

# *The* WITNESS

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A COPY



DECEMBER 9, 1943

MALCOLM PEABODY  
THE BISHOP OF  
CENTRAL NEW YORK

## HALL-MARK OF LIBERALISM



## 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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DECEMBER 9, 1943

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NO. 23

## CLERGY NOTES

ARMITAGE, WILLIAM T., formerly vicar of St. Andrew's Church, Orient Heights, East Boston, Mass., will become rector of Trinity Church, Whitinsville, and vicar of St. John's Church, Millville, Mass., on December 15.

BLACKBURN, IMRI M., formerly rector of St. Paul's Church, Henderson, Ky., has become rector of St. Paul's, Evansville, Ind.

COBEY, HARRY S., has become rector of St. Paul's Church, Louisburg, No. Carolina, after having served 17 years at St. Paul's, Albany, Ga.

COOLIDGE, JOHN K., has become rector of All Saints' Church, Fort Lauderdale, Fla. He was formerly rector of St. James' Church, Piqua, O.

COX, ROBERT E., has been placed in charge of churches at Weldon, Halifax, and Jackson, N. C., following his recent ordination.

HAVILAND, DONALD F., became rector of St. James' Church, Oskaloosa, Iowa, on Dec. 1. He was formerly in charge of churches in Algona, Emmetsburg, Estherville, and Spencer, Iowa.

HUTCHINS, GORDON, was advanced to the priesthood last month and is assistant at St. John's Church, Williamstown, Mass.

JOHNSON, THEODORE T., has accepted the position of rector of the Church of the Reconciliation, Webster, and vicar of Grace Church, Oxford, Mass. He will live in Webster.

SESSIONS, VAL H., has resigned the rectorship of St. Columba's, Jackson, Miss.

STRACHAN, MALCOLM, was ordained to the priesthood on Nov. 24. He will remain as a master at Groton School.

TURNER, WILLIAM S., is the new rector of Holy Trinity, West Palm Beach.

WHITMAN, ROBERT S.S., was ordained deacon in September and is assistant at St. Martin's, Pittsfield, Mass.

## 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 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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## Bishop Roberts Tells of Life In Concentration Camp

*He Arrived on the Gripsholm from Shanghai  
With Many Other Missionaries from China*

**By William Spofford**

*New York:* — Shortly after he stepped on free American soil from the Gripsholm I had the great pleasure of interviewing about 120 pounds of a very big man—Bishop William Roberts of Shanghai. He had arrived on December 1st, along with 1,493 other Americans and Canadians, most of whom had been interned in the Orient by the Japanese. A 'phone call to a man I had never met, a hearty "Of course, come right to my room," a cordial greeting from a smiling man whose humility gave the impression of shyness—it was as simple as that, even though he hadn't been ashore, after weeks at sea, long enough to buy a hat to replace the one he lost en route.

He made it clear, first off, that he had nothing to say about treatment by the Japanese—he was saying nothing that might jeopardize the chances of fellow Americans, left behind, also to be repatriated. He had his own ideas about Japanese rule in occupied China, but he kept it to himself as far as this interview was concerned.

Following Pearl Harbor he and other missionaries were allowed the freedom of the city, with few restrictions. St. John's University remained open, he and others continued to teach there. Two hospitals remained open—and still are. The 35 churches in the city continued to function about as usual, though four of them later were occupied either by the Japanese military or by the puppet Nanking government. In February of this year however the Americans were placed in concentration camps—he in one of about 1,000 persons, 200 of whom were children.

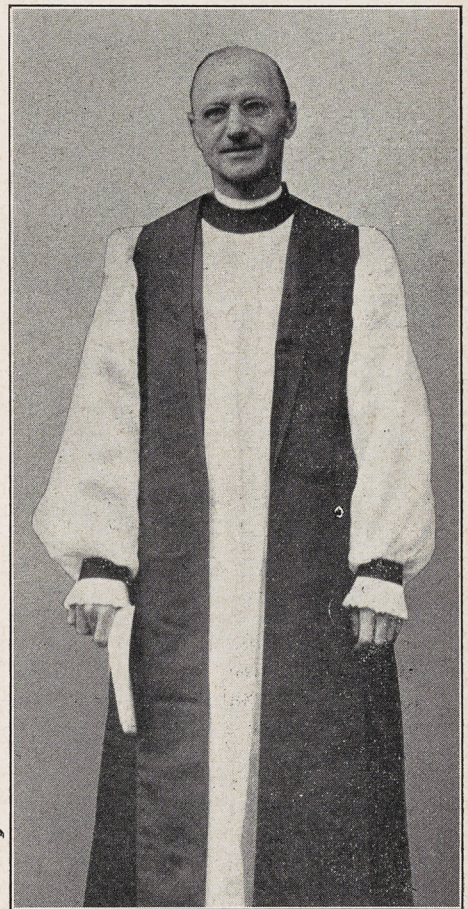
"It was a cross section of life,"

he said. "Hardboiled business men who used the name of God and Christ only to curse; some very nice business men, diplomats, society folks, money grabbers, and about every variety of Christian missionary you can imagine, including fundamentalists who had as difficult a time understanding the cursing business men as they did understanding the praying - sin - preaching evangelists. But we all had our work to do; we were brought close together by tasks in camp, and I think when we left we all understood each other a lot better."

He was tremendously interested in what had happened at General Convention, though someone had delivered to the ship for Bishop Lloyd Craighill a bundle of back copies of *THE WITNESS*, which both of them had read eagerly. General Convention brought us naturally to the question of Church unity, and I found in Bishop Roberts a practical enthusiast. "Experience in concentration camp merely strengthened a conviction I have always had—that if we start with intercommunion Church unity will eventually follow. We had an inter-Church committee, though the Roman Catholics refused to have any part in it. But the many other denominations decided to worship together always. The services were led by ministers of the several Churches, but they were generous in allowing the Episcopalians to conduct the service every other Sunday. All the services were completely free. We received the Holy Communion from the hands of our brother Christians of other Churches; they from ours. Everyone was welcomed to our altar—not ours after all, but Christ's—and I believe

if we welcome to the altar of Christ all baptized persons we will arrive at unity much sooner."

I asked the Bishop if our clergy always used the Prayer Book service in celebrating, and if so, how did the missionaries of other Churches respond to it since we hear so often that they dislike our formality. "Well they all came! I heard no criticisms



*Bishop William Roberts, who, with Bishop Craighill and eighteen other Episcopal missionaries returned on the Gripsholm*

of our service and, as a matter of fact, before very long many of them were using our Prayer Book for the Communion services they celebrated. In the circumstances in which we found ourselves it would have been absurd, let alone un-Christian, for us to conduct services in any other way." I informed him that Bishop Sherrill had told General Conven-



tion much the same thing about the chaplains serving in the armed forces, which brought an understanding smile from this man so recently out of a Japanese concentration camp. "Yes, we must live unity on just one basis—we are all Christians." And he said that Bishop Lloyd Craighill of Anking, who had been interned in another camp, had entered into similar arrangements with equally happy results.

In answering the question of whether or not the Chinese would welcome back foreign missionaries after the war, Bishop Roberts replied with an enthusiastic yes. "The



*This Grandpa and his grandson are among the hundreds cared for in Free China under the direction of the Rev. Kimber Den. It is the hope of the CLID that a sizable donation may be cabled to Mr. Den to reach him by Christmas. If you are able to help please make your check payable to "Treasurer, CLID" and mail it to CLID, 155 Washington Street, New York 6, N. Y.*

Chinese are grateful to the missionaries who have stuck by them through their trials and shared their suffering. There are unbounded opportunities for the Church in the Orient." Incidentally, he had high praise for Kimber Den and his work and for the Industrial Cooperatives.

I asked him what he planned to do now. "First, rest. I lost a good deal of weight in concentration camp. When we got on the Grips-holm food was plentiful—so plentiful that apparently my system was not conditioned to it. So I was rather badly upset physically on the long voyage. The twenty missionaries of our Church who returned have agreed with the officers of the National Council not to talk about 'where and what next' for a month. So during that time I shall rest."

On Saturday, December 4th, following a service at Calvary Church,

a luncheon in honor of the missionaries and their families was held at the National Arts Club. Those who had not already left the city to rejoin their families were welcomed home by the Presiding Bishop, the Rev. James T. Addison of the foreign division, and other officers of the National Council. After the happy occasion they scattered, after the hardships of war and concentration camps, to return to the quiet and love of their American homes . . . peacetime homes at least by comparison.

## KIMBER DEN WRITES FROM CHINA

*New York:*—A letter has just arrived by air mail from Kimber Den. It was mailed from Free China on September 18th and arrived in New York on December 1st. And, just to give you an idea of what inflation is like in China, it took \$11.50 in Chinese stamps to get the letter, written on the thinnest paper, to the States, whereas it costs 70c to send a much heavier letter by air from the States to China. He writes: "It was indeed great news when I heard from the Bank of China in Chungking the other day that another contribution of U. S. \$1,000 came from you. For the last few months I have been having a struggling time in maintaining our work as a result of the extremely high cost of living. Many of our supporting agencies and constituent bodies failed very badly to give me the expected help for my work, other than moral support. Moral support, however good and necessary it is, does not carry so far in helping us to solve the practical problem of feeding our refugee people and their children. You can hardly imagine how much it means to us in getting special gifts from you from time to time. Without this extra help I don't think we can possibly get along in view of so many emergency calls and new demands these days.

"Amid the hatred and bitterness of war these acts of practical Christian love, reaching across the dangerous ocean to save the lives of refugee children of an Allied country fighting against a common enemy, are as rays of pure sunshine on a stormy day. Moreover it has helped tremendously to knit China and the USA more closely together in a bond of Christian love and fellowship which will ever remain a bright spot in the dark page of history. With best love and greetings to you and all my friends of THE WITNESS,

readers and editors, as ever, your humble brother in Christ, Kimber H. K. Den."

The donation which he acknowledges was the accumulation of many gifts from WITNESS readers and CLID members. It is now our hope to send him by cable another donation so that it may be in his hands by Christmas. If there are those who care to contribute please make checks payable to "Treasurer, CLID," and send to CLID, 155 Washington Street, New York 6, N. Y.

## DANGERS AHEAD SEEN BY SENATOR BALL

*Washington, D. C. (RNS):*—Speaking before the committee on religious life in the nation's capital, Senator Joseph H. Ball (R.) of Minnesota warned that economic considerations may upset American post-war collaboration. The economic aspects of the problem may be over-emphasized or mishandled, the Senator declared, adding that many people fear that effective collaboration means that the United States will have to "play Santa Claus" to the rest of the world, and if people get the idea that "we are going to be made a sucker," the country will go back to isolationism.

Another danger to the post-war peace, he said, is that the settlement may be so unjust that this country will not be willing to join any organization for world collaboration. He emphasized, however, that the United States has sufficient influence to prevent an unjust peace.

## ROMANCE AT 281

*New York:*—The Rev. Arthur Sherman, who has recently resigned as an executive of the Forward Movement to accept a position on the staff of Grace Church, is to be married to Miss Margaret Marston, executive secretary of the Woman's Auxiliary. Congratulations to you both.

## PUTTING PLANES TO GOOD USE

*London:*—A good use has been found for Nazi planes. Men from a bomber of the R.A.F. in North Africa recently built their own "parish church" and used the wood from wrecked enemy planes. Shell cases serve as altar vases, bomb containers as seats and old flare boxes as choir stalls. The chapel was complete, even to an organ, bought with money subscribed by the fliers.

THE WITNESS — December 9, 1943



# Action Against Anti-Semitism Is Taken By Churchmen

*The Diocesan Clergy and CLID Members in  
the Forefront in Combatting Race Hatred*

**By Richard S. Emrich**

(Of the Faculty of Episcopal Theological  
School)

**Boston:**—One of the Anti-Semitic "sore spots" in the United States is the vicinity of Boston. Commissioner of Public Safety, John F. Stokes, in an official report to Governor Saltonstall, stated that between January 1, 1942 and October 23, 1943 there had occurred 24 cases of assault, 6 cases of property damage, 3 cases of property damage and assault, and six cases of insult against the Jewish citizens of Boston. It was the opinion of the commissioner that these cases were not part of any organized program, but that the widespread dissemination of anti-Semitic literature near factories and military establishments "is organized and should be dealt with immediately." This situation in Boston has appeared to many to be of national significance, for, if handled swiftly and effectively by the authorities here, it can provide an example for the country which may do much to curb this social disease. If, on the other hand, Boston should fail in this, it would provide anti-Semites throughout the nation with encouragement.

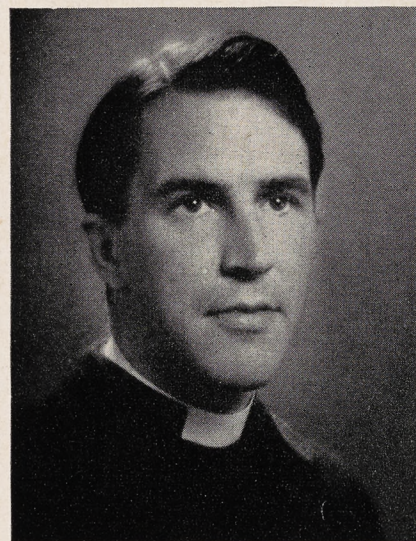
The diocese of Massachusetts, knowing that anti-Semitism existed in this locality, had been working quietly on the problem. It had issued through its department of social service a pamphlet on race relations, and the local chapter of the CLID had just completed a year's study of anti-Semitism. When, therefore, the full news broke, the Episcopal Church was in a position to provide swift and informed leadership. The Rev. Howard P. Kellett, secretary of the department of social service, stimulated his department on social action, and the first statement of any group to appear in the Boston press came through the Episcopal Church. Through the department of social service letters were sent to all the clergy of the diocese asking them to speak out on this issue, and a special meeting was held at the diocesan house at which 25 Episcopal clergy from the troubled areas were presented with a discussion of the whole question by a leading Jewish

citizen and a representative of the department. The small committee of representative leaders of Boston formed by the governor to advise him on an over-all program to combat anti-Semitism now includes Bishop Henry K. Sherrill. It is no exaggeration to say that the Episcopal Church through Bishop Sherrill and the Rev. Howard Kellett is playing a leading role in striving to bring this situation to a positive democratic conclusion.

Governor Saltonstall is to be congratulated for the swift action which he has taken. His fine statement to the press deserves praise and recognition. Said he, "Anti-Semitism is a menace to American democracy. The attack upon the Jews is a prelude of the attack upon Catholicism, Protestantism, and the whole democratic way of life. Since this is true, every anti-Semitic manifestation must be seriously treated and combatted by the responsible leaders of the community. He then called upon the police department to give the best possible performance of duty, transmitted all the findings of Commissioner Stokes to the attorney general of the commonwealth and to the armed forces, and created the committee to advise him on the execution of an over-all program. He called upon all civic bodies, churches, synagogues, unions, patriotic societies, service clubs, schools and educational institutions, parent-teachers associations, and particularly mothers and fathers to take an active concern in ending this threat to liberty in the vicinity of Boston. The newspaper PM did great service in bringing the whole situation in Boston into the open, but it must be said that it was unfair in its personal attack on the governor who had not been advised of the condition that existed.

The situation in Boston and the reaction to it on the part of our Church and the government of the state should be carefully noticed by churchmen throughout the country. It is well known that anti-Semitism is a serious social disease. It is used

by the enemy to "divide and conquer." When analyzed at all carefully, its political results are evident. It sows distrust among the troops who are led to believe that Jews are evading the draft and becoming rich while they sacrifice. Among both civilians and troops it is used to spread distrust of the legitimate government, as, for example, when the lie is spread that the Jews control Washington or that the President's name is Rosenfeld. Its spread prevents the American people from turning their eyes to the real problems that face the country. It is a theory of history, a facile interpretation of events, which any fool can grasp in five minutes, and it has been used for these reasons by reactionary groups all over the world. It has been well said that "if you scratch a reactionary, you will find an anti-Semite," and the truth in this statement is revealed by the names of



*The Rev. Howard Kellett, secretary of the social service department of the diocese of Massachusetts who takes a leading part in fighting anti-Semitism*

those leaders who have spread this disease . . . Hitler, Mussolini, Laval, Franco, Coughlin, etc.

It is likewise an attack upon the Christian Church itself. There are two ways of destroying Christianity. (1) The spirits of people within the Church can be corrupted, so that they hate, hold prejudice, and accept a racial interpretation of events. If this happens, the salt has lost its savor and the light has become darkness. (2) The Church itself may be attacked from the outside. It does not take a consistent anti-Semite long to discover that our Lord, Mary, Paul, and the Apostles were Hebrews of the Hebrews, and that the thought



of Christians, based upon the Psalms, the Prophets, and the Law is Jewish. "Spiritually we are Semites," and "the umbilical cord that binds us to Judaism has never been cut." A consistent anti-Semite ends by attacking the Church.

Christians in these times should be informed of the inner meaning of anti-Semitism. It is very possible that we may defeat the enemy on the field of battle and yet have his spirit conquer us inwardly. Any discrimination, abuse, or injury of another person merely because he happens to have been born a member of a certain group is a step toward national defeat. Both Christianity and democracy teach that each person is to be judged as an individual, and Christianity tells us that our neighbor is *man, any man, and every man*. Our Lord began his parable of the Good Samaritan with the words, "A certain man was going down from Jerusalem to Jericho." Who was that man? A Roman? A Greek? A Jew? A friend and follower of His? Who was he? It does not say. He was a *man, any man*.

### ERNEST VICTOR KENNAN ELECTED BISHOP

*Davenport:*—The Rev. Victor Kennan, who recently went to Baltimore as rector of Emmanuel Church, was elected Bishop of Iowa on the third ballot at a special convention held here on December 1st. If he accepts he will be the fifth bishop of the diocese, succeeding Bishop Longley, resigned. Dean Philbrook of Davenport ran second, and the Rev. Louis H. Matheus, third. Mr. Kennan is 43 years old and was born in London, England. He is a graduate of Chicago University and of the General Seminary. After ordination he was an assistant at St. Mark's, Evanston, Illinois, later becoming the rector of Grace Church, Freeport, Illinois. From 1935 to early in 1943 he was rector of St. Paul's, Des Moines, Iowa.

### NAZIS RELEASE CLERGYMAN

*Stockholm* (wireless to RNS):—The Rev. Kaj Munk, noted Danish clergyman and playwright, has been released from a Copenhagen prison where he has been confined since September. News that the militant anti-Nazi churchman had been set free was brought here by a Swedish clergyman who has just returned from a visit to Denmark. He also

said that it has been announced that Kaj Munk was to preach in the Holy Ghost Church in Copenhagen on the Sunday following his release, and that the church was crowded to overflowing when Dr. Best, Nazi envoy in Denmark, intervened at the last moment to prevent the Danish preacher from speaking. Munk subsequently returned to his parish at Vedersoe, Jutland, where no attempt was made to interfere with his preaching.

### EPISCOPAL CHAPLAIN IS CITED

*New York:*—Captain Edward M. Littell, son of the retired bishop of Honolulu, S. Harrington Littell, has been cited for his work as a chaplain for six months with the twenty-fifth medical battalion on Guadalcanal. The citation reads: "Captain Littell performed the functions of his office with devoted efficiency. At a forward clearing station he met all ambulances, was present at the continuous flow of surgical operations, volunteered for blood transfusions and circulated through the wards day and night administering to the religious needs of his men. When temporarily relieved he could be found making his way up the lines of evacuees, rendering first aid and bolstering morale among the first line troops while exposed to heavy hostile fire."

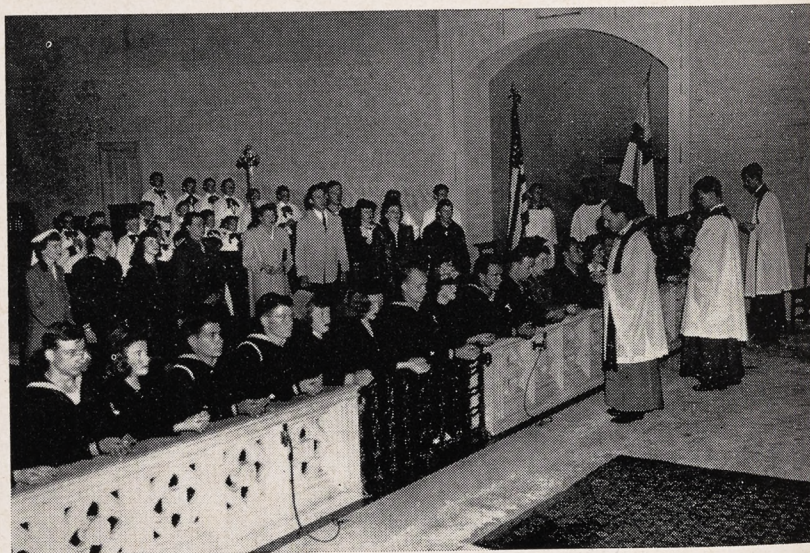
Captain Littell was returned to this country after contracting malaria, and is now at O'Reilly Hospital, Springfield, Mo. Between attacks of the disease, which come every three or four weeks, he is permitted to leave the hospital and vis-

ited his parents here recently. At that time he denied any heroism and insisted that the citation tended to overstate the facts. The fact remains, however, that he led a dozen medical men through two miles of jungle and enemy fire to rescue forty men who had been cut off by a Japanese flank attack.

He is a modest youthful-appearing man with a realistic attitude toward religion. When asked to what he attributed his sense of direction over jungle territory, he said, "I'm a chaplain, and I have faith, but telephone wires strung through the jungle helped." He also considers it a compliment that soldiers and marines with whom he worked rarely tempered their battlefield language in his presence. He further said, "I expect to go back. As long as the war is on I don't want to be anywhere but with those boys."

Captain Littell was enthusiastic about evidences of missionary work which he was able to observe and told of meeting missionaries in Guadalcanal. "Anglican missionaries whom I saw on Guadalcanal were Bishop Baddeley and one priest. The Bishop had pleasant memories of his Honolulu visit. He gave an informative talk on the natives to our American officers and like other missionary bishops was full of enthusiasm for his disrupted work. He offered to take me around, but we didn't have a chance."

Captain Littell was a member of the staff of Grace Cathedral, San Francisco, before entering the chaplaincy, and was stationed in Honolulu from December 1941 to November 1942.



At Grace Cathedral in San Francisco there is a corporate communion each Sunday for those in the armed forces



## EDITORIALS

### *Reality Passes Judgment*

**D**IVINE judgment was not invented by the Neo-Orthodoxy. Its origin as a concept belongs to Biblical times but its modern development has been strangely unfolded. From what we have heard it would seem that Hitler was responsible for the rediscovery of this idea. Before his advent our age apparently went along without any kind of judgment until suddenly it got a large dose which turned out to be all condemnation. Either God does not care one way or the other about the world or He dislikes it intensely. His judgments seemed only to be negative so that it would seem that unless He is angry He is not interested. Such treatment is too subjectively one sided to have much reality and it leaves modern man forced to choose between either an indifferent or repellant deity.

The Biblical prophets discerned the judgments of God in the course of events by interpreting them according to what they already believed about the nature of God and His plan for the world on the basis of what had happened in the past as a result of similar actions and situations. These men were not fortune tellers or maniac depressive personalities but historians who observed the relation between cause and effect in the conduct of society and its members and applied the principles they discerned to their contemporary problems. Sometimes they had to wait a long time for history to vindicate them but provided they had read the signs correctly in the long run they were justified. The belief, therefore, in a final judgment in the world to come was simply carrying on this historical principle to its logical conclusion in the frank realization that there was a great deal in the historical stream, so to speak, that had not yet come out in the wash, but they were confident that the justice of God would finally bring the whole thing out in the same color that

He had so surprisingly and frequently done in the past. The prophetic judgment was not derived from words or mystical philosophies but from the stuff of events. It was not only a religious interpretation of history; it was a historical interpretation of religion.

We could discern the judgments of God in the events of our time if only we would apply the few

and simple principles of our religion to the actualities of history instead of indulging in wishful thinking, pious condemnation and conditioned reactions for our own self interest. How can we avoid seeing great social change? Does it not reveal the judgments of God in condemning the old order as the immediate cause of the present chaos while at the same time commending the struggles of the new order to attain recognition? How otherwise can we understand the plight of Italy on the one hand and the success of the Soviet Union on the other? On this basis we think Advent with its teaching of judgment means something actual and real for our day.

### *To Prepare Thy Way*

**W**HAT would we think of a medical student who never got beyond anatomy—and later tried to practice as a physician on the basis of this limited knowledge? Of course the state would not license him—but just suppose it. Would you entrust your own life or that of anyone else to such an incompetent doctor? . . . But that is just about what the congregation has to tolerate when untrained men try to teach or preach. We have a glorious liturgy, and it *almost* carries the Church with it—almost, but not quite. There is still need for preaching (far better preaching than the average in our parishes) and for teaching (more up to date, and more thorough, and more closely related to the great body of modern theological learning). For example, how many congregations ever hear sermons

### "QUOTES"

**W**E WISH our newspapers and radio commentators would delete the word "only" from their vocabulary. Our Lord when describing the attitude of the shepherd did not say that ninety and nine were safe and "only" one was lost. His interest centered on the lost sheep, the lost coin,—yes, the lost airman. There is a nonchalance, a tone of superiority, about the word and the voice when we read and hear, "only one plane was lost." In some American home the words mean a terrible vacancy. Somewhere in our spacious land the light has dimmed for some family. "Only one plane was lost!" The plane can be replaced. The true story is: "One American fighter gave his life" or "seven American boys of a bomber crew presented their lives to us" as an atonement for our sins of neglect. The common family suffers when "one plane was lost." The sorrow entered into all our own homes. They died for us. Our Father remembers the boys and not the plane.

—E. TANNER BROWN  
Rector of St. Clement's,  
Honolulu



on the subject that is the very heart of half the New Testament: St. Paul's doctrine of saving faith? Or take the practical details of the Christian program—loyalty to Christ, or response to the Church's teaching (put it either way!). Of course, we hear that all the time! But what about the "ways and means"? How do you put it in *practice*, in 1943? Or take the great teachings of revelation, redemption, the life to come—most men skirt the edges of these subjects as they might walk about the foothills of a volcano. But the genuine intellectual power and inspiration of the Christian faith is rarely felt in their preaching. Instead of sitting comfortably on the beach mending nets, why not let us launch out into the deep and let down our nets for a draught? It might be the beginning of a new day for the Episcopalian pulpit—and all the world knows the night has lasted long enough.

### Give Us This Day

**T**HERE are those who, for profit or political power, are working overtime to kill the subsidy program. If they succeed, livings costs will increase within a year by fifteen billion dollars, which mean that the housewife will pay one dollar a pound for butter, thirty cents a quart for milk, and other foodstuffs proportionately. The subsidy program proposed by the administration will cost one-tenth as much—\$1,500,000,000. But the lobbies maintained in Washington by the cattle raisers and food factories don't care a hoot how much you have to pay to keep your family alive just so long as the money flows through their pockets. They and their henchmen in Congress can get away with the steal only by overriding the certain veto of the President. So if you want people to eat you better write your representative and senators a strong little piece, telling them you won't be able to invite them to dinner when they come home unless they act decently now.

### Hall-Mark of Liberalism

**W**E COMMEND to our readers with enthusiasm the article entitled *The Hall-Mark of Liberalism* which appears in this issue, and we desire to make its views and policies our own. Liberalism is too great a concept to become depotentiated through misunderstanding or misuse. It should be positive and not negative, an affirmation of truth as well as a free inquiry into it, disciplined and not lax. It should be a category for thought, speech and action.

We are grateful to Mr. Stark for rescuing from the comparative oblivion of the diocesan journals of Manchester the noble words of William Temple in 1925 on the subject of approach to the Free

Churches. Reading Presbyterian for Free Church and Protestant Episcopal for Church of England, they have an immediate relevance for us. We may well make them our own and say, "We know quite well that it makes all the difference in the world in our approach to our Presbyterian brethren whether we say that the Church order which we recommend is the best for achieving the purpose which the Church has in view and therefore is to be adopted; or, that it is the only one which constitutes the Church as a Church at all and that, therefore, as long as they do not adopt it they forfeit all right to that name. Between these two as methods of approach there is the widest possible difference, though in both cases, as a matter of fact, the result will be that the Protestant Episcopal Church will be standing by an order that it has inherited." The *Encyclopedia Britannica* backs up this view; see article "Church of England."

## JUST FOR LAY READERS

Conducted by F. C. GRANT

**A** FRIEND of mine has written in to say that he takes exception to what I ventured to suggest about *raising the tone* at the end of a sentence. He suggests that *sustaining the volume* until the end is something different and quite desirable.

Of course, I agree with him. I was only illustrating what I said by an extreme example, when I described a well known clergyman in our Church who raises his voice at the ends of his sentences. That means overdoing it. As my correspondent says, "Please clarify this point and tell your Lay Readers to practice giving a note of completeness and finality by ending each sentence, except a query or exclamation, on a down tone." As he says, to raise the tone at the end of the sentence is a very bad habit and leaves a sense of indecision and vacillation.

Perhaps I can make clear what I mean by saying that people who drop their voices at the ends of sentences usually not only drop all the way from three or four tones to an octave (yes; I have heard a man drop his voice a whole octave!), but also reduce the volume to zero. The cure for this is not to raise the pitch or tone but, as my friend says, to sustain the volume and—I am sure he would add—use a slight down tone.

He also enclosed a very interesting program for a *one-hour* service for Good Friday. In places





where a three-hour service cannot be held, I think his outline is one that might well be followed. He adds, "I do not think the average lay leader is qualified to conduct a three-hour service with meditations. Others may find it useful." I think I will hold the outline of the one-hour service and run it next Lent, in case any one wishes to use it next Good Friday.

He also suggests that lay leaders and visiting clergy ought always to offer a prayer for the rector of the parish and suggests a custom which I think is growing, that is, a final prayer or benediction *after* the recessional, from the rear of the church. It does seem odd to have the service end with a

benediction — after which the choir bursts forth into a mighty recessional, in which presumably the congregation is not expected to join!

Finally, he raises the question of the wearing of tippet and hood by the lay leader. I see no reason why any man entitled to wear a hood should not do so. As for the tippet, that is a matter of local custom. I believe that laymen are entitled to wear it, as it is not a clerical or ecclesiastical vestment. However, in places where it is looked upon (however mistakenly) as an ecclesiastical vestment, it had probably better not be worn. I should think that it would be well to consult the bishop on this question.

# The Hall-Mark of Liberalism

by **Dudley Scott Stark**

*Rector of Saint Chrysostom's Church,  
Chicago*

**T**OLERANCE is the hall-mark of liberalism. It is the exclusive mark of no party within the Church for it is found among members of all parties. It is denied by all whose major loyalty is

partisanship. They quite misunderstand liberalism who view it as indifference, vagueness, rejection of all credal statements, rebellion to all ecclesiastical authority or dullness of the moral sense. The true liberal fully perceives the falsity in those errors, which frequently are said to characterize both tol-



erance and liberalism. He recognizes that although many roads lead to God, nevertheless each of them is a narrow way. He acknowledges the necessity of the disciplines of liberty.

Tolerance has respect for truth, regardless of when or where it is found or who possesses it. It springs from a sense of reverent wonder before the manifold undiscovered riches of God. It rejoices in the faith that God will richly reward diversities of tradition, training and temperament, according to the diligence and humility wherewith He is sought. Tolerance is a signal manifestation of Christian charity. It has been defined as follows: "Tolerance is not a weak thing, it is the unconquerable ascendancy of personal goodwill over all differences of opinion."

Tolerance is both a virtue and a grace. Since it is so excellent a virtue its perfection demands utmost diligence. Maintaining that he stands for tolerance, the liberal must fulfill certain requirements to save it from perversion and corruption.

It is required that the liberal, himself, main-

tain a constant passion for the truth, as it is given him to see the truth. If he respects not the truth he has gathered to his own bosom, he will not for long respect it anywhere outside himself. It is further required that after confirming by reason and experience whatever insight has been granted to him he shall make his truth-offering to the brethren. The untoward condition which John Morley condemned remains far from common: "In religion, morals and politics, the suppression of your true opinion, if not the positive profession of what you hold to be a false position, is hardly ever counted a vice, and not seldom even goes for virtue and solid wisdom. One is conjured to respect the beliefs of others but forbidden to claim the same respect for one's own." Tolerance can only flourish in the republic of truth. Christian charity ever requires the conferring of benefits no less than the receiving of them.

It is required at the very least that the liberal shall listen to the opposition. There should at least be sufficient understanding and sympathy to allow that a certain religious practice, unbeneficial so far as we can discover in our own case, may be preciously effective in another's—and gladly accept the fact.

Furthermore, the true liberal will concede that fuller truth comes not only by the discovery of new truths but also by the recovery and fulfillment of old ones. Most religious controversies lie not between absolute truth on the one side and absolute error on the other. When the controversy



is well past, those values which the defeated affirmed they were maintaining should be reappraised in a calm spirit, that nothing be lost. Indeed, reconsideration for possible virtue in discarded values may well be one of the conspicuous advances of the present time; for example, witness the growing appreciation by Liberal Evangelicals of the emphases insisted upon by Liberal Catholics.

But tolerance is gained more by our receiving the grace than achieving the virtue. The most spiritual individuals are the most tolerant. "To those who have shall be given"; only those who have received the mysteries of God in some measure can have a lively faith in the glories yet to be revealed; it is only they who have sufficient faith in those from whom they differ to welcome them in the common quest of truth.

IT IS specially required of the liberal that he be a man of prayer. Thereby he may be liberated from a certain hardness and self-sufficiency which frequently are found among intellectuals. The injunction to "pray for one another" is not sufficiently well observed among us. Let those who are like-minded pray for those who are otherwise-minded in gratitude for their fellowship in interpretation and furtherance of the Gospel. Let Catholics and Evangelicals pray for one another that to each in accordance with their vocation deeper insights may

be given, and that a pacific temper may be maintained by both.

It should be remembered that Saint Paul, the first great Christian liberal, found the Cross central for thought and action. It is required of the liberal that he find in the cross a more than peripheral significance. The cross is the wisdom of God. It bestows the grace of the tolerant spirit. Thinking God's thoughts after Him is not the same thing as thinking as God thinks. Thinking as God thinks, the revelation of the Logos, the Eternal Reason made manifest, is revealed in history in the cross, the act of God. The revelation that the ultimate meaning of reality is love, pours a searching light upon any form of our self-will, upon the best of our thinking, as well as our loving. To those who are granted in some measure to receive by intuition the wisdom of God there shall also be given liberation from the sins of intellectual pride and presumption.

The cross marks the price that must be paid for the truth. It requires and provides those qualities of the truth-seeker without which his quest must fail: humility, purity, courage, patience, and a willingness to seek the truth and stand for it in loneliness. Newman spoke of the cross as the measure of the world. The liberal should measure his passion for truth by the cross. He will possess infinite tolerance for all those from whom he may differ, who are bearing the cross for the sake of the truth.

To the Anglican Communion, the roomiest Church in Christendom, is granted much responsibility for aiding the coming of the Church which can embrace all Christendom. It is a matter, therefore, of most sacred honor and responsibility that its grace of tolerance be maintained. Any restriction now of its glorious liberty would be blind to the manifest signs of the times. A disunited world can find its ultimate unity alone in the Ultimate Unity, God Himself. A disunited Church is sorely hindered in professing and exemplifying the Unity of God.

The Anglican Communion must cherish and rededicate itself to the trust committed to it. Groups within the Church should be tolerated with full charity. They should be encouraged to enrich the common store of religious interpretation and practice. That at times progressive forces shall have an ascendant influence and that other times conservative forces shall have it is inevitable and necessary. But the ascendancy must neither be complete nor continuous. In the balance of progressive and conservative forces lies the way of orderly progress. If the balance be not kept—"when there is either too complete submission to

## For Christmas

\* All WITNESS readers have recently received a circular making a special Christmas gift subscription offer. It carries a form for the listing of names and addresses of friends whom you would like to have receive THE WITNESS every week for a year as a gift from you. These are accepted at the reduced rate of \$2.50 each. We will then send to each person listed a beautiful Christmas card announcing the gift as from you. We hope that many of you will accept this offer which is a gift to THE WITNESS as well as to your friend. We solicit your cooperation and support in extending the influence of the paper. If a considerable percentage of you act upon this suggestion it will mean a great deal to us of the Editorial staff who are doing our best to give you each week an inspiring and newsy paper, and at a price far less than that of any other Episcopal Church paper. May we also suggest that your gift subscriptions be entered at once so that your friends may begin with *The Autobiography of Bishop Johnson* in the issue for next week.



tradition and authority or too violent rejection of it—full greatness is not achieved.”

The year 1925 was a time of controversy in the Church of England. The present Archbishop of Canterbury was then Bishop of Manchester. In an address to his diocesan conference he spoke noble words for the Anglican tradition of the tolerant spirit: “We know quite well that it makes all the difference in the world in our approach to our Free Church brethren whether we say that the Church order which we recommend is the best for achieving the purpose which the Church has in view and therefore is to be adopted; or that it is the only one which constitutes the Church as a Church at all and that, therefore, as long as they do not adopt it they forfeit all right to that name. Between these two as methods of approach there is the widest possible difference, though in both cases, as a matter of fact, the result will be that the Church of England will be standing by an order that it has inherited. Then, further, this insistence on the freedom of the individual religious life must involve a large variety of interpretations of our common rites and our common doctrines. And there should, I think, be very much liberty given. It seems to me, that the spirit of the Reformation requires such large variety to be allowed; that the spirit of the Reformation had never achieved its goal until it worked itself out in religious toleration; and that religious toleration, having been achieved, is now a sacred principle.”

Through adherence to that sacred principle, the Anglican Communion by God’s good grace, may be the elect instrument for restoring to the Church of Christ its witness of visible unity.

## SONNETS

### for ARMAGEDDON

THE BEATITUDES  
A Sequence of Eight Sonnets

By  
Charles Rann Kennedy

#### The Christian Virtues

CHARITY’S gift is no reluctant dole  
Flung at a filthy beggar with a glance  
Of murder in your eye. It is a dance  
Within your heart, a kind of capriole  
With God, which transubstantiates the roll  
Of bread you give your man (such rites enhance  
The flavor), and affords yourself the chance  
To prove how brotherhood can purge the soul.  
The only drawback is that all you give  
Returns in hundredfolds to glut your gorge:  
However, do your best, be spendthrift, forge  
Blithely ahead, feeding through the sieve  
The baleful pennies, calling on Saint George  
To cut the gains and let a fellow live!

## 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.

**Quick Comeback.** The Bishop was approaching the luncheon club in a Denver hotel when he was stopped by a long-haired, bewhiskered individual who shouted: “Bishop I am opposed to the politician, the press and the pulpit” to which the Bishop replied without missing a beat: “I often agree with you,—I am also opposed to the agnostic, the atheist and the agitator.”

—submitted by Jerome Kates  
Rector of St. Stephen’s, Rochester, N. Y.  
\* \* \*

**Waking Up the Congregation.** Preaching a mission in a southern parish, Bishop Johnson brought his congregation to immediate attention by saying. “You say you have mean and cantankerous neighbors. Well, so have they.”

—submitted by F. D. Tyner  
Rector of St. Luke’s, Minneapolis

**Spreading It Too Thick.** The Bishop was on his way to an appointment in Alamosa, Colorado, being driven by a man who was certainly making time. Bishop Johnson became nervous and asked the driver if he wasn’t going too fast. The man replied: “I have to go this fast to get you to Alamosa on time.” To which the Bishop replied: “I would rather get to Alamosa late than to hell early.” Then there was the occasion when he was honored at a dinner marking the 20th anniversary of his consecration. He had been lauded by many bishops, priests and others, which made him extremely uncomfortable as he sat there rolling his tongue in his cheek in characteristic fashion. I thought of course that he was stuck this time but when he got up he said: “I have always had a good deal of sympathy for Aaron—‘the oil ran down his beard even to the skirts of his clothing.’ Oil may be all right for illumination, and it is good for lubrication, but it isn’t so hot for decoration.”

—submitted by Paul Roberts  
Dean of St. John’s, Denver  
\* \* \*

**Trouble with The Church.** Preaching at St. Matthew’s for me several years ago Bishop Johnson began his sermon with: “Father Smith and I both



know what is wrong with the Episcopal Church. He dare not tell you but I will. It is run by the back seat drivers."

—submitted by William Smith  
Rector of St. Matthew's, Worcester

\* \* \*

*The Easiest Way.* Shortly after the Johnsons went to Gethsemane in Minneapolis the Rev. and Mrs. George Thomas went to call on the new rector and his wife. They were met at the door by Mrs. Johnson who said: "Come right in and sit down. If you will excuse me for a minute while I put some coal on the furnace, I'll join you in the sitting room." "Why Mrs. Johnson," said Mrs. Thomas, "you don't mean to tell me that you have to take care of the furnace?" "Yes," replied Mrs. Johnson, "I have found it a lot easier to take care of the furnace myself than it is to clean up Irving after he has taken care of the furnace."

—submitted by DuBose Murphy  
Rector at Tuscaloosa, Alabama

## The Hymnal Presents

### A HYMNAL OF SOCIAL HOPE

ALTHOUGH most of the important hymn books of the present time are rich in hymns of social service, they avoid the cliché "Social Gospel" in describing them. The Gospel of Christ is at one



and the same time personal and social. Its twofold aim is that the Kingdom of God may come and His will be done in the lives of individual men and women and in a regenerated community, and the aim cannot properly be divided. However, the social aspect of it is being

emphasized today, as was the personal aspect a century ago, and the English *Songs of Praise*, enlarged edition, lists twenty-six hymns under the title "Social Service"; the Canadian *Book of Common Praise*, the hymn book of the Church of England in Canada, lists eleven hymns under the title "Christian Service" and contains others which might be so designated; and our own *Hymnal of 1940* lists fifty-seven hymns under the title "Social Religion." Many of these are new to Episcopalians, although some of them were written by Episcopalians and first published in hymn books of other denominations. The following verses are from a hymn which is outstanding for its social hope.

*O holy city, seen of John,  
Where Christ, the Lamb, doth reign,  
Within whose four-square walls shall come  
No night, nor need, nor pain,  
And where the tears are wiped from eyes  
That shall not weep again!*

*O shame to us who rest content  
While lust and greed for gain  
In street and shop and tenement  
Wring gold from human pain,  
And bitter lips in blind despair  
Cry, "Christ hath died in vain!"*

*Give us, O God, the strength to build  
The city that hath stood  
Too long a dream, whose laws are love,  
Whose ways are brotherhood,  
And where the sun that shineth is  
God's grace for human good.*

*Already in the mind of God  
That city riseth fair:  
Lo, how its splendor challenges  
The souls that greatly dare—  
Yea, bids us seize the whole of life  
And build its glory there.*

This hymn, based on Revelation 21:1-4, was written by the Rev. Walter Russell Bowie, whose "Lord Christ, when first thou cam'st to earth" was quoted in this column Dec. 10, 1942.

—HOWARD CHANDLER ROBBINS

## THOUGHTS ON HOLY COMMUNION

*A Series by John Wallace Suter  
Custodian of the Book of Common Prayer*

### A MEMORIAL

THE service is a Memorial of certain mighty acts in the religious history of the race. In this connection the word *memorial* does not mean that the service is in memory of something closed or dead, but a potent reminder and conveyor of a still active and living force. In this sense, Christ "instituted, and commanded us to continue, a perpetual memory of his death and sacrifice" . . . "Do this," He said, "in remembrance of me." We "celebrate and make the memorial, having in remembrance his blessed passion," and partake of the bread and wine "in remembrance." Repeatedly the Holy Communion recalls the crucial deeds of the Saviour of the World by means of which a worshipper may appropriate to himself the spiritual energies which Christ made available to humanity.



# News of the Episcopal Church in Brief Paragraphs

Edited by James W. Hyde

## Orthodox Seminary

*New York:*—The newly organized Federated Orthodox Greek Catholic Primary Jurisdictions in America (quite a title) is planning to establish a special English-speaking seminary in the United States for students from Orthodox countries in Europe. The announcement was made December 1st by Archbishop Athenagoras, presiding bishop of the federation. He also revealed, according to RNS, that the new federation has applied for membership in the Federal Council of Churches. The federation is to hold its first convention in Chicago on December 12th when the chief business will be the adoption of a constitution. The Archbishop estimates that there are over five million Orthodox in the United States, served by 25 bishops and 1,500 priests.

## Missionaries Picket

*Atlantic City:*—Two former missionaries to India joined a parade of pickets outside the meeting hall of UNRRA (United Nations Relief and Rehabilitation Administration) on December 1st. It was a protest against the conference's refusal to consider relief for India's famine victims. They carried placards bearing the slogan "Starving India is surely a United Nations responsibility" and similar inscriptions, according to RNS.

## Interracial Brotherhood

*New York:*—The race relations department of the Federal Council of Churches issued an appeal on December 6th calling upon Christians to enlist in the organized movement for interracial brotherhood, in the interest of a cooperative world order. Anti-Semitism, ill-treatment of Negroes and Japanese-Americans, Oriental exclusion acts, race riots, all "make it mandatory for Christians to speak with prophetic voice."

## Bishop of Haiti

*Morristown, N. J.:*—Dean Charles A. Voegeli is to be consecrated Bishop of Haiti and the Dominican Republic on December 16th at St. Peter's, Morristown, N. J.

## Industrial Strife

*Winston Salem:*—Negro pastors here have been asked publicly to resist a campaign by the C.I.O. to organize the employees of the Reynolds Tobacco Company. The appeal, says RNS, was made in an open letter by John J. Ingle, council for the Reynolds Employees Association, a company union. Two of the pastors, the Rev. Thomas Kilgore and the Rev. I. Logan Kears, voiced their resentment at Negro ministers being termed "hirelings of the C.I.O., or any other than that of the Kingdom of God."

## Twin Services

*Boston:*—International significance was attached to the Thanksgiving service on the morning of Nov. 25 in the Cathedral Church of St. Paul when Dean Edwin J. van Etten preached at the same hour that the Archbishop of Canterbury preached at a twin service in St. Botolph's Church, Boston, England. At the service a battle flag carried by the Lincolnshire Foot Regiment while stationed with American troops in Iceland was presented to the Cathedral. The staff of the battle flag is an ancient baluster from the pulpit railing of the famous church in England. While the Cathedral here was crowded with British and Canadian residents of Boston and a detachment of British sailors, American soldiers were a prominent feature of the congregation at St. Botolph's.

## Emily Sprott Honored

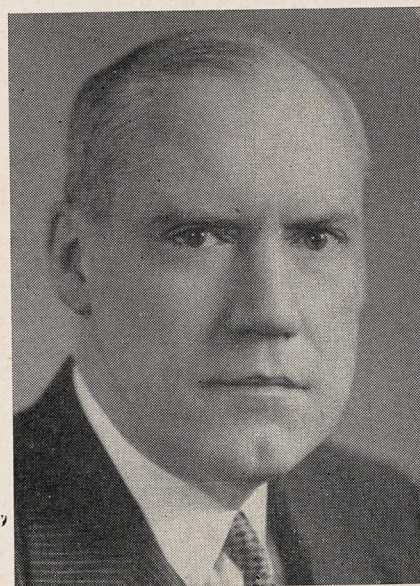
*New York:*—Mrs. Emily Sprott (WITNESS exclusive Sept. 16) the only woman missionary who remained in the Solomon Islands during the Japanese occupation, has been honored by King George VI who conferred upon her the order of Dame of the British Empire. She is now in New Zealand undergoing treatment for her eyesight, which the nerve-strain of hiding and the lack of proper food weakened. "From May until December," she said, "the natives hid me in a camouflaged leaf hut they had built for me in the rain forests of Santa Ysabel Island. As soon as my eyes recover my plan is to go back and continue my work as a missionary."

## Study Delinquency

*Detroit:*—Members of the Detroit clericus held their November meeting in the juvenile court in order to study police methods of handling juvenile delinquency. They listened to three cases before the court referee, visited the detention home, and conferred with special detectives assigned to this work. After their inspection of the court procedures a discussion was held at St. Matthew's Church under the leadership of the Rev. Edgar A. Lucas of the city mission staff who for several years has been director of the Big Brother Movement here.

## Stress Church Task

*Stockholm* (wireless to RNS):—The Church in Sweden faces a great responsibility in administering post-



William B. Pugh, head of the general commission of army and navy chaplains, advocates a merger of Church agencies.

war relief and in promoting international understanding, delegates were told at a conference of Church leaders presided over by Bishop Manfred Bjorquist of Stockholm.

## Relocation of Churches

*London* (by cable):—The Anglican Church Assembly has given final approval to the reorganization of areas measure, which makes possible the redistribution of clerical manpower, of parish boundaries, and of endowments in those areas affected by the war. Bishops will have the power to close churches which are no longer needed, and to create new parishes in those areas where there are new centers of population.



## Hymnal Shortage

*New York:*—Permission to use more paper during 1943 for printing second editions of the revised Hymnal of 1940 has been refused by the WPB, according to a statement made by Bradford B. Locke, executive vice-president of the Church Pension Fund. The first edition of 50,000 copies of the full musical hymnal and a similar number of the large melody edition are now exhausted, and 90 per cent of the 125,000 copies of the small melody edition have been ordered and will be shipped about December 15. Unless an additional supply of paper is granted in 1944, it will be necessary to ration the new hymnal. Churches will only be allowed enough of the full musical edition to supply their choirs, and will have to be satisfied with the small melody edition for the congregation. It is also possible that there will be a shortage of Prayer Books before the end of 1944.

## Church Army

*New York:*—In answer to the question, "What shall I do after the war?" Captain Earl Estabrook of the Church Army is planning to present the claims of Church Army work to properly equipped service men and women. A small leaflet has been prepared which is being placed in the hands of workers with young people, both in and out of the services. "There is tremendous need," the leaflet says, "for lay missionaries who will pioneer in churchless areas and among all sorts and conditions of men."

## Church Giving Increased

*Hillsdale, Mich. (RNS):*—Protestant church members contributed \$24,413,349 more for congregational expenses and benevolences in 1943 than they did in 1942, according to a report by Harry S. Myers, secretary of the United Stewardship Council. Mr. Myers' report is compiled from statistics furnished by officials of Protestant denominations. "While there has been only a slight increase in church membership," Mr. Myers states, "there has been a marked increase in giving both to current ex-

penses and to their mission projects including wartime relief work." The Episcopal Church stands fourth among the nineteen denominations included in the report, being exceeded by the Methodists, Baptists and Presbyterians.

## Cathedral Shelter

*Chicago:*—This Sunday, the 12th, Canon Gibson of the Cathedral Shelter is the guest of the Church of the Advent when the Church school of the parish is to present the annual Advent mite box offering which is divided between the various institutions of the diocese. Canon Gibson's name is synonymous with Cathedral Shelter. Under his direction 100,000 meals have been served in a single year and 27,000 beds have been provided for homeless men, with council given to hundreds of families.

## Navy Relief Chaplain

*Norfolk:*—The navy announces the appointment of Chaplain Lieutenant Commander Roy E. LeMoine, as navy relief society representative for the Norfolk area and as executive secretary of the society's Hampton Roads auxiliary. Asked for a statement concerning his new appointment, Chaplain LeMoine explained that, "the navy relief society is the navy's own family welfare service. It was founded to care for the widows and orphans of those who died in the service, since it has expanded its realm of service to take

care of almost all situations of an emergency nature that may strike the family of a navy man. We do our best to assure the man at sea that regardless of what happens, his family will not be left without a friend who is able to help."

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## Move to Unite Agencies

*Washington (RNS):*—A move to unite all Protestant agencies working with chaplains and service men was initiated last week at the first annual meeting of the Service Men's Christian League. The Rev. William B. Pugh, head of the general commission of army and navy chaplains, advocated the merger. He said that the main task confronting Church groups in this area is now an educational one since "the recruiting of chaplains is pretty nearly over." Others asserted that the coordination of Church groups would facilitate the task of supplying chaplains and service men with literature and other materials. Chaplain Pugh reported on his recent tour of fighting centers during which he covered 40,000 miles. He made the prediction that chaplains will suffer a higher proportion of casualties than any other branch of the service. Casualties among them number 85 to date. During the last war 23 army chaplains were killed.

## Dry Night Club

*Buffalo (RNS):*—An interdenominational youth association has been formed here by members of ten south Buffalo churches to help solve the problem of juvenile delinquency through a program of social and other recreational activities for young people. Fifteen local churches are cooperating with the group in planning social events from time to time, the first of which will be a New Year's Eve program in St. Paul's Evangelical and Reformed Church. In another part of the city, a group of church members are setting up a recreation program for young people, and a proposal has been made to establish a "dry night club."

## Albany Youth Meets

*Albany:*—Seventy-five young people of the diocese of Albany met November 26-28 at Holy Innocents, with all sections represented. The opening address was by the Rev. E. B. Maynard of St. Peter's, Albany, with Bishop Oldham speaking Saturday evening on the rule of life as a preparation for the corporate communion the following morning. A feature of the conference was the group discussions led by the Rev. Ernest V. Stires, the Rev. Meredith B. Wood, the Rev. George E. DeMille and the Rev. Spear Knebel. Following the meeting Bishop Oldham said that he was particularly im-

pressed by the earnestness, enthusiasm and intelligence of the young people and their potential contribution to the Church of the future.

## Thanksgiving Service

*Albany:*—For the sixth year Thanksgiving Day has been observed by a great united service of non-Roman Christians in the Cathedral of All Saints. The custom was inaugurated as a result of the Oxford and Edinburgh Conferences in 1937, and there was the usual overflow congregation this year and a gratifying spirit of unity that increases with the years. The preacher was the Ven. A. P. Gower-Rees, archdeacon of Montreal, whose presence and whose address imparted to the sense of local cooperation that of international friendship.

## Hierarchy Objects

*London (by cable to RNS):*—A pastoral letter by the Roman Catholic hierarchy reiterating objections to the government's plan for financing religious instruction in day schools was read at masses in all Roman Catholic schools throughout Britain. The letter followed a second appeal by the Anglican Archbishops of Canterbury and York and the Moderators of the Free Churches, urging that differences on religious provisions of the government's education bill should not be permitted to hinder educational advance.

Declaring that they welcome the constructive proposals in the recent white paper on education, the Roman bishops stated that a principal objection was that they were offered nothing for building new schools. "If freedom is to be accorded Roman Catholic parents at a price which non-Catholics are not asked to pay," they declared, "it is a crushing financial fine on religious conviction."

Supporters of the government's plan have contended that the govern-

ment offers to help all denominations on equal terms and that Roman Catholics are demanding more.

## United Canvass Service

*Mamaroneck, N. Y. (RNS):*—All Protestant and Jewish churches joined here in sponsoring a united Sunday morning worship service to launch Mamaroneck's United Church Canvass, November 21-December 6. Held in the local movie house, it was attended by more than 1,000 Baptists, Methodists, Episcopalians, AME Methodists, Evangelical Lutherans, Christian Scientists, and

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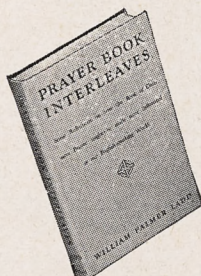
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members of the Hebrew Institute, the First Born Church of Christ, and the Straight Gate Church of Christ. Sounds like the chorus of Paul Robeson's *Ballads to Americans*.

Clergymen of Mamaroneck's three Negro churches joined white Protestant clergymen and the rabbi in conducting the service. A mammoth children's choir, encompassing choirs from the Negro and white churches led the congregational singing. The united service was the first of its kind held here.

### Rural Work Conference

*Gambier, O.:*—Kenyon College was host on November 22 to a conference of rural pastors and lay readers from more than a dozen counties in Ohio. Clifford L. Samuelson, New York, chairman of the town and country committee of the Home Missions Council, and secretary of Rural Work of the National Council, was the principal speaker. The conference, sponsored jointly by Bexley Hall and the Ohio Council of Churches, also included rural organization leaders. With rural work now an integral part of the program of the division of domestic missions great advance is being made in arousing the whole Church to the problems and opportunities existing in rural areas, and obtaining stronger motivation, increased support and improved methods for making more effective the ministry of the Church to millions of persons living in rural America.

### War Worker Houses

*New Orleans:*—Ninety-seven war worker houses are being built on the farm lands of the Gaudet Normal and Industrial School here, a school for Negro children supported by the diocese of Louisiana and by the American Church Institute for Negroes. Gaudet School owns about 120 acres of land in the eastern suburbs of New Orleans of which about ten acres have been taken over by the federal housing authority for the purpose.

### Holiday Broadcasts

*New York:*—On Sunday, December 26, a Christmas message will be broadcast by Canon Theodore O. Wedel of Washington Cathedral and warden of the College of Preachers. The broadcast will originate from Columbia's Washington station, WJSV, and will continue from 10:00 to 10:30 a. m. eastern war time. Appropriate music will be sung by the choir of the cathedral.

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A New Year's broadcast by the Rev. James W. Kennedy, rector of All Saints' Church, Richmond, Va., will originate in station WRNL in that city, and continue from 10:31 to 11:00 a. m. eastern war time. This broadcast will be carried by the Mutual network.

### Memorial to Chef

*New York:*—Students and alumni of the General Theological Seminary have made a gift to the Oakland Baptist Church. The gift was a memorial to Wesley Casey, for 25 years cook at the seminary. Casey was an active member of the Negro church, and his friends at the seminary wanted to give the Baptist parish some object in his honor.

### Windows Dedicated

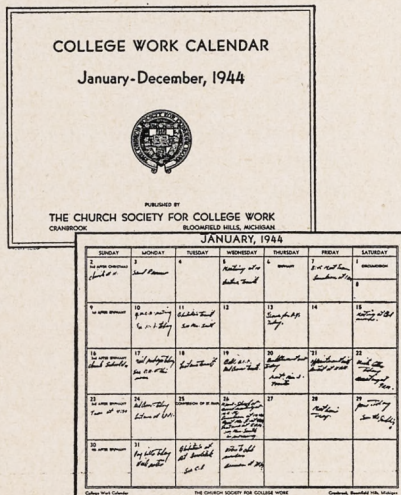
*Washington, D. C.:*—St. Paul's Church, Rock Creek Parish, has

dedicated a series of windows in memory of Conrad Becker, Olivia M. Deakins, Emma V. Smeltzer, the Rev. James A. Buck, Louisa M. S. Deakin, and William F. Deakin. This completes a plan of enrichment of this old church, begun several years ago, which harmonizes with the architecture of the period in which it was built.

### Memorial to Dean Phillips

*Washington, D. C.:*—The late Very Rev. ZeBarney T. Phillips of Washington Cathedral was honored by the unveiling of a memorial tablet to his memory. The tablet is on the south wall of the crypt aisle opposite the entrance of the Chapel of St. Joseph of Arimathea. Dean Phillips was president of the house of deputies of the General Convention for five sessions and chaplain of the U. S. Senate.

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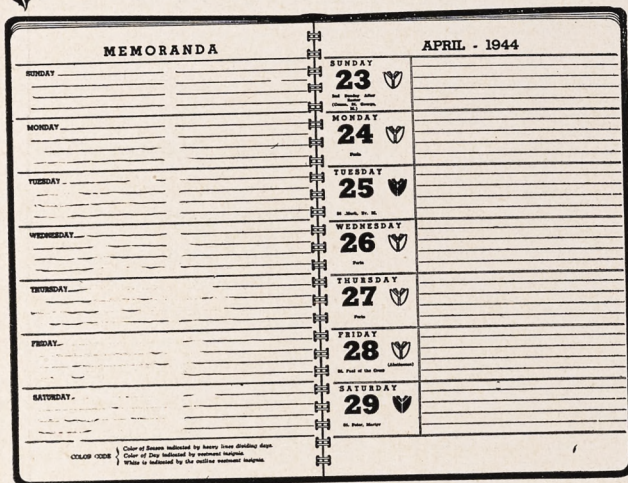
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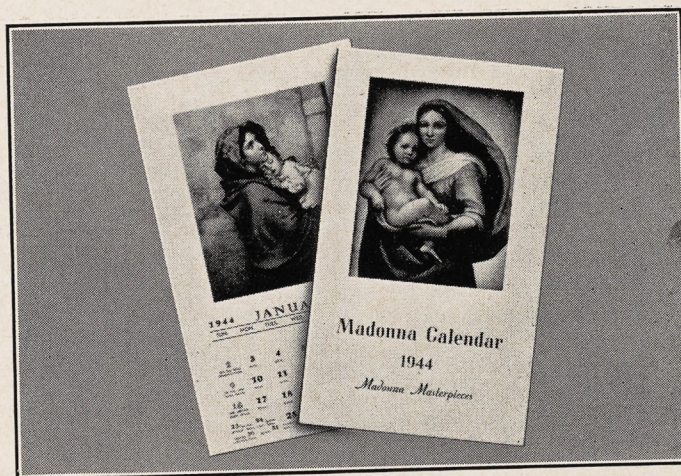
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## Religious Broadcasts Effective

*New York (RNS):*—Religious broadcasts over the NBC system during the past year brought 183,433 letters from listeners, according to figures released here by the radio department of the Federal Council of Churches. Of this total, 159,200 were requests for copies of sermons and talks delivered over the network.

## Self-Supporting Missions

*Springfield, Mass.:*—Two western Massachusetts missions have achieved financial self-support as a result of the every member canvass this fall. They are St. Barnabas Church, Springfield, the Rev. Charles D. Kean, vicar; and St. Andrew's Church, Longmeadow, the Rev. Hadley B. Williams, vicar. Twenty-eight missions of this diocese will have become parishes when these two are admitted to the convention. Bishop Lawrence's policy of permitting promising missions to have the full-time services of a minister instead of having him divide his time among several charges is largely responsible for the progress which is being made.

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The Norwegian Church, including ninety-five per cent of the population, is normally a state Church yet with its clearly defined separate prerogatives. When the quislings said they were taking over the state in the name of freedom and liberation, they were forced to recognize the close organic position of the Church and, at first at least, to treat it with caution and respect. As, however, they swiftly moved to undermine its authority, the Church, under the leadership of its seven bishops, and especially that of its primate, the heroic Bishop Berggrav—imprisoned last year and still held incommunicado in solitary confinement—has stuck to its rights and fought back. Boldly taking the offensive on the grounds of common justice and Christian principle, it has defeated the oppressors in round after round of the fight in spite of the most desperate tactics of unscrupulousness and violence, an example that will be remembered forever of the invincible power of a Church that is unified and alive and conscientiously resolved to fulfill its consecrated mission to lead and protect its people.

—W. R. H.

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THE WITNESS — December 9, 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.

WILLIAM T. MANNING  
*The Bishop of New York*

Your issue of November 25th contains an editorial headed *Keep the Record Straight*, referring to the action of the General Convention in regard to the proposals for union with the Presbyterian Church. Your editorial states that "the interpretation placed upon the vote in the House of Bishops by Bishop Manning was decisively refuted by Bishop Sherrill." If the record is to be kept straight, however, that statement needs to be corrected. My statement on this matter, of which I was careful to keep an exact copy, was as follows:

"These resolutions are offered as a substitute for both the majority and minority reports of the Commission on Approaches to Unity. In view of the terms of these resolutions and of the fact that they do not commit us to any of the provisions either of the majority report or the minority report, and that they cannot be interpreted as giving any sort of approval to the suggested *Basic Principles*, I second the motion for the adoption of these resolutions."

No one "refuted" that statement because it could not be refuted, and it cannot be refuted now. The resolutions, which were adopted, speak for themselves. Anyone who reads the resolutions will see that my statement in regard them was, and is, correct.

ANSWER: Following the seconding of resolutions by Bishop Manning, Bishop Sherrill of Massachusetts addressed the House of Bishops and made this statement, which THE WITNESS reported October 14th after checking the statement with Bishop Sherrill: "It must be clear to all of us that in voting for these resolutions we are making two very definite commitments—we do mean to have unity with the Presbyterian Church, and second, we see reasonable prospects of achieving it." Bishop Manning then accepted Bishop Sherrill's interpretation by saying: "On the face of the resolutions, the commission does hope for this. The resolutions do include such a desire as the Bishop of Massachusetts has in mind." And as we stated October 14: "So the Bishops voted by a nearly unanimous vote to continue negotiations looking toward unity, not after the war as some newspapers and radio commentators seemed to think, but immediately." The Rev. Angus Dun, in presenting the resolutions in the House of Deputies, was, if anything, even more explicit in so interpreting the resolutions and on the basis of the *Principles*, and there the vote was unanimous. His address was printed in full in our October 14th issue.

\* \* \*

ALEXANDER F. GILMAN  
*Layman of Chicago*

There seems to be a tendency in some quarters in the Church toward the belief that God delivered His orders some 2,000 years ago and since then has turned the matter over to a favored few, call them popes or priests or what you will, and left

it there with no hope of advancement. I do not believe it. God is just as interested today in the affairs of men as He ever was and in His good time tears the veil from the eyes of one of them so that he may see to reveal to the world a little more of God's purpose. Today when the world is torn asunder over the value of human beings as opposed to the supremacy of the rulers of men it is well to point out the errors in men's thinking and so lead them one step farther on the path to a lasting peace.

May the day come soon when the Church and the world can see the glory of a God who is willing to humble Himself and take upon Him the form of a servant.

\* \* \*

OSCAR F. GREEN

*Rector at Palo Alto, California*

During my travels this summer, I took a baptism in a church in another state. When I asked about signing the register, the parish secretary told me that the record had been entered and signed with my name by her. She said further that she always signed the register. I was amazed. I wonder if this is the custom elsewhere. Attention should be called to the fact that the register is an official record with legal status, and that the validity of the entries depends upon the signature of the officiant. There is no more excuse for a secretary's signing the register than there would be for her signing, say, a marriage license. Too much emphasis can hardly be placed upon accurate and valid parish records. Three or four times a year, I am asked for true copies of entries in my register. Unless I am sure that the signature is valid, the record is useless.

\* \* \*

CHARLES G. HAMILTON

*Rector at Aberdeen, Mississippi*

In answer to the writer who wanted to know why lay delegates favored divorce more than the clerics: one, they know even less about Christianity; two, they can get divorced easier; three, they can make more money out of it.

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