

# The WITNESS

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NOVEMBER 25, 1943

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ARTICLE BY VIDA D. SCUDDER



## 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  
9:30 a.m. Church School  
11:00 a.m. Morning Service and Sermon  
4:30 p.m. Victory Service  
Holy Communion Wed. 8 a.m., Thurs. 12 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 *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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## CLERGY NOTES

BLACK, HARRISON H., former rector of Trinity Church, Colorado City, Texas, has become vicar of the Chapel of the Ascension and assistant to the rector of St. Paul's, Seattle, Washington.

BOYLE, W. K., was placed in charge of St. Bartholomew's Church, Bemidji, Minn., on September 1, and also has charge of St. Peter's Church, Cass Lake; St. Matthew's, Bena; and the Prince of Peace Mission, Cass Lake.

DALEY, JOHN E., was ordained to the priesthood by Bishop Wing of South Florida on November 8. He has been appointed vicar of the Church of the Redeemer, Avon Park, and priest-in-charge of St. Agnes' Church, Sebring.

GRANNIS, APPLETON, retired priest of the diocese of Massachusetts, is serving Christ Church, Martinsville, Virginia, during the absence of its rector, the Rev. Charles C. Fishburne, Jr., as a chaplain in the navy.

LOVETT, Benjamin B., rector emeritus of Memorial Church, Baltimore, died on November 10th after a long illness.

LYMAN, RICHARD, formerly on the staff of the Chapel of the Intercession, New York, has become rector of St. James' Church, Arlington, Vt.

MADISON, JAMES F., has resigned from St. Michael's Church, Milton, Mass., to become rector of St. Paul's, Holyoke, on Dec. 1.

NEWTON, SHERMAN N., was ordained priest by Bishop Fenner on Nov. 11. He entered the Church from the Swendenborg Church and is in charge of mission work in Clay Center, Wakefield and Washington, Kansas.

ST. CLAIRE, GEORGE E., priest of the diocese of New Jersey, died on November 11th. TAYLOR, HARRY L., has retired from St. Barnabas Church, DeLand, Fla. He and Mrs. Taylor will continue to live in DeLand. WECKWORTH, EDWARD, has become vicar of Christ Mission, Florence, Arizona.

WEEKS, WILLIAM P., formerly assistant at St. Andrew's, Fort Worth, Texas, is now at the naval training school for chaplains, Williamsburg, Va.

YODER, J. WILLARD, has become vicar of the Cathedral at Indianapolis after six years as rector of St. Matthew's, Irvington, Indiana.

## 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 Paysant, 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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## Reflections of Women's Place In Life of the Church

*Church Leader Believes Women Should Be  
Admitted to Ground Floor of Convention*

**By Adelaide Case**

The photograph of the General Convention which has been published most frequently shows a joint session in the auditorium with



the delegates—bishops, priests, and laymen—on the ground floor and a great crowd of women in the gallery. This picture

brings home to us the fact that in the legislative and deliberate assemblies of our national Church women are present, if at all, only as onlookers; with the exception, that is, of four women who can be there as elected members of the National Council—four women and six hundred men.

While the men were meeting in Cleveland to carry on the business of the Church a large number of women were gathered in another building five blocks away and these women were also concerned with the life and work of our Church. They were attending the Triennial Convention of the Woman's Auxiliary, five women from every diocese or missionary district. Beginning as a missionary organization with special emphasis on sewing, the Woman's Auxiliary has had a remarkable development. It now exists to take part in all aspects of the work of the Church; that is, to carry on in every parish, no matter how small, study of the Christian faith, social service and social action, community work, work for the extension of the Christian Gospel in this country and overseas, and practice in the spiritual life through meditation, quiet days and

other forms of worship. In theory every Episcopal woman is a member of the Auxiliary no matter what may be the name of the parish club she is associated with. The present plan is to have the various women's groups in a parish if there are more than one, unite to function as an Auxiliary.

Most of the five hundred women who were at Cleveland were young or young-middle-aged, and about three quarters of them were attending their first Triennial. Some of us were older women who have been to many meetings. I am sure that this convention, which was focussed on the general topic, *The Kingdom: God's Gift and our Task*, meant at least three things to all of us.

1. It meant business transacted for the women of the Church. As representatives we made certain decisions and took certain steps. 2. It meant a great experience of worship. 3. It meant a new outlook on the task of the Church in the world today and tomorrow.

Every day our program started with an hour's meditation on the gifts of the Spirit. We thought and prayed together, led by the chaplain of Columbia University, Mr. Bayne. One morning we all went to a great Communion Service in the Cathedral and offered at the altar the United Thank Offering which the women of the Church had been gathering for three years, mostly in nickels and pennies, over and above their regular contributions, marking in this way their various thanksgivings for many concrete signs of God's goodness. This year the United Thank Offering was larger than ever before, considerably over a million dollars—\$1,119,878. As this was presented at the Holy Communion

we who were there made an earnest attempt to represent the multitude of women throughout the Church who had shared in it, and tried to offer to God their lives with ours for the redemptive work of Christ, in union with our Lord's self-offering.

The business transacted by the women would certainly not make newspaper headings although it had significance. We decided to abandon the corrupt and soul-destroying practice of sending personal boxes of clothing and household articles to missionaries whose salaries are so pitifully low that they can not buy their own coats and their children's shoes. With the exception of certain Indian clergy, no active clergyman, white or Negro, will continue to be pauperized by presents of clothing chosen at long range by strangers to himself and his family. The women pledged themselves to a campaign to raise all missionary salaries to a subsistence level. Instead of clothing we will gather a fund of money which in the next three years will cushion the change by applying on the salaries of missionary clergy when their bishops request it and show that it is needed. The increase on salaries will increase pensions and be vastly better all around.

Another piece of business was the decision in regard to the expenditure of the United Thank Offering. Most of it will go to the salary of women missionaries and for the equipment, pensions, and expenses of these missionaries. At the present time nearly all the women missionaries employed by the National Council are paid from this source. A hundred thousand dollars will be put aside towards a pension fund which is accumulating. A certain amount will go for new buildings and repairs. An advance in this Triennial was the relatively large amount voted for emergency war needs and for post war reconstruction. And for the first time items were voted for interdenominational work among migrants and to support union colleges in China and India.

Resolutions were passed to repeal



the Chinese exclusion act and to ask the allied governments to allow food to be sent in for the children of Europe. There was considerable discussion of the practice by which certain southern dioceses send to the Triennial a double group of delegates, white and colored, who are seated separately on the floor. When the roll is called, for "Georgia" five white women stand up; for "Georgia colored" five colored women stand up. A resolution against this mark of segregation was brought in by six or eight diocesan delegations; I believe that it was introduced by Kentucky. The mood of the whole group was against any segregation in the Church but the implications of this attitude were not fully faced or dealt with. Another interesting resolution was offered; that we ask General Convention to consider some action by which women can be admitted as delegates to the house of deputies. This resolution did not pass. It was much discussed informally and in the sectional meetings. In the sectional meeting which I chaired the women were strongly against it. They did not want to give up the stimulation of our Triennials for what they felt to be the stuffiness and banality of the house of deputies. They felt that women should operate in subtle ways, by guile, by suggestion and spiritual influence over men. They said that if women were sent as deputies it would mean fewer men and that then laymen might vanish entirely from the Church!

The third feature of the Triennial, the new outlook on world affairs, was presented primarily in two assembly programs; a panel on problems before the Church in America—in rural areas, in industry, in the new defense communities, among minority groups, and a symposium which discussed developments overseas with special reference to what we may expect after the war.

I have come back from the Convention deeply disturbed by the cleavage in our Church between women and men. The work that women are doing is useful. It is forward looking. It is spiritually minded. But it is relatively easy to be forward looking and spiritually minded on the outer edge of a great enterprise. Should the women stay apart from the men, in the gallery so to speak—perhaps nearer heaven in their deep concern for the more human and humane elements in our common task, but after all relatively safe and unimportant? There was

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## For Christmas

★ Many readers of THE WITNESS give subscriptions to friends as Christmas gifts. We accept these at the reduced price of \$2 a year, and send to the friend a Christmas card announcing the gift. Merely send in your list with a check and we will do the rest. May we suggest that this be done at once so that your friends may start receiving their paper with the issue of December 16th when the first installment of the *Autobiography of Bishop Johnson* will appear. We will then send the Christmas cards to reach them during Christmas week. The addresses of THE WITNESS will be found at the top of page three.

not a single woman on the commission on marriage and divorce. No woman was asked to take part in the study of Church unity. No woman shared in the splendid report on social reconstruction. Should women remain in the gallery or should they be admitted on the ground floor of the Church, for which their baptismal and confirmation vows would seem to make them eligible together with the sturdier but not inevitable wiser sex? It is my conviction that the Church will be strengthened for its task if all of us, men and women, can bring our varying gifts into the organization and direction of its life.

## WASHINGTON ELECTS THIS WEEK

*Washington:*—The special convention of the diocese of Washington meets this week to elect a bishop (Nov. 23), the results of which will be in our next number. Acting upon instructions of the convention held in July, a nominating committee canvassed the field and submitted a report prior to the special convention. They first state that they looked for these qualifications: spiritual leadership, intellectual vigor, social vision, pastoral effectiveness, preaching power, administrative ability. The following names were submitted to the committee: Donald B. Aldrich, Gerald V. Barry, Harry Beal, Hiram R. Bennett, Clyde Brown, Leslie F. Chard, E. F. Chauncey, Henry Darlington, W. Curtis Draper, Jr., Albert J. Dubois, Angus Dun, Armand T. Eyler (withdrawn at own request), Don Frank Fenn, Frederic S. Fleming, Edward Gabler, Daniel W. Gateson, Churchill J. Gibson, C. Leslie Glenn, Walter H. Gray, Moultrie Guerry, Arthur B. Kinsolving II,

Thomas J. Lacey, Leicester C. Lewis, Theodore R. Ludlow, Robert A. Magill, C. Avery Mason, Charles E. McAllister, Elmore M. McKee, William R. Moody, Frederick M. Morris, Norman B. Nash, Phillips E. Osgood, Harry A. Pardue, Louis W. Pitt, Oscar de W. Randolph, William B. Roberts, Miller M. Sales, Charles W. Sheerin, Samuel M. Shoemaker, Claude W. Sprouse, Dudley S. Stark, S. Taggart Steele, Anson Phelps Stokes, William S. Stoney, Sidney E. Sweet, F. Bland Tucker, Charles T. Warner, Theodore O. Wedel, Edward R. Welles, Howard S. Wilkinson, Albert J. M. Wilson, Thomas H. Wright.

The committee, after considering



*The Rev. W. Hamilton Aulenbach is carrying on a lively work as the rector of Christ Church and St. Michael's, Philadelphia*

all of these men, recommends this week the election of one of four, and it names them in the order of their preference: Angus Dun, dean of Episcopal Theological Seminary; Donald B. Aldrich, rector of the Ascension, N. Y., now serving as a navy chaplain; Dudley S. Stark, rector of St. Chrysostom's, Chicago; Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis. All four are members of THE WITNESS board of contributing editors.

## CHURCHMEN URGE A STRONG POLICY

*Washington (RNS):*—Demands from churches, clergymen and church-related organizations urging the Senate to adopt a strong post-war policy resolution are swamping senators.

THE WITNESS — November 25, 1943



# The Knowledge of God Seen As Source of Courage

Address Delivered at St. Clement's Church,  
Honolulu, by Vice Admiral of the U. S. Navy

By W. L. Calhoun, U. S. N.

Honolulu:—The rector of St. Clement's Church, the Rev. E. Tanner Brown, arranged for a special service on navy day, October 31. He asked the commander of the service force of the Pacific fleet, Vice Admiral William L. Calhoun, who is stationed at Pearl Harbor, to give the address. The rector says of Admiral Calhoun, "he is a communicant of this parish, not having missed his communion or the later service more than a half dozen times since December 7, 1941. He was *not* here that Sunday. He has gone several times to the south for Admiral Nimitz to confer with General MacArthur and Admiral Halsey. He knows what he is talking about." The address by Admiral Calhoun follows:

What is the difference between the fanatical bravery of a Japanese and the intelligent courage of an American boy? It is the knowledge and the love of God. As an example, a colonel of the fighting tigers, America's great ace of the air in China, has just published a notable book recording his service in the Far East. The title of that book is significant: *God is my co-pilot*. Thereby we come to understand how it is that, through a thousand perils, the colonel has ever worn the "chip of invincibility" on his shoulder! And wherein we can and must do likewise!

How can the American airman see the ruthless Japanese fire at his helpless comrades vainly parachuting to safety and yet refuse to turn his own guns on an enemy aviator whom he has just shot down? It is because his is the code blessed with the knowledge and the love of God.

Among our greatest responsibilities in peace and in war is our responsibility to each other and to those splendid men who serve under us, that our faith in God and in our country and in each other shall not fail. This war is really between us, who have the knowledge and the love of God, and those who do not. The navy and her fighting marines are proud to share with the army the certainty that we have the finest, most intelligent, courageous

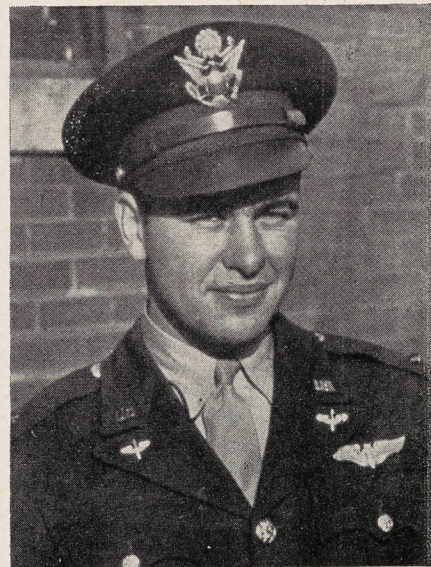
and reverent enlisted men in the world.

The importance of the spiritual outlook of our men in the navy has always been considered highly essential. This is evidenced by the fact that long years ago those good men, who wrote the laws of the navy, published in the *Second Article* for the government of the navy the following: "The commanders of vessels and naval stations to which chaplains are attached shall cause divine service to be performed on Sunday, whenever the weather and other circumstances allow it to be done; and it is earnestly recommended to all officers, seamen, and others in the naval service diligently to attend at every performance of the worship of Almighty God." A further article reads: "Any irreverent or unbecoming behavior during divine service shall be punished as a court-martial may direct."

The importance of the observance of Sunday is emphasized in very recent navy regulations. This regulation provides the opportunity for chapel, reading and prayer, with the admonition that only absolutely necessary work be performed on Sunday. In fact, it is ordered that no vessel of the navy shall ever begin a cruise on Sunday except in case of dire emergency. We of the navy have been taught the hard way: "To keep our powder dry"; "To get there 'firstest' with the 'mostest'"; and "To pass the ammunition," but thank God, we have equally learned through splendid example to "praise the Lord," and to realize that all the success of our arms is won under *His* banner!

About twenty years ago, seven United States destroyers were wrecked at Point Honda, California. Six of these ships ran aground on the cliffs of the mainland. The seventh tore her bottom out at high speed on an outlying reef, turned over, bottom up, and in less than one minute was almost completely submerged. Through the superb courage of her crew and the daring exploit and seamanship of a chief

boatswain's mate, who ran a line to one of the other destroyers stranded on the mainland, eighty-one of her crew of one hundred and one were saved. As the last of her crew went ashore, there were left seven officers and one enlisted man—the enlisted man was a chief quartermaster, an old type sailor, hairy chested and all that. He had counted those who had gone ashore. Just before the tiny life raft, with the bottom gone out of it, returned to this stricken ship for the last trip to the shore, the old quartermaster turned to his captain and said, "Skipper, there are about twenty of our lads who are not going ashore with us—let's offer a prayer for their loved ones and for their noble souls." There, on the overturned bottom of that ship, in the dark of night, slippery with fuel



Lieut. George H. Ziegler, son of Bishop and Mrs. Ziegler of Wyoming, is a prisoner of the Nazis. An air force bombardier, he was recently awarded the air medal for meritorious service

oil, and with each sea sweeping over them, knelt eight sailormen. They quietly recited our Lord's Prayer and softly sang the first verse of "Eternal Father, strong to save." These eight men will never know that they and their shipmates who reached the beach are alive today to serve America, through the mercy of Almighty God. Right gladly and proudly and reverently did they thank God on that terrible night.

Those of us who have spent our lives going down to the sea in ships and have been privileged to view the beauties and the wonders of nature on the high seas, and have equally suffered from the revages of the ele-

(Continued on page 17)



## WAGES MENTIONED IN CATECHISM

*Toronto (RNS):*—The new catechism of the United Church of Canada is believed to be the only one ever written which specifically mentions wages. It declares that "God meant men to have fair wages so that they would be able to support their families decently."

## CLERGY SHORTAGE IN CANADA

*Toronto (RNS):*—The churches of Canada must immediately launch a campaign to recruit men for the ministry, according to Moderator J. R. P. Selater of the United Church. He declared that even when chaplains return to their parishes there will be a shortage.

## COUNCIL WILL NOT SEEK REPRESENTATION

*New York (RNS):*—The Federal Council of Churches will make no effort to secure formal representation at the peace conference, it was decided here by the Council's executive committee. Instead the committee voted to "continue and strengthen the present policy of bringing the influence of the American Churches to bear upon the officials of our government, particularly those within the state department."

## COMMUNITY ORGANIZES FOR PEACE

BY W. B. SPOFFORD, JR.

*Boston, Mass.:*—Living up to the Presiding Bishop's plea for community cooperation, Emmanuel Church in West Roxbury has planned, launched and is successfully carrying through a community project that requires the cooperation of all the religious bodies and service organizations of the township. Credit for much of the planning and success of the endeavour must go to the rector of Emmanuel, the Rev. Paul T. Schultz, Jr., who, realizing that a military victory must be cemented with a sane, just and durable peace, has been seeking methods whereby the West Roxbury people might be educated on the problems involved and given some idea of the individual's responsibility in the whole question.

As a result, Mr. Schultz called a meeting about five months ago to which all the local churches and civic groups were invited to send delegates. From that meeting, which

was attended by approximately forty persons representing every religious faith and each service club, was born the West Roxbury committee on world cooperation to maintain peace. The committee, which was set up on a temporary basis, sought to interest the entire voting population of the 20th Congressional District (which includes West Roxbury and Roslindale) in the project and made plans for a mass meeting to consider the question of the peace.

On November 10th the meeting was held, with all religious faiths participating and the governor of Rhode Island,—Horace McGrath, the principal speaker. The meeting, which drew an overflow crowd of approximately 800 persons or 4 per cent of the voting strength of the 20th Congressional District, was based on the "Pattern for Peace" statement, recently issued jointly by representatives of Catholic, Jewish and Protestant bodies. (WITNESS—Oct. 14.)

The speakers on the program included three clergymen . . . Rabbi Joshua Loth Liebman, pastor of Temple Israel, Boston, who represented the Jewish faith; the Rev. Stanley Ross Fisher of Hanover, Mass., representing the Protestant faith; and Father Walter J. Ahern,

director of Boston's "Catholic Hour," representing the Catholic faith and Thomas H. Mahony, prominent Boston lawyer, and State Senator Richard S. Bowers.

Governor McGrath, in the principal speech of the evening, cited the need for awakening the spiritual resources of the country so that there might be popular pressure in favor of a just and durable peace. He also expressed his belief that there would have to be some sort of international organization after the war in which all responsible nations might participate and with sufficient 'police' power to back up its decisions.

The next step that the West Roxbury committee plans to take, according to Mr. Shultz, is to organize on a permanent basis and see if it can't foster similar projects in other Massachusetts communities. Realizing the differences that separate the participating groups, nevertheless, the committee feels that there are certain fundamental objectives which all God-loving and democracy-loving people must agree on and, using them as a basic guide, the committee . . . and Emmanuel Church . . . are building a community spirit which seems to take for its unofficial motto: "It Can't Happen Here."



*Corp. Howard T. Meenan, an organist when at home, has fun playing the great organ at Grace Cathedral, San Francisco, for choir boys*



## EDITORIALS

### No Time for Thanks?

WE HEARD someone say, "Let's not bother with Thanksgiving Day this year." Think of it! No time to give thanks. Too many things to worry about. Our forefathers had plenty to worry about. They had just established their beachhead on an unknown continent. The natives were hostile, the climate rigorous. Yet they saw fit to pause and give thanks to God that he had blessed their lands with rich grain and their stock with good increase. Now the great land that has grown from those first hard-won clearings is yielding to us, their descendants, in the year of our Lord 1943 the biggest harvest of food that it has ever produced. Fifty-five billion quarts of milk, sixty billion eggs, thirteen billion pounds of pork . . . to mention three items. Shall we not give thanks?

In comparison with the rest of the world we are like a man with a full bon-voyage basket in a crowded lifeboat. But our good fortune is our companions' too. Unless they can join in our thanksgiving it is unworthy. Unless, also, we are more than thankful it is unworthy.

Desperate famine now rages in the occupied countries of Europe, in China and in India. Worse famine will come and more widespread. Gigantic agencies are planning for relief when the fighting is over, but meanwhile what have we done? For strategic reasons, except in the case of Greece, we have turned a deaf ear to the cries of children, to the pleas of exiled governments, to the words of Christ. Who will defend us when we are asked why we have not yet fed the little ones? How big must be our relief program to atone for such un-neighborliness already recorded against us?

The past year has seen the most ambitious planning that has ever been attempted in regard to the problems of food. The United Nations Food Conference in Hot Springs last May, the British-Canadian-American Food Conference in Ottawa this month, and the present meeting at Atlantic City augur well for much-needed coordination of world production and distribution of food. But

we have had large scale food planning before and, in part, it resulted in the wilful wasting and burning of tons of food to save an economic pattern which has depended upon artificial scarcity to maintain prices. Let us approach our new planning contritely and realize that before it can work we shall have to find a new social balance where the farmer as well as the steel worker can be sure of his reward, and the poor man as well as the rich be sure of his bread.

Yes, if any of us sit down this year to a bountiful dinner we have much to bear in mind. Thanks is first, but it is only a beginning. Our Thanksgiving will count little in the presence of God if it does not come to Him hand in hand with repentance and resolution.

### "QUOTES"

TODAY it is scarcely necessary to argue about the dangers of unchecked nationalism, or, for that matter, of unqualified isolationism—for you, for us or for anyone else. For good or ill, we all live in a world that grows smaller every day. Nothing that happens in one part of it can fail to affect every other, and one of the morals we must surely draw from these days is that we live in one of the great formative times of human history, when the age of independence is yielding to the new conception of interdependence.

—LORD HALIFAX

### *Roman Catholicism, Inc.*

"CERTAIN powerful forces in this country are exerting strong influence upon the state department. . ." This and similar statements, referring somewhat cryptically to something of which many people are aware but refrain from saying openly, do occasionally leak out. Their mention goes back first to the time when Mussolini set out fully blessed to save the Ethiopians by fire and the sword. Such allegations were heard again when the arms' embargo was biasedly interpreted to avoid sending arms

to the Spanish government with which it could have put down the Nazi backed and Moorish executed rebellion of pious Gen. Francisco Franco. Before the war there were isolationism, anti-British propaganda, and much pro-fascism like the Christian Front and the Reverend Coughlin, all pointing to the same source of encouragement. Since war itself came upon us we have been treated to the most extensive procrastination about opening serious operations in Europe while at the same time dealing diplomatically with the lesser fascists of France and Italy. What is to blame for the mess in North Africa and the stupid stalemate in Italy? We unhesitatingly give the answer to this and to many other problems which are greatly



trying to democratic action—the Roman Catholic ecclesiastical machine.

It is in relation to Russia that this influence is hardest at work because the Soviet Union is the strongest exponent of socialism and Rome is afraid of socialism for the same reason that the NAM is. The USSR is not a challenge to the religion of Rome but to its vast property holdings throughout the world because they actually make up a great corporation. And every political move it has made this century has been animated by the fear of losing its material position. In the face of this it is no wonder that every social change for the betterment of the common man has run into the displeasure of the papal machine just as all countries under the domination of these ecclesiastical and associated landlords are noted for their conditions of human degradation. Rome seeks to keep her position in a country, not by meeting the challenge of the popular anti-clericalism but by trying to influence the powers-that-be and therefore seeing to it that the right sort of powers are to be. Rome is interfering in the present world changes not for the good of God's creatures in the world as a whole but in order to preserve its own particular economic set-up. We have been prompted to this realization of affairs, not by any bias against the Catholic religion, but by the latest condemnation by the Rome hierarchy of the Moscow Declarations for which there was no other justification than the motives advocated above. Socialism is beginning to cooperate but Rome withholds its encouragement. We wonder if this is not one of the most serious signs of the deterioration of contemporary Christianity just when it is needed most.

### Keep the Record Straight

IT IS extraordinary how news of current events can be given a wrong slant. To illustrate: *Newsweek* reported that "The Protestant Episcopal Church . . . resoundingly but politely killed its hope of union with the Presbyterian Church, U.S.A." One of the great New York newspapers reported: "Reunion with Presbyterians postponed" whereas the negotiations were not postponed but continued as our readers know (WITNESS, Oct. 14 and 21). The interpretation placed upon the vote in the House of Bishops by Bishop Manning was decisively refuted by Bishop Sherrill. And there was no possibility of misunderstanding Angus Dun in the House of Deputies who, in presenting the resolutions, said: "They explicitly instruct your commission to continue its negotiations. . . . They mean that we are to continue our search for a plan which might bring these two great corporate traditions or streams into a visible community of life. . . . If any one here does not

sincerely desire and cannot remotely imagine anything that could be called a union of these two bodies, it is difficult to see how he could vote for these resolutions." It was with this understanding that the House of Deputies voted unanimously to continue negotiations; voted, indeed, to take seriously our own invitation to the Presbyterian Church to work toward real organic unity.

## Stories About BISHOP JOHNSON

*Many stories have been sent to us by readers illustrating the wit and wisdom of Bishop Johnson. It is our plan to present them over a period of a few weeks before starting the AUTOBIOGRAPHY, which will then run serially for a period.—EDITORS.*

*General Convention at Cincinnati, 1910.* It was the Rev. Irving Peake Johnson's first convention, and on the way there, traveling with the Rev. George Craig Stewart of Evanston, Johnson said, "George, look at those committee lists of General Convention! Thirty-three members of the three most important committees, Constitution, Canons, and Prayer Book, are from east of the Alleghenies, and six come from west of those mountains."

Next day at the opening of the Convention Johnson moved a change in the rules of order so that "at least one member of each committee of Convention come from a missionary district." This was not pleasing to Dr. McKim, the chairman of the House of Deputies, who maintained that the Church was entitled to the counsel of experts in her affairs and that most of the experts were to be found in the east. Mr. Johnson then pointed out that he had before him a list of the committee members for the Commission on Memorials to Deceased Members and that it consisted of ten members west of the Alleghenies and three from the east! Mr. Johnson said that he merely wanted the House to know that the Church in the west had no special expertness in the matter of memorials to deceased members.

\* \* \*

*Bishop Johnson's First Meeting with the House of Bishops.* This was in Detroit, and Bishop Gailor was in the chair. The question of appointing a missionary bishop for the Canal Zone came up, whereupon the "Baby Bishop" suggested that it might be well to decide on the name of the new district before proceeding to elect. Since "Baby



Bishops" were supposed to observe a discrete silence for the first few meetings of the august assembly, Bishop Gailor treated Bishop Johnson's suggestion with a noticeable lack of fervour. Came the next day and their lordships found it quite necessary to find a name for the new district before electing James Craik Morris to that office. Somewhat patronizingly, in the midst of this dilemma, Bishop Gailor observed that *perhaps* the new Bishop of Colorado had a suggestion. Thereupon Bishop Johnson suggested that the name of the new district be called "Colon," so that if ever a coadjutor were needed he could be called the "Semi-colon."

\* \* \*

*The Bishop's Dean.* When Bishop Johnson arrived in Denver he found that three of the large parishes were occupied by octogenarians. Of the three Dean Hart of the Cathedral was the most vigorous; for at the age of eighty he had all of the energy of middle age; and in 1918 had been in Denver for some forty years. The Dean was noted for his wit, and upon one occasion he wrote a letter to the Monsignor at the Roman Catholic Cathedral of the Immaculate Conception in Denver: "Dear Sir, Will you please tell me why you celebrate the Feast of the Purification in the Cathedral of the Immaculate Conception. Signed, A Catholic."

\* \* \*

*The Antithesis Club.* For over twenty years Bishop Johnson held membership in the Antithesis Club of Denver. The club's membership was made up of ministers of many different Christian groups, and its sole rule was that no member could lose his temper. On the last night that Bishop Johnson met with the group it was reported that Msgr. X had prepared an especially relevant review of Hillaire Belloc's Thomas Cranmer. Someone next to Bishop Johnson wondered what the Roman cleric would say about the Episcopal Church in the course of his review and opined that it would be plenty. Bishop Johnson said out loud, "I don't care what Msgr. X says about Cranmer or Henry VIII or anyone else in the English Church at that time. They were all excellent specimens of the Church they were brought up in."

After the book review, which included some pretty blistering material for non-Romans, and in which the Msgr. charged Cranmer with breaking his priestly vow in being married, Bishop Johnson rose to his feet and said: "The only difference between Cranmer and the other ecclesiastics of his day was that Cranmer married the girl!"

—Submitted by John S. Higgins  
Rector of Gethsemane, Minneapolis

THE WITNESS — November 25, 1943

## The Hymnal Presents

AN EVENING HYMN

MENTION has already been made in this column of the verdict of psychologists upon American hymnody. Too large a proportion of our hymns are "infantile" in character, self-regarding and self-centered. If worship is to be real, it must be theocentric. The "Divine-Human Encounter" is a two way meeting, an "I-Thou relationship" in which there is mutual self-giving, and as God gives Himself in grace, the worshipper responds to the priority of the divine gift by receptiveness to it, expressed in thanks and praise. Among the hymns of this character which have been included in the Hymnal of 1940, the following is typical.



*And now the wants are told that brought  
Thy children to thy knee;  
Here linger'ing still, we ask for naught,  
But simply worship thee.*

*The hope of heav'n's eternal days  
Absorbs not all the heart  
That gives thee glory, love, and praise,  
For being what thou art.*

*For thou art God, the One, the same,  
O'er all things high and bright,  
And round us, when we speak thy Name,  
There spreads a heav'n of light.*

*O wondrous peace, in thought to dwell  
On excellence divine;  
To know that naught in man can tell  
How fair thy beauties shine!*

*O thou above all blessing blest,  
O'er thanks exalted far,  
Thy very greatness is a rest  
To weaklings as we are;*

*For when we feel the praise of thee  
A task beyond our powers.  
We say, "A perfect God is he,  
And he is fully ours."*

The hymn was first published in 1866. Two years later the author, Dr. William Bright, became Regius Professor of Ecclesiastical History in Oxford University. He was well known as an historian and a poet, but best known, perhaps, as the author of the Communion hymn, *And Now, O Father, Mindful of Thy Love*.

—HOWARD CHANDLER ROBBINS.

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# The Imitation of Christ

A SERIES of Christian Classics without the *Imitation* would seem to many people Hamlet with Hamlet left out. Thomas Arnold called it "the most exquisite document after those of the New Testament that Christianity has ever inspired." Since 1460 when it was first printed there have been at least 400 editions,—evidence were such needed how strong and deep runs the still river of Christian experience beneath the stormy surface of secular and ecclesiastical strife. Dissident voices



have not been lacking. Dean Milman, for instance, pronounced the book to be absolutely selfish in its aim: "Its sole object . . . is the purification of the individual soul." Christians are increasingly restive under an individualistic gospel; perhaps more and more agree with Milman's judgment, possibly the *Imitation* is today at the lowest point of popularity that it has ever reached. But it is a book that can not die; and here comes a new precious edition of the English translation by Richard Whitford, first published in 1530. The editor, Edward J. Klein, says that with this translation the book took its place in the great tradition of English letters, thus becoming a classic in a double sense. Translations have been almost too many to count, and some, like the *Musica Ecclesiastica* possible work of Walter Hilton, have great beauty; but none, thinks Mr. Klein, has had so great influence as Whitford on the development of English prose: an influence second only to that of Tyndale's Bible. Be that as it may, this reprint is a noteworthy fact for the lover of beautiful style, and he can have great pleasure in comparing Whitford's version with others, paragraph by paragraph. His pleasure would be still greater, of course, if he could read the great book in the original Latin. For no language has ever equalled mediaeval Latin in power to convey the inward rhythms of the soul. Yet when all is said, those rhythms are independent of the vehicle conveying them.

Who wrote the book? We know now that it was not Thomas à Kempis; large sections were in circulation before his time. That devout old monk never meant to deceive anybody, by his signature affixed to a text of 1441 now kept in Brussels. He was transcriber and compiler, after that good monastic custom to which we owe preservation of so many treasures. He may be a little exasperated in Paradise, where undeserved honors must inspire

by Vida D. Scudder

special distaste. Who, then, was the author? We can not be certain, but we can make a good guess, which if correct puts an end to the old idea that he was a cloistered egotist. For that matter, in these days when *community* begins to be a word to conjure with, it behooves us to realize that monastic houses from the time of St. Benedict on were precursors of many contemporary social adventures. Moreover, one surmises that *cloistered peace* is more or less an illusion, at least so far as outward relations and conditions are concerned, for life in a monastery is subject to pretty much the same clashes of temperament and encounters, hurdles obstructing fellowship and unity, as is life anywhere else.

Gerard Groote was the probable author of at least the first three books—the fourth, which centres in meditations on the Eucharist, may, surprising fact, have been written by a woman. He was a busy and important man. The reasons for ascribing the book to him are given, with due caution, by Rufus Jones in his *Flowering of Mysticism*. He belongs in the significant company of Eckhart, Suso, Tauler, and in that of the great Ruysbroeck, whom we know that he went to see. Most of the *Imitation* apparently consists of his spiritual diary. In the three years' retreat after his conversion, during which the earlier chapters were perhaps written, Thomas à Kempis, who wrote his life as well as transcribing his manuscript, describes him as "carefully tilling the garden of his soul." A lay preacher, never a priest, he gathered around him the nucleus of that wonderful group to which we owe so much, the Brothers and Sisters of the Common Life. He was an outstanding scholar. He exerted, we are told, an astonishing influence; he is described as "the flaming apostle of the New Devotion, which began an inward reformation of the Church." His fearless exposure of evils in the Church aroused fierce hostility. He was persecuted, his license to preach was revoked. He died of the plague in 1389.

AGAINST such a background, the *Imitation* gains new cogency. This most serene of books seems to have been written by a man not unfamiliar with storms, and indeed any reader of discernment must perceive that the author is sensitively alive to the difficulties of sharing life with his fellows. He meets those difficulties, not through outward withdrawal, but through humility,



flexible common sense, and patient love; he is thinking much of the time of community life, and is quite as much inclined as the modern extrovert to repudiate self-centred devotion. One feels that the joys of fellowship are less present to his consciousness than the tests and disciplines it affords; the repeated praise of silence and solitude may seem extreme to a day like ours when ceaseless chatter appears to be for some people a necessary outlet, and is practised by them as first requisite of friendliness. Sometimes, the *Imitation* wearies one by long paragraphs of rather obvious moralizing. But then, of a sudden, a swift flash of insight sends its relentless ray into the dark places of the soul. For there is much psychological wisdom here, as in the chapter on the Advantages of Temptation. The writer can be keen and caustic. "We will that others be straitly corrected, but we will not be corrected ourselves." "Be thou never without something to do." "The patient man findeth great occasion of purifying his soul, when, suffering injuries, he grieveth more for the other's malice than his own." There is sharp self-analysis for you.

Much of what is said bears then on our relations with other people. Only, the writer knows that the man living among his fellows needs more than the hermit does, power to withdraw into "the cell of the heart." The plea for solitude is recurrent simply because he has found what every Christian must find, the abiding comfort, the fortifying joy, the stern illumination and corrective power, of return from even the dearest human fellowship to the One Fellowship that never fails.

The author of the *Imitation* belongs as we said among the mystics of the fourteenth century. Yet one hesitates to dub him a mystic, so restrained is his attitude, so completely does his experience move within the area of the usual and the normal. The intimacies of the personal life of which he treats are those which we all may share. Let us say "mystic" if we will, but let us realize that as Rufus Jones puts it: "His is a mysticism which brings enlarged life, widened sympathies, and

expanded inward depths, rather than absence from home." There is no trace in him of the psychic raptures which all true Christian mystics fear, but which they do not always escape. The book does not summon us to soar into that upper air where pseudo-mysticism loves to hover, if we may irreverently borrow a phrase from Shelley, "pinnacled dim in the Intense Inane." No, we remain on earth. And there we find Jesus, our Lord.

The *Imitation* does not meet all our needs. Thank God, we are obsessed today by the necessity of which the fourteenth century was not conscious, to discover how to apply the Law of Christ to corporate life, economic and political. But no extension of outward controls will avail or endure unless it rest on spiritual disciplines. The appeal of this book lives down the centuries because it illumines with revealing radiance that Way of the Most Holy Cross which each Christian man must tread. It is a Way where is no loneliness nor solitude, because we tread it with the Great Companion.

## Voice of Dissent

By

W. B. SPOFFORD

**A**MID the general rejoicing over the Moscow Declarations there were vigorous voices of dissent. Harold Ickes named some of them, without punch-pulling, in his speech in New York when 20,000 citizens gathered to celebrate the tenth anniversary of the recognition of the Soviet Union by our government. He said that Robert McCormick, Cissie Patterson, William Randolph Hearst were striving to create dissension among the United Nations by shouting "communists." Since that meeting



another important pronouncement has been made. The administrative board of the National Catholic Welfare Conference has set forth its ideas about the post-war world and it too seeks to create a distrust of our Russian ally, even though the Soviet Union is not mentioned by name. So a little history is worth repeating.

In 1922 the new government of Russia had its back to the wall, fighting the world. It was then that a leader of the Soviet government met with leaders of the Roman Church. The proposal was that the properties of the Russian Orthodox Church should be turned over to the Vatican, with

### THE SANCTUARY

IN OBSCURITY

**T**HE most cleverly calculated and daring plan for transforming the world is subject to the principle that it becomes great or not great by virtue of the result. But the simple and loyal resolution of an obscure human being embodies the principle that the plan itself is higher than any result, that its greatness is not dependent upon the result.

Kierkegaard,

Conducted by W. M. Weber



priests and nuns permitted to enter the country to proselytize among the Russian people. The Soviets needed friends and it was contended that a "friendly" Vatican could help them among the people of France, Britain, the United States and elsewhere. Also the Soviet leaders—quite correctly at that time—considered the Orthodox Church a counter-revolutionary force, plotting to restore Czarism. That deal did not come off because of an American—Mgr. Walsh of Washington. He was at that time in Russia in charge of relief for his Church. It was his opinion that the Vatican had not driven a sufficiently hard bargain. He even used relief to drive a harder one, but failed.

Two years later the Vatican again sought to open the negotiations. But Russia was no longer interested since, in the interim, the Soviet government had been recognized by Italy, Britain and France. They had friends. What's more, the Russian Orthodox Church had ceased to be a counter-revolutionary threat. But the Vatican has never given up, with well-grounded reports, even in recent years, that it still hoped to move into Russia, with priests and nuns trained for the task. The recent recognition of the Holy Orthodox Church by the Soviet government doubtless destroyed what hope remained.

The Vatican is now playing another game, striving to create a "Holy Roman Empire" which will isolate Russia from Europe—a circle of small nations, starting with Portugal and Spain and ending in the north with Poland and the Baltic states. So when the prelates express their great concern for the principles of the Atlantic Charter you may be sure that this is what they have in mind.

**T**HERE is a good deal of talk these days about Christian fellowship, with a strong organization here in the United States promoting brotherliness between Catholics, Protestants and Jews. I'm all for it, but not to the neglect of facts. We know now, I hope, that we should have stood by Loyalist Spain. Franco is a fascist and therefore our enemy, whether so treated by the state department or not. And Franco is in power largely because of Roman Catholics in the United States. Brave men in Spain fought their oppressors with picks, shovels and rocks. That's all they had since we refused to lift the embargo and ship them arms. There was a memorable day during that struggle when the assurance was given by our leaders in Washington that the embargo would be lifted.

But Charles E. Coughlin went on the air and pleaded with his Catholic audience to wire Washington protesting against lifting the embargo. It

was not lifted. Franco won—as cruel a dictator as there is on this earth, who continues to be an ally of Hitler and what is left of Mussolini. Thank Rome for that.

There are high-sounding statements in this latest proclamation—the sacredness of the home and the need for security, and a recognition of brotherhood between peoples of different cultures. But nothing is said about fascists who have smashed millions of homes throughout the world; fascists who have required the United Nations to put millions and millions of men—and boys—under arms in order to wipe fascism from the earth; fascists who have uprooted whole families wherever they could lay hands on them and have made the whole world face the insecurities of a post-war world. Nor do these Bishops say anything about the fascist-inspired demonstrations against Jews in Boston—a Catholic stronghold. Instead they denounce planned-parenthood, defend private property and "organized works of charity" as means of solving economic ills.

Meanwhile the people of this world press on toward that society which will win for them security and freedom and control of their own destinies—those things which are the very essence of democracy. Bishops may say that this march of the common people is against God's law; that private property must forever endure; that international cooperation is fine, but not if the Russians are in it. It won't matter in the long run. The fighting men and women—yes, and children—of the Soviet Union have demonstrated their anti-fascist steadfastness. That fact is enough for most people, whatever may be the speculations of these "pastors of souls and teachers of religion" about "the sovereignty of God and of the moral law."

## SONNETS

### for ARMAGEDDON

THE BEATITUDES  
A Sequence of Eight Sonnets  
By  
Charles Rann Kennedy

#### Faith

Faith is a power, not a pallid ghost  
Haunting infertile minds. It is the root,  
The veritable pregnancy, whose fruit  
Is miracle accomplished. Diagnosed  
Exactly, it can take our innermost  
Transcendent intimations, and transmute  
Them into live deeds duly done, that brute  
Reality we make our proudest boast!  
That is precisely what Saint Paul must mean  
In one of his most penetrating tropes:  
Faith is, he says, the substance of our hopes,  
The test, the evidence, of things not seen.  
Quite so! And now get out your spectroscopes,  
And analyze that substance on a screen.



# News of the Episcopal Church in Brief Paragraphs

Edited by James W. Hyde

## Greetings to USSR

*London* (cable to RNS):—Greetings to newly-elected Patriarch Sergius of the Russian Orthodox Church were conveyed in a message here by the Rev. Leslie Church, president of the Methodist Conference of Great Britain.

"The Methodist Church in Great Britain," the message read, "sends greetings to the Russian Orthodox Church and to Patriarch Sergius. It desires to assure them of its admiration of their faith and courage and of its prayers for their well-being." In recent speeches, the Methodist leader has referred to the change regarding religion in Russia, expressing his faith in the growth of the church there.

## Report on Peace

*New York* (RNS):—The World Council of Churches, with headquarters in Geneva, Switzerland, is preparing an analysis of agreements and disagreements among churches on the social and economic basis of a just and durable peace. Announcement of the study is made in a current report of the Council, which has already issued one document summarizing the position of churches concerning the creation of a just peace. The document was published last spring by the American office of the World Council under the title "The Church and International Reconstruction." Preparation of a second report was prompted by criticism in European religious circles of the first analysis on the ground that it did not deal with concrete problems.

## Seek Understanding

*London*:—The Church of England and the Russian Orthodox Church are making efforts to better understand each other, and are also working for a better understanding of their two nations. It is now stated that when the Archbishop of York visited Moscow he did so at the invitation of the Primate of Russia. His visit was so successful, not only with the Church leaders but with the many thousands of people who saw and heard him on his Moscow visit,

that it has done much to cement the friendship of England and the Soviet Union. It is now thought probable that leaders of the Orthodox Church will return the visit, and that out of this exchange will come increasing religious, intellectual and social contacts between the two Churches and the people of their countries.

## Church Conference

*New York* (RNS):—The executive committee of the Federal Council of Churches requested on November 16 that the World Council of Churches convene an international conference of Church leaders as soon as possible after the war. The proposed assembly would be made up of churchmen with special experience in international affairs.

## Albany Anniversary

*Albany*:—The diocese of Albany celebrated its 75th anniversary with a festal service at the Cathedral of All Saints on November 14th. In the procession were 200 choristers from churches throughout the city, about a hundred wardens and vestrymen and thirty clergy. The address was by Bishop Oldham.

## Fair Treatment

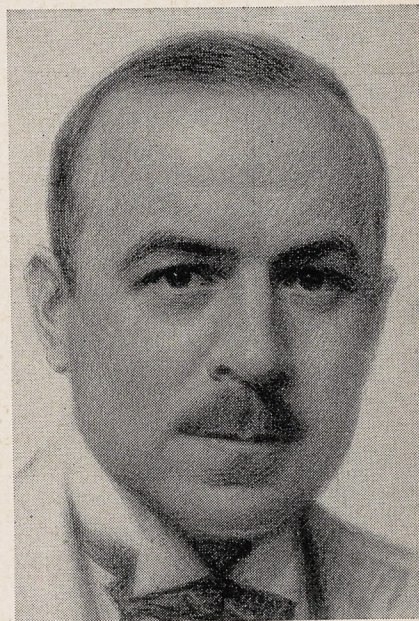
*New York* (RNS):—Eleven bishops of the Church have sent a letter to Attorney-General Francis Biddle praising his efforts on behalf of the rights of Japanese-American citizens. The bishops, who are in charge of jurisdictions in which Japanese people now live or resided prior to internment, declared: "The danger that our emotions in the midst of war may influence us against the reabsorption of American citizens of Japanese descent into the normal community life is a danger to the well-being and freedom of every American. It is the duty not only of government but of the Churches and their members to vindicate the liberties and decencies for which we are at war, and to apply in practice the normal principles we teach."

The letter was sent to Biddle prior to his scheduled Armistice Day address before conservative rabbis here under the auspices of the Jewish Theological Seminary of America.

Biddle's address was devoted to discrimination problems, with specific reference to Jews, Negroes, and Japanese minorities in this country. Signers of the letter included the Presiding Bishop Henry St. George Tucker, Bishop Charles S. Reifsnider, formerly of Tokyo, and nine western bishops.

## Learning to Resist

*Richmond, Va.* (RNS):—German pastors and laymen serving in the Nazi armies of occupation have actually instructed the churches of



*When religious leaders of Chicago organized last week to combat juvenile delinquency they were told by Rabbi Louis L. Mann that "There are no juvenile delinquents—only delinquent parents and neighborhoods, and they reflect on us"*

Norway and other occupied countries in methods of resisting the Gestapo, the Rev. Ewart Turner, former pastor of the American Church in Berlin, said in an interview here. German churchmen, who have been conscripted for army service, are meeting with churchmen in the occupied countries to map out plans for keeping alive the Christian religion, he said. "This is one of the strongest proofs that church contacts go far beyond the relationship of victor and vanquished," he declared.

Mr. Turner, who has twice visited South America to study Nazi encroachments there, said that for the first time an opportunity exists to win Brazil's approximately 850,000 Nazis to Western hemisphere solidarity. Now that they realize Hitler's cause is lost they are finally con-



vinced there is no chance of Nazi domination in South America, he said.

### Moscow Declarations

*New York (RNS):*—The Moscow Declarations are a "notable step toward realizing international order" according to a report which was unanimously adopted by the executive committee of the Federal Council on November 16th. The report, prepared by John Foster Dulles, chairman of the commission on a just and durable peace, states that the Moscow Declarations "mark a great development from the Atlantic Charter which proposed no international institutions and which contained no reference to religious and intellectual freedom." After calling attention to "major omissions" and "notably the omission to deal with colonial or economic matters," the report concludes by saying that "The Christian forces of this country can be grateful that their government has cooperated with the governments of Great Britain, Russia and China to make a sound beginning for world order."

### Praise Declarations

*New York:*—That all Roman Catholics do not share the opinions of the ten bishops of the National Catholic Welfare Board is revealed in the November 12th number of *The Commonweal*, Catholic weekly. It states: "We believe that all her (Russia's) recent moves—the understanding with the Orthodox Church, the dissolution of the Comintern, even the granting of full, unescorted

furlough privileges to sailors in foreign ports—are intended to show that she sincerely wants but two things for the future: peace and an opportunity to repair the damages of war." In regard to the Declarations, the magazine says that it means that there is now "hope for real peace."

### Committee on Peace

*Buffalo:*—A committee of 1,000 to lead in peace planning in this area has been announced by the council of churches of Buffalo and Erie County. The committee is working with the local Christian mission on world order which held meetings on November 18.

### Social Work Conference

*New York:*—The division of church social service of the Federation of Protestant Welfare Agencies held a conference on the relation of the Church to the developing social needs of the community at the Hotel Roosevelt on November 22. The speaker at the luncheon was Gerald Wendt, science advisor of *Time*, who spoke on social change; a challenge to the Church. During the afternoon round table discussions, led in each case by a minister, social worker and psychiatrist, were held. Among those participating in the discussions were: the Rev. Otis R. Rice, chaplain of St. Luke's Hospital, the Rev. Elmore M. McKee, rector of St. George's Church, Miss Mary Brisley, director of the Church

Mission of Help in Newark, and the Rev. John H. Johnson, rector of St. Martin's and St. Luke's Church.

### Study World Order

*Indianapolis (RNS):*—Church groups here are being urged to set up specific educational programs in line with principles laid down during the city's Christian mission on world order. The Indianapolis church federation is sponsoring six recommendations adopted by the

## DO YOU MEET PEOPLE WHO ARE ANTI-SEMITIC?

Have on hand a supply of these two leaflets to hand to them.

### OUR JEWISH NEIGHBORS

By Sherman Johnson  
Professor at Episcopal Theological School

### WHAT CAN THE CHURCHES DO?

By Everett R. Clinchy  
President of the National Conference of Christians and Jews

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## THE WITNESS

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mission audience stressing local study programs on world order. The six points are: 1. That studies be made of the seven principles of peace agreed upon by Protestant, Jewish and Catholic leaders and of the six pillars of peace formulated by the Federal Council of Churches; 2. That each local church fix responsibility for carrying out such a program; 3. That this educational program shall seek to eventuate in social action; 4. That individual members of churches be called upon to carry the principles and ideals of Christian faith into business, professional and civic life; 5. That special attention be given to development of greater understanding of the fellowship of other races; 6. That Christians strive to practice principles of Christian living which is the hope of the new world order.

### Church Fails Youth

*Detroit (RNS):*—"Juvenile delinquency points to the woeful inadequacies of our churches in their present programs for serving youth," declared Professor Alfred M. Lee of Wayne University in presenting a four-point program to the local council of churches. He urges greater use of parish houses, with soda bars, record players, gym equipment and hobby shops. He also says the church should oppose mothers of young children going into factories; the establishment of nursery schools; taking advantage of services offered by schools; provision of candidates for the Big Brother and Big Sister groups.

### Church in China

*New York:*—"It would be hard indeed for anyone to have more satisfaction than I feel in being able to write the Hsichow address at the top of this letter," writes A. A. Gilman, bishop of Hankow, who recently arrived in free China, eager to resume work among the scattered units of his diocese now refugeeing in that southwestern area. Ever since Hua Chung College fled from Wuchang in 1938, Bishop Gilman has been eager to visit it but felt obliged to stay at his post in occupied China as long as possible, and on leaving there he had to return to the United States before getting into free China.

"By a wonderful combination of circumstances, I almost made the trip from Kunming to Hsichow in one day," he continues. "Although everyone is having a very hard time of it because of the inflation, they put on

a brave face. Our mission is spending enormous funds to keep our clergy and their families alive and to educate a small number of children. Of course, the sum is infinitesimal in comparison with what is being expended upon armaments. However necessary these may be at present, the life of the Chinese Church is far more important for the future. I urge upon the Church the necessity of meeting this charge under this period of special emergency."

### The Mediterranean

*New York:*—More confirmations are reported from the Mediterranean war zone by Harold Buxton, bishop of Gibraltar, who now writes of forty-eight confirmed at Holy Trinity Church, Algiers, where he was acting for his neighbor bishop of North Africa, who is detained in England. At St. Paul's, Malta, part of the extensive diocese of Gibraltar, Bishop Buxton confirmed ninety-two, all service men but four or five.

While at Malta, he visited a Greek ship in the harbor and was most cordially received by the captain, who asked him to have a requiem on shore next morning, in memory of Greek shipmates who had been killed a year ago. This the bishop did, reading parts of the service in Greek.

Although the war compelled many clergy of this war-ridden diocese to return to England, the diocesan office in London now reports, "There are many signs that the territory of

the diocese is beginning to emerge from its long night. The chaplain who ministers to the British community in Athens has his bag packed for an early return to that city. Another has his eye cocked for the resurgence of Florence, and there are

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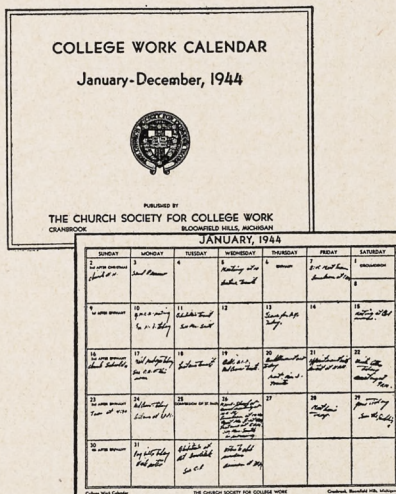
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others whose hopes are similarly attuned to the possibilities of the early future."

Meanwhile work has steadily continued in at least nineteen of the diocesan chaplaincies, and in some of them has been greatly increased by the war. Besides Gibraltar and two places in Malta, clergy are active in Lisbon, Oporto, and Estoril, Portugal, in Beaulieu, France, in six places in Spain and six in Turkey. Letters come through showing that the Church's work continues even in places where the diocesan clergy cannot as yet return. A Churchwoman now in London, who has a house in Taormina, Sicily, has heard from an army chaplain that he is quartered in her house, is holding services in St. George's Church, which has not been harmed, and is using her books as a much appreciated lending library for the troops.

### Church Debt Paid

*Middlebury, Vt.:*—At a parish supper of St. Stephen's Church at which Bishop Van Dyck was the principal speaker, the rector, the Rev. Harry H. Jones, burned the mortgage on the church property. The debt had been \$2400 three years ago, and was paid by the Women's Auxiliary, the men's club, and a few individuals as well as annual parish income.

### New Rectory

*Morenci, Ariz.:*—The Phelps Dodge corporation has given the use of a fine rectory to the Rev. O. W. Nickel, vicar of St. James' Church

here. The building is in the new housing area and is centrally located. Mr. Nickel also serves two other areas at Clifton and Safford, Arizona. In Safford a new church was recently built, the plans for which were donated by the late Ralph Adams Cram a few weeks prior to his death.

### Church Cabaret

*Rutland, Vt.:*—When the mayor of this city announced that something must be done for the young people of the community, the rector of Trinity Church, the Rev. Harvey D. Butterfield, announced that the Young People's Fellowship would sponsor a cabaret each Wednesday evening at the parish house. This cabaret would be open to all young people regardless of race, creed or color. Games such as pingpong and volley ball, reading material, soft drinks, and dancing were on the program. When questioned by reporters, Mr. Butterfield said that he hoped other churches would follow suit so that there was something for the youth of Rutland to do every night.

### Army Visitation

*Washington:*—Bishop Henry W. Hobson, of Southern Ohio, and Bishop William Scarlett, of Missouri, will visit all Army chaplains of the fifth and seventh service commands respectively as part of a general visitation of chaplains by representative religious leaders, it was announced here by Dr. S. Arthur Devan, director of the general commission on army and navy chaplains. The purpose of the visitation to Protestant chaplains is to carry to them assurances of the interest of the home churches in their work among members of the armed forces, and in turn to have these authorized visitors report to the different denominational committees on chaplains such needs of their representatives as should be met to increase their efficiency. Seven representatives from as many other denominations will also take part.

### Student Chaplains Meet

*Chicago:*—The need to do more than defend the old fashioned type of liberal education was stressed by the Rev. John M. Heuss, rector of St. Matthew's Church, Evanston, at a meeting of the commission on college work of the fifth province held in St. James' Parish House here. "We must recognize that Christian theology, Christian history and Christian literature are a vital part

# Timely Tracts

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By Paul J. Wellman

## 3. Why Men Do Not Go to Church

By Bishop Johnson

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By Frederick C. Grant

## 5. The Challenge to Youth

By C. Leslie Glenn

## 6. The Christian and His Money

By Bishop Washburn

## 7. Suggestions on Running a Parish

By Bishop Lawrence

## 8. Why I Am for the Church

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## 9. The Inner Life

By Bishop Cross

## 10. The Meaning of the Real Presence

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## 11. Why Believe in God?

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of a liberal education," he declared.

Among the delegates attending the meeting were: Bishop Harwood Sturtevant of Fond du Lac, the Rev. Almus Thorp, student chaplain at Ohio State University, the Rev. Victor Dowdell, student chaplain at Albion College, the Rev. Thornton Reese, student chaplain at Purdue, and the Rev. Gordon Gillett, student chaplain at the University of Wisconsin. Mr. Dowdell was appointed chairman of the committee to arrange a conference of educational leaders of the Church to be held in the spring.

### Day of Prayer

*Wilkesburg, Pa.:*—Twelve hours of continuous prayer was maintained in St. Stephen's Church, here, on Armistice Day, thus emphasizing the Church-wide day of prayer. The rector, the Rev. William Porkess, arranged the time in fifteen-minute periods, each period being taken by a different parishioner.

### Mission Worker

*Roanoke:*—Miss Beryl V. Ball of Jamaica, L. I., has come to Southwestern Virginia to be assistant to Deaconess Amelia Brereton in the work of St. Mark's Mission, Honey Branch. Miss Ball was educated at Syracuse University and Union Theological Seminary and has had wide experience in social work.

### KNOWLEDGE OF GOD—

(Continued from page 5)

ments when the storm blows and the waves rise, have long ago learned to feel and to know the presence of God everywhere, and to realize that He is the destiny that shapes our ends, rough hew them as we will.

On Sunday, 7 December 1941, here in Pearl Harbor, the old battleship "Oklahoma" was stricken by the many torpedoes being launched by the dastardly Japanese, who were firing angle shots, trying to hit the more powerful "Maryland" lying in-shore of the "Oklahoma." This old battleship quickly filled, sank, and turned over. One large circular air-  
port in a certain compartment remained slightly above water. Into this compartment came several men and the ship's chaplain. The chaplain took active charge and personally assisted in getting all of the men out through the airport to safety. His turn came next. He was a little large for the port—he *was*—and I repeat—*was* being pulled through the port to safety, when down below, one more man entered the compart-



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page eighteen

ment—the chaplain not only insisted but ordered that he be pushed back to make way for his shipmate. This man was saved. The chaplain now again tried to save himself, but the slowly settling dreadnought inexorably carried the port beneath the oily waters of Pearl Harbor. The last words of this grand Churchman and sailor were “Goodbye, men—God bless you.” If I remember my Bible correctly—“Greater love hath no man than this—that a man lay down his life for his friend.”

Even during the great hardships and ordeals of Guadalcanal and beset as they were by the evils of a savage enemy in that distant outpost, our fighting marines still found time to gather in prayer—to commune with their God!

In the Southwest Pacific there is a great soldier, who is an ardent Christian. In all his communiques, whenever marked success comes to the allied forces, he invariably announces that the victory was attained through the mercy of Almighty God! And our own fighting admiral in the South Pacific spoke to the officers and men on land and sea, in the air, and under the sea, who had participated in a great victory as follows: “God bless each and every one of you. You have written your names in golden letters on the pages of history and have earned the thanks of a grateful nation. To our glorious dead, hail heroes, rest ye with God!”

There comes to me at this time a verse written years ago, a line of which runs like this: “The bravest are the tenderest.” We who have been so fortunate as to arrive at command estate in the defense of our nation are proud to know and to publicly proclaim that the “knowledge and the love of God” make us finer fighting men—our belief in God endows us with intelligent courage and makes us stand firm and fight bravely to the last when all the time our legs say, “run!” It is this tender feeling of love—the love of God—that makes an American always a soldier of Christ. Under His banner we will always be victorious.

I pray God to bless America and our allies. To give us glorious victory over our enemies. May He endow our leaders with wisdom and strength, courage and leadership, and with the grace to serve worthily. And when the victory is finally ours, and it is now crystal clear that it surely will be, God grant that we may live forevermore in a world blessed with the Christian spirit of brotherly love and lasting peace.

## A TRIBUTE TO MISSIONS

By Wendell Willkie

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THE WITNESS — November 25, 1943



# 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. B. CONVERSE

Layman of Mobile, Alabama

I love the Episcopal Church—I hope it can be an ever expanding force for good in our post war world. With all sincerity, I say that under the leadership the Episcopal Church now has, as displayed by the majority in the House of Bishops, this hope can never be realized. The behavior of the majority of the House of Bishops on two issues clearly demonstrates that their leadership cannot be dignified with the name of leadership. This state of mind of this majority in an ever changing world is more than static—it is decadent.

I refer first to their refusal to recognize the laws of the infinite as disclosed by science, in their maintaining the common communion cup. As a member of the school board of Mobile County that teaches sanitation and prohibits the common cup, I ask, will these bishops in simple words reconcile their insistence for the common cup with this normal sanitary measure of the public schools? The House of Bishops preaches and extols the brotherhood of mankind and then the majority offer to the lay world their behavior at Cleveland as the manner in which to approach unity.

I repeat, the state of mind that prompts this behavior by the majority of the bishops is not static—it is decadent. This protest from one lone layman may be futile, but I do hope you will pass it on for the benefit of the minority who recognize the necessity of change for an advancing world.

ANSWER: As reported (WITNESS, Nov. 4) the Bishops voted in favor of either communion in one kind or intinction when the permission of the Bishop is first secured. We at times enjoy the sport of bishop-baiting but having reported all meetings of the House of Bishops since the founding of this paper, we give it as a considered opinion that the Bishops are much more progressive than the House of Deputies, and particularly of the lay members of the House of Deputies.

\* \* \*

S. HARRINGTON LITTELL

Retired Bishop of Honolulu

In a recent WITNESS you printed figures purporting to cover the number of members of the Anglican Communion throughout the world. While dependence upon statistics is possibly more unreliable in estimating the real strength of a religious body than it is in other connections yet it seems hard to understand why you give publicity to statistics of constituent branches of our Communion which are obviously so faulty and inconclusive as to be without real value. Your stated total membership is approximately 60 per cent below all dependable estimates which are currently accepted. There still seems to be good reason for numbering Anglicans between thirty and thirty-seven million baptized members. In the case of our Episcopal Church the number reported to the army and navy authorities determines the number of chaplains we are entitled

to in the services. If we report on a communcant basis, which is both theologically and practically erroneous, our quota will be based on a million and a half Episcopalians. Whereas on the true basis of membership, which is the sacrament of baptism, our chaplains would be appointed on a membership of 2,162,022. There is no complete year book of the Anglican Communion but I consider a fair statement of the general condition of our world-wide branch of the Holy Catholic Church the book *The Expansion of the Anglican Communion* by the Rev. John Higgins and published by the Cloister Press.

ANSWER: We also highly recommend the book by the rector of Gethsemane, Minneapolis. The figures we printed in the September 2 number were sent to us by the promotion department of our National Council and they stated in the opening sentence of their release, which we printed, that "the total number of people in the Anglican Communion is one of the world's least known and most undeterminable statistics." The reason is that various branches of the Anglican Church have different methods of counting their members.

\* \* \*

WILLIAM L. RICHARDS

Secretary at National Council

In THE WITNESS, issue of October 21st appears a paragraph about Dean Roberts and the jingle he gave you about

I hate the guys  
Who criticize, etc.

Since it was I who gave this to Dean Roberts in 1940 and since I failed at that time to give credit where credit is due I hasten now to make reparation. Under the heading "Pome" this appeared in a Walter Winchell column and the author's name was given as Bert Kalmar. I still have the clipping, so headed and so signed but not dated. It is in a scrap book which I carry in the same bag where even now reposes the Prayer Book also mentioned in Convention Notes and Comments in your issue of Oct. 21.

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