare agencies here, G. Howland Shaw appealed to members to throw off their "enormously complacent" attitude and to think in terms of human relationships rather than of buildings and financial operations alone.

In Detroit, it was announced that the Lutheran churches of the country were expected to adopt the plan used by their churches there, which have established playgrounds, recreation centers, and club rooms for the metropolitan youngsters. Similarly in Washington an advisory committee on wartime and postwar problems of the child has adopted a three point program which includes: 1, more use of church property for youth gatherings, scouting, and leisure time activities; 2, greater integration of school and church activities; 3, and school assemblies addressed by clergymen on such themes as good citizenship and the art of living together. In Boston, Msgr. Flanagan, of Boy's Town fame, assailed homes where parents do not go to church and "children are in contact only with the baser things of life" saying, "A child grows into the type of man his environment has taught him to be. Anything can happen in homes where there are bad parents. Anti-racial feelings, anti-religious feelings, crime and delinquency, follow from such homes."

Holy Tours

Washington, D. C.:—Scenic tours of the Holy Land, conducted by U. S. army chaplains, for military personnel on furlough have become very popular. Over 3000 officers, nurses and enlisted men have taken the tours in a little over a year, and during Holy Week alone, over 500 people participated. Tours include the Church of the Nativity, the Garden of Gethsemane, and other historic points in Jerusalem, and there is a longer tour to the Sea of Galilee for

men who have time enough to take it.

Staggering Statistics

Washington, D. C.:—The statistics of army chaplains' activities during the month of September, which have just been released, are staggering. 109,525 religious services were held during the month with 6,405,863 persons in attendance. The communion service was held 68,860 times with 673,225 participants. 94,818 visits to hospitals and guard houses were made, and chaplains took part in 30,052 functions in civilian communities.

Factory Chaplains

New York:—Reports received here from the Religious News Service indicate growing cooperation between the Church and industry both here and abroad. An increasing number of British factories are appointing their own chaplains to minister to the needs of war workers. Coventry gave the lead in this movement, and now the Church of Scotland has a group of young ministers serving as factory chaplains.

An industrial chaplaincy to relate workers to churches in Quincy, Mass., is in operation with the endorsement of local C.I.O. and A. F. of L. unions, the management of several industrial firms, and the various churches of the city. The Rev. Chester U. Underhill, the industrial chaplain, is employed by the Quincy council of churches. It is generally felt that this method of direct contact between factory hands and ministers is breaking down barriers between workers and churches.

Negro Elected

New York (RNS):—Lee Johnson, a Negro, of the Abyssinian Baptist Church, Harlem, was elected 1943-44 president of the Southern New York State Christian youth council here.

Bible Shortage

Chicago (RNS):—Overwhelming demands from soldiers and civilians for Bibles, coupled with the rationing of paper for publication of new editions, may bring about collection

of used Bibles in order to meet the pressing need, it was predicted here by Robert T. Taylor, secretary of the Chicago Bible Society. On the same day that Dr. Taylor made this prediction the New Jersey Baptist convention protested to the war production board against rationing of paper to the American Bible Society.

Bishop Quin Honored

Austin, Texas:—The diocese of Texas has just celebrated the twenty-fifth anniversary of the consecration of Bishop Clinton S. Quin. Special services were held throughout the diocese culminating in a diocese-wide service held in the music hall at Houston. In a special issue of the Texas Churchman published in honor of Bishop Quin, the Presiding Bishop said, "I can think of no bishop in the whole Church who has been more helpful to me personally and for whom I feel greater affection and admiration."

Churchwoman Dies

Saginaw, Mich.:—Mrs. Mary J. B. Schultzberg, widow of the Rev. A. F. Schultzberg, former rector of Calvary Memorial Church here, died on October 23. She had served as organist both here and at St. Ann's Church, Brooklyn, N. Y.

Appointed Director

New York:—The Rev. H. Rushton Bell has become the director of the chaplaincy service of the New York City Mission Society as successor to the Rev. J. Arnold Purdie, who has resigned to engage in graduate study. Since 1864 this society has carried on chaplaincy service in hospitals, reformatories, prisons and homes for the aged, as representative of all

A TRIBUTE TO MISSIONS

By Wendell Willkie

This article, which appeared in a recent number of THE WITNESS has been made into a leaflet by request.

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protestant churches in New York City. The city itself underwrites part of the expenses of the work and the service, meets standards prescribed by a mayor's committee. Mr. Bell, a graduate of Nashota House, was rector of St. John's Church, Cleveland, before coming to the society as a chaplain five years ago. He will have the supervision of 20 chaplains serving 32 institutions.

Parish House Burns

Ogdensburg, N. Y.:—The parish house of St. John's Church here was almost completely destroyed by fire in the early morning hours of October 18. The fire was successfully kept from spreading to the church and the rectory, but the damage was estimated at approximately \$50,000. The building, which was given by two devoted parishioners in 1914, was fully insured.

Bishop Is Honored

Baltimore:—Bishop and Mrs. Helfenstein were honored at a luncheon and tea following the celebration of Holy Communion on the occasion of the Bishop's resignation after seventeen years as bishop of Maryland. A silver loving cup was presented to the Bishop bearing the words: "To the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of Maryland: True Father in God, Devoted Bishop and Shepherd of Souls; Able Administrator."

Long Island Dean

Garden City:—The Rev. Hubert Stanley Wood, rector of St. George's Church, Flushing, has been elected dean of the Cathedral of the Incarnation here. Commenting on the election Bishop DeWolf said, "We look forward to Mr. Wood's great leadership as dean of the cathedral. He comes to us after a full ministry and because of his experience as a pastor and administrator, through

his office as dean, will express to the community, as well as the diocese, the purposes of Christianity and the Church."

Mr. Wood, who was born in Quebec, became a citizen in 1919. He is a graduate of General Seminary and has been rector of parishes in New England and New York and a member of numerous committees of his diocese and of the General Convention. He became rector of St. George's, Flushing, in 1931.

Starving Chinese

Chungking (By Wireless to RNS):—Church groups, missionaries, and business leaders in Kwangtung province are joining forces to combat serious famine conditions in that locality. In Toishan, it is reported, over 40 per cent of the population have died of starvation. Since the beginning of the year more than 5,000 people have been picked up dead in the streets. This figure does not include those who died in their homes. One of the important agencies assisting in feeding the Chinese is that under the direction of the Rev. Kimber Den for whom the CLID receives contributions.

Missionaries Depart

New York:—Two newly appointed missionaries have departed for the field. The Rev. Albert N. Jones has sailed for Alaska, taking with him his bride. They were married last month, and left almost immediately for work at St. Matthew's Church, Fairbanks. Mr. Jones will

relieve the Rev. Elsom Eldridge for furlough. The Rev. Charles R. Matlock, Jr., has left for work in Cape Mount, Liberia, where he will probably be assigned to work with the Rev. Packard Okie.

Notable Service

Washington, D. C.:—Bishop Dayenport preached at a service commemorating the twenty-fifth anniversary of the founding of the Republic of Czechoslovakia in the Bethlehem Chapel of the National Cathedral. The Bishop said that Czechoslovakia and other enslaved peoples, though deprived of their life as free people and all those things that made independence possible, had nevertheless in their spirit shown an entrance into that region of truth and independence of soul which was still open to them.

The service was attended by a large body of diplomatic person-

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ages, and Czechoslovakian music was featured by the choir and organist. The Ambassador of Czechoslovakia placed a wreath upon the tomb of Woodrow Wilson during the service.

Churches Consecrated

Detroit:—St. Matthias and Emmanuel Churches both paid off their parish debts and consecrated their church buildings in the month of October. Emmanuel Church has cleared its entire debt, caused by the purchase of property and the building of a new church, since its admission as a parish last January. St. Matthias has paid a debt which amounted to \$213,000.

Clergyman Dies

Roanoke:—The Rev. Douglas I. Hobbs died here on October 25, at the age of eighty-three. Mr. Hobbs, a graduate of Bexley Hall, was ordained in 1888 and served parishes in various parts of the mid-west and south as well as being dean of Trinity Cathedral, Little Rock. He retired from the active ministry in 1933 when he was rector of Trinity Church, Rocky Mount, Virginia.

Prayers for India

London (By Cable to RNS):—A joint appeal for prayers for India and support of the India famine relief fund has been issued here by Archbishop of Canterbury, the moderator of the General Church Assembly of the Church of Scotland, and the moderator of the Free Church Federal Council. Churchgoers are urged to offer continuous prayers until November 28, the date set aside as a special day of prayer for India.

Church in Action

Boston:—Masterly presentation of the Episcopal Church in action was made on October 29 when four districts of the women's division of the Church Service League held a regional conference in the Cathedral Church of St. Paul. Deaconess Elsie W. Riebe of China described the succor of 3,000 refugees and wounded Chinese soldiers on the mission compound in Ichang, a thousand miles up the Yangtse. J. E. Blanton, principal of the Voorhees Normal and Industrial School in Denmark, S. C., told of the school's sound training which enabled 65% of its students now in the army to achieve ratings within ninety days of enlistment. The morning session of the all-day conference included five "triennial workshops," discussion groups on action taken in Cleve-

land by General Convention. The findings were presented at the start of the afternoon session.

Debt Free Parishes

Boston:—Four parishes have paid off their mortgages in Massachusetts: All Saints', East Lynn where W. Leighton Burgess, an exceptionally able lay reader, is in charge; St. John's, Fall River, the Rev. Cuthbert Pratt, rector; St. James', New Bedford, the Rev. Shirley B. Goodwin, rector; and St. Andrew's, Edgarton, the Rev. Carlton N. Jones, rector.

Students' Problems

New York:—"Problems concerned with their belief in God and with man's relation to the post-war world, and the question of whether or not to get married at this time, seem to be the most disturbing problems for Columbia University's student body," the Rev. Stephen F. Bayne, Jr., told a reporter in a recent interview. Because of the war students are thinking more than ever of marriage, he said, but he never tries to solve the problem for them. "I do point out some of the dangers ahead



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if they marry during the war. I tell them they must solve the problem of marriage for themselves."

Chaplain Bayne noted tremendous changes in the attitudes of both students and faculty toward the war and toward belief in God. Of the students he said, "Although they are idealistic—as youth always is—they have a realistic practical approach to the grave problems of the post-war world, and they know there can be no easy idealistic answer." The faculty he declared had watched the rise of Nazism, Fascism and Godlessness in Europe and had, "suddenly realized that only religion and belief in God can bring the dignity of human personality, and all that it implies, into the life of men and nations."

100th Anniversary

New York:—Grace Church celebrated the 100th anniversary of the laying of the corner stone of its present building on October 30, Bishop Manning preached to a congregation of 900 people which filled the building which has now become one of the landmarks of New York. The Rev. W. Russell Bowie predecessor of the rector, Louis W. Pitt, attended the celebration as did the Rev. George Wieland of the National Council and the Rev. Harold F. Kelley of the Seaman's Church Institute.

New Church Consecrated

Jacksonville, N. C.:—The new church here was consecrated as St. Anne's on October 24th by Bishop Darst. The town is the nearest to the New River Marine base and the church will serve the large number of new people who have moved into the community. The building was made possible by a gift from the army and navy commission and by donations from parishes and individuals of the diocese of East Carolina. The occasion marked the return to active duty of the Bishop who has been in the mountains for several months because of ill health.

Understanding Our Allies

Jamaica, N. Y.:—The third conference on understanding our allies, dealing with China, will be held at Grace Church here on November 14.

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4. Who had a palace with white, green and blue hangings, fastened with cords of linen and purple to silver rings and pillars of marble?
5. Who writes of a house not made with hands?

—G. W. B.

Answers on page eighteen

Sponsored by the department of Christian social relations, the principal speakers will be Dr. Hung Ti Chu of the Chinese news service and the Rev. Claude L. Pickens of the missionary district of Hankow. Bishop DeWolf and the Rev. Joseph H. Titus, rector of Grace Church and an editor of *THE WITNESS*, will also take part in the conference.

Modern Youth

Los Angeles:—The special needs of children in war time were stressed at a meeting of executives of social service departments of a number of denominations, meeting here under

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the auspices of the local federation of churches. Presbyterian secretary, Cameron P. Hall, said that "no military necessity requires the ruthless breaking up of homes through the use of mothers in industry," while Almon R. Pepper, Episcopalian, discussed the job the church should do today in meeting community needs.

Post-War Reconstruction

Berkeley, Calif.:—If post-war reconstruction is to be effectively done religion must have a hand in it, according to Prof. Arthur Swift, Union

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THE WITNESS — November 11, 1943

Seminary professor who is heading the training of religious workers at the school just opened here. The school, with sessions held at the Episcopal School of the Pacific and the Unitarian School for the Ministry, through intensive training in languages, history, culture, customs, etc. seeks to train a corps of specialists for work in China, Central Europe and other places.

On Executive Board

New York: — Mrs. Stephen K. Mahon of Toledo, Ohio, was elected to represent the Girls' Friendly Society on the national board of the Woman's Auxiliary at a recent meeting of the GFS board of directors. She was one of the leaders at the triennium of the Auxiliary in Cleveland.

Coordinate Efforts

San Jose, Calif.: — Eight denominations here have organized the college religious conference to develop and extend religious work for college students. Denominations represented are the Church of God, Baptist, Christian, Congregational, Episcopal, Methodist, Presbyterian and Lutheran.

Bring Something New

Stockholm: — Tradition has it that the bride must bring to the wedding ceremony "something old, something new, something borrowed, something blue." Parish officials in Jutland have notified couples that for "something new" they can bring their own fuel if they want to be married in a heated church.

Eleven Per Cent Episcopalians

Washington, D. C. (RNS): — The Washington Federation of Churches has published recent figures showing the religious affiliations of members of Congress. There are 380 Protestant members and 97 Roman Catholic members which is 71 and 18 per cent respectively. Of the Protestant members 57 or 11 per cent are Episcopalians.

Oppose Orthodox

Geneva (wireless to RNS): — Summoned by Archbishop Seraphim Lade, head of the German Orthodox Church, at the instigation of the Nazi authorities, a group of exiled Russian Orthodox bishops met at Vienna to form an opposition group to newly-elected Patriarch Sergius of the Russian Orthodox Church. Condemning the election of Patriarch Sergius as "an invalid and hypocritical maneuver" of the Soviet govern-

ment, the meeting asserted that "Christianity and Bolshevism are like light and darkness" and appealed to all Christians to protest "this unnatural alliance."

A number of Russian bishops, including Archbishop Eulogius of Paris, declined to participate in the conference, refusing to recognize the status of Archbishop Lade, a German-born convert to Orthodoxy, whose pro-Nazi activities have been condemned by the Ecumenical Patriarch at Constantinople (Istanbul).

A leading part in the conference was taken by Metropolitan Anastasy of the Karlovtsy synod, which was formed by bishops who left Russia during the Revolution. Claiming jurisdiction over the Russian Church abroad, the synod, with headquarters at Belgrade, has shown a consistently anti-Soviet attitude. It has never been formally recognized by the Patriarch at Constantinople.

Strengthen Marriage

London (cable to RNS): — An educational campaign to "emphasize the importance of the family unit as the basis of community life" has been launched here by the marriage guidance council with the endorsement of the Bishop of London, the Rt. Rev. Geoffrey Francis Fisher, joint president of the organization. Attributing most unsuccessful marriages to the fact that the relationship of man and wife had come to be regarded as insecure, Bishop Fisher, in a statement, blamed easy divorce as a factor leading to this sense of insecurity. "Fidelity must again become the accepted

and sound cement for marriage life," he declared.

The marriage guidance council has the support of Protestant and Jewish church leaders and members of the medical profession, but failure to take an uncompromising stand

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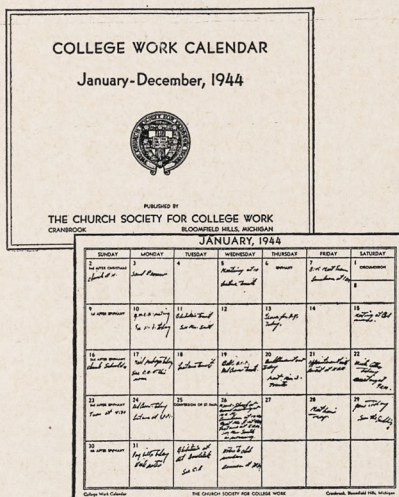
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against birth control has kept Roman Catholics out of its ranks.

Diocesan Playground

Pass Christian, Miss.:—Trinity Church here has been given a beach front lot directly in front of the church which will make possible the development of a diocesan center on the Gulf coast. The land was given by Mr. I. T. Rhea of New Orleans and is to be known as the Posey B. Rhea memorial. The property has a water frontage of 250 feet and runs back 750 feet to the present church grounds.

Money Matters

London (cable to RNS):—Proposals for financial reorganization in the Church of England are contained in the interim report of the financial commission of the Anglican Church Assembly, which will be presented to the Assembly on November 16. The report recommends that church members be called upon to provide funds for immediate needs by making capital benedictions; by subscribing to the Church under 7-year covenants, by which charitable gifts are free of income tax; by giving the Church the benefit of post-war income tax credits; and by making bequests in wills.

The Commission recommends a general appeal for money to meet the new capital expenditure that the Church must undertake in the post-war period. Discussing needs of the ministry, the report states that if there is to be a regrouping of parishes, it may be desirable to fix the minimum income of clergymen at 500 pounds a year. This means that 9,000 benefices would have to be increased. Since 75 per cent of benefices are underpaid and 5 per cent overpaid—some to a considerable degree—the commission urgently advises legislation to remove anomalies wherever they exist.

The commission's report calls for a merger of the ecclesiastical commission and Queen Anne's Bounty, which, between them, have an annual income of five million pounds sterling.

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1. Thy neighbor's house. Exodus 20.
2. Babel. Genesis 11.
3. A strong tower. The righteous runneth into it and is safe. Proverbs 18.
4. King Ahasuerus of Persia. Esther 1.
5. St. Paul, II Corinthians 5, and the writer to Hebrews, 9.

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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.

ALEXANDER C. ZABRISKIE

Dean of the Virginia Seminary.

A most gratuitous insult to thousands of Church women was published in the October tenth issue of the *Living Church*; an insult felt so keenly by many ladies that it cannot be passed over. After lamenting the fact that delegates to the triennial meeting of the Woman's Auxiliary had been informed where they could get breakfast before the corporate communion service, and after insisting upon fasting communions, the article, continued: "If it (i. e. fasting) doesn't make any difference then no preparation of the body makes any difference, whether in its own kind and degree it's the wedding-garment at the King's feast or chastity before Christian marriage."

A great many communicants disagree totally with the assumption that to receive the elements fasting is more reverent, that it puts people in better condition to commune properly, that it adds at all to the worth of their self-oblation. They have been taught and conscientiously believe that it is a matter of personal conviction, and therefore they frequently breakfast before receiving at the eleven o'clock celebration, or before an early service if the church is at some distance from home or if it promises to be a long service. And now they are told that their practice is in precisely the same category as unchastity prior to marriage! Since they frequently commune after eating, presumably they might just as well have been unchaste frequently. To tell so many thousands of our ladies that their religious practice is tantamount to harlotry is indeed a gratuitous insult. To put it mildly, an apology is in order.

But the statement in the *Living Church* is more than an insult to a large proportion of our communicants. To put the conscientious practice of deeply religious people on the same level as using the body simply as a means for temporary sensual gratification, reveals a perspective so warped as to be either ridiculous or frightening; ridiculous if nobody takes it seriously, frightening if anybody does. For it measures the inner attitude of reverence to our Lord by the physical act of abstinence from food — and that despite the fact that the first Holy Communion came *after supper*; it raises into a matter of highest principle a disciplinary regulation, and this is the essence of what our Lord attacked in the Scribes and Pharisees of His day; it completely perverts our Lord's meaning about the "Wedding Garment"; it entirely misunderstands the role of the physical in human personality, which involves a misunderstanding of the whole sacramental principle.

There is another feature about this statement in the *Living Church* which arouses indignation, and that is the effort to enforce on a large number of Churchfolk the opinion of a minority. Those who believe that the Bread and Wine should always be received fasting are accorded entire liberty to follow their conviction. Nobody compels them to receive at the eleven o'clock service which, in most of our churches, is the parish Eucharist, even though by de-

clining to receive they break the unity of the parish in that Sacrament; and breaking the unity of the Fellowship is one of the most serious offenses from the point of view of the New Testament, wherein there is no mention of fasting communions. Nobody compels them to eat or drink anything before attending an early celebration. But, now this article says that the majority who disagrees with this view has no right to be told where in a strange city they can obtain breakfast. They must attend the corporate communion fasting or not at all. A minority is trying to hold up a majority; and that, despite the fact that the Anglican tradition most certainly does not insist upon fasting communions. This is another example of the ecclesiastical Hitlerism which more than any other one thing threatens the integrity of Anglicanism.

JOSEPH ORD CRESAP

Rector at McComb, Mississippi.

I have received through Lend-Lease from a layman of the diocese of New York a lectern Bible. It was received in good condition and is very suitable for our needs. You are rendering a good service to us all through the department. Sincere good wishes and prayers for THE WITNESS and the entire editorial staff.

ROLAND MONCURE

Rector at Hot Springs, Arkansas.

I wasn't there but it seems to me that the reporter you quote in the October 28th number was definitely off-beam. (The quota: A reporter had a hard time understanding the logic of some of the delegates. "They oppose unity with the Presbyterians because of their great faith in the historic episcopate. But as near as I can get it these same people oppose a change in the marriage canon because of their lack of faith in bishops."—Ed.). It sounds to me as if the delegates opposed unity because they lacked faith in the historic episcopate; the faith to know that such an institution would be preserved in the united Church, with a larger usefulness. The same could be said for confirmation and the diaconate. So I defend the logic of the delegates.

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