

# *The* WITNESS

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DECEMBER 16, 1943

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IRVING P. JOHNSON  
BEGINS HIS STORY  
IN THIS NUMBER . . .

ARTICLE BY MAURICE B. RECKITT



## 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

*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

*The Rev. Donald B. Aldrich, D.D., Rector*  
(On leave: Chaplains Corps, U. S. Navy)

*The Rev. Vincent L. Bennett*  
Associate Rector in Charge

Sundays: 8 and 11 A.M.  
Daily: 8 Communion; 5:30 Vespers.  
Tuesday through Friday.  
This church is open day and night.

### ST. PAUL'S CATHEDRAL Buffalo, New York

*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

CAMPBELL, HARRY GRANT, was ordained to the diaconate by Bishop Oldham on Nov. 30. He will become curate at St. Paul's, Albany, after the close of the present term at Berkeley Divinity School.

CLARK, RAYMOND H., was ordained priest at St. James, Pullman, Washington, on November 21st by Bishop Cross of Spokane. He is in charge of St. James and the Good Samaritan, Colfax, with residence at Pullman.

CRIPPS, WALTER T. H., formerly of Canada, is now canon at the cathedral at Spokane, Washington.

CURTIS, GILBERT G., formerly rector of Grace Church, Menemee, Michigan, is now the rector of Holy Trinity, Cincinnati, Ohio.

DYSON, LEO W., was ordained priest on November 28th at the Church of Our Saviour, Pasco, Washington, by Bishop Cross of Spokane. He is in charge of the Church of Our Saviour and associated missions, residing at Kennewick, Washington.

GOOD, MILTON W., was ordained to the diaconate by Bishop Fenner on Nov. 30 in St. Paul's Church, Kansas City, Kansas.

HAGGER, LEONARD P., archdeacon of the diocese of Michigan has resigned to become rector of St. Paul's Church, Chillicothe, Ohio. He will take over his new duties on Jan. 1.

JOHNSON, M. L., formerly the vicar of the Nativity, Germantown, Pa., is now in charge of St. Paul's Church and St. Peter's Church, Portland, Maine.

SMITH, BANCROFT R., was ordained to the priesthood by Bishop Sherrill on Nov. 28. Mr. Smith is curate of Grace Church, New Bedford, Mass.

STEVENS, LEE G., formerly in charge of St. Mary's, Northeast Harbor, Maine, is now rector of Christ Church, Eastport, Maine.

## 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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## The Proposed Visit to Moscow Meets with Difficulties

*Presiding Bishop Tells National Council  
State Department Does Not Approve Trip*

**By William Spofford**

**New York:**—General Convention by unanimous vote favored sending a bishop or two to Moscow to confer with the leaders of the Russian Orthodox Church. However there are difficulties, declared the Presiding Bishop in reporting to the National Council at the meeting at the Church Missions House last week. Nobody leaves the United States these days without the approval of the state department and Bishop Tucker indicated that they do not look favorably on such a trip at this time. He also said that the affairs of the Orthodox Church in the United States have to be straightened out before such a trip is feasible. At present they are split into several factions, with a number of Archbishops seeking the recognition of the Church in the Soviet Union. This is one of the matters, presumably, that the Archbishop of Kiev will straighten out when and if he visits the United States (*Witness*, Dec. 2). And while the Presiding Bishop did not say so to the National Council, *The Witness* has been reliably informed that the Soviet Embassy in Washington also does not look favorably on a visit of Episcopal bishops to Moscow at this time. "Difficulties of travel" is stated as the reason, but it is likely that they figure they could not allow a delegation of Episcopalians to go without granting like privileges to any other Churches that might make similar requests.

The Presiding Bishop did say that it would be far simpler to send a delegation to England and stated that he has written the Archbishop of Canterbury to inquire when the best time would be for such a delegation to go to London. He also indicated that the state department would doubtless approve such a delegation

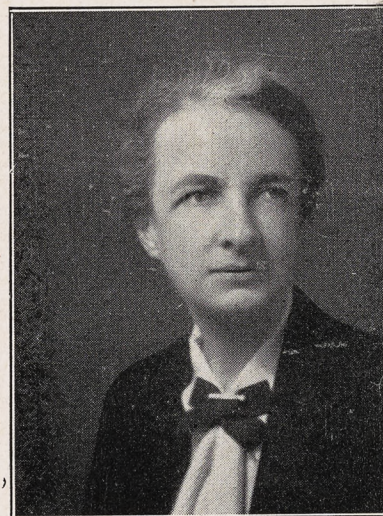
going, and also that the cost would be far less than a visit to Moscow. (Round trip by plane to Moscow is \$3,000—that is, if you can get priorities to get on a plane.) So that's where that important and vital matter stands at the moment.

The presiding Bishop also told the Council of plans for aiding the Churches on the continent of Europe, with stress on the Orthodox Churches in Yugoslavia and in Greece.

The national executive board of the Auxiliary at their meeting, December 3-6, had the happy task of assigning the \$85,000 that the Cleveland triennial voted for buildings. Bishop Payne Divinity School, an institution for Negroes, received \$15,000 of the \$22,000 needed for a new building. St. Paul's School for Girls at Walla Walla, Washington, was voted \$12,500 for a new building. John Moncure Negro High School at Millers Tavern, Va., received \$5,000 toward replacing their main building which was destroyed by fire a year ago. \$6,000 was voted for small buildings, to be bought as needed, as new Negro work is developed in several localities under the direction of the newly appointed secretary of Negro work, the Rev. Bravid W. Harris. St. Peter's Church, La Boca, Canal Zone, which ministers to an active congregation of nearly 800 West Indian communicants, got \$5,000. At present this congregation has no Parish Hall for their activities. St. Christopher's mission, Rio Abajo, Panama, was voted \$15,000 for a new church. The work here started four years ago in a saloon. Then \$20,000 went to All Saints, Charlotte Amalie, Virgin Islands, to enlarge the parish hall where a church school of 800 now has to meet in two crowded sections,

morning and afternoon. In addition to these large grants there were several smaller ones: \$1,000 for half the cost of a school in the diocese of Dornakal, India; \$1,500 toward a new church at Conway, Arkansas, a town of three colleges, one of them now used by Wacs; \$1,000 each for churches in Milton and Prineville, district of Eastern Oregon.

This was the first meeting of the newly elected Auxiliary board, of whose twenty-one members eleven are serving for the first time. Every member was present and each one was assigned to a committee and put



*Mrs. Henry Hill Pierce who has been appointed a member of the joint commission on matrimony by the Auxiliary*

to work immediately. The chairman of the board is Mrs. Donald C. Stevenson of Grosse Pointe, Michigan, and the secretary is Mrs. Clifford Cowin of Cleveland. Two women were appointed to serve on the joint commission on holy matrimony: Mrs. Henry Hill Pierce of New York and Mrs. Stephen K. Mahon of Toledo.

Returning to the National Council meetings, an entire afternoon was spent in considering the relationship of the Council to the Forward in Service program. The Presiding Bishop had asked General Convention to place the latter under the Council, but General Convention voted against this. However he told



the Council that it was his privilege to appoint the committee on Forward in Service and then announced that he was appointing the entire membership of the National Council, which means that on occasions the Council will sit not as the Council but as the committee for Forward in Service. He also stated that between meetings of the Council plans of F. in S. will continue to be in his charge and that he will be assisted by executives at 281 who are generally referred to around the Church Missions House as "The Cabinet."

As for money matters, it was voted that the General Convention budget of \$2,615,382 shall be put into effect January 1, with the exception of a number of items, amounting to \$151,000, which will be deferred until the February meeting when final reports on expectations will be in and the budget can be balanced. The deferred items include part of the sum designated for work in defense areas, several items relinquished by dioceses and missionary districts and part of proposed increases for Negro work and for women workers. It is hoped that these may be restored at the February meeting. A Post-War Reconstruction Fund has been established but a campaign is not to be launched for it until a later date, since the larger National Council budget has first to be raised and there is also to be another appeal for the army and navy commission.

The Service Men's Christian League, an interdenominational league for men in the armed forces, was endorsed and Bishop Hart and the Rev. Daniel McGregor appointed to serve on the board. The sum of \$3,000 was voted by the Council for the League and it was announced that a like sum had been granted by the army and navy commission.

Announcement was made that Canon Bridgeman of Jerusalem had been appointed archdeacon of Syria by the English Bishop of Jerusalem.

The Council meeting was well attended and included ten members who took their seats for the first time, nearly a third of the total membership.

## ANGUS DUN ACCEPTS WASHINGTON

*Cambridge:*—The Very Rev. Angus Dun, dean of the Episcopal Theological School, announced in the school chapel on December 8th that he has accepted election as the Bishop of Washington.

## COMMISSION ON UNITY ANNOUNCED

*New York:*—The commission on approaches to unity, formerly consisting of fifteen members, has been enlarged to eighteen, as follows: Bishop Strider of W. Va.; Bishop Gardner of New Jersey; Bishop Oldham of Albany; Bishop Keeler of Minnesota; Bishop Washburn of Newark; Dean Angus Dun of Massachusetts (who has since accepted election as Bishop of Washington, and therefore will not serve, at least as a presbyter); Canon Wedel of Washington; Dean Zabriskie of Virginia; the Rev. Leicester Lewis of Pennsylvania; the Rev. Rankin Barnes of Los Angeles; the Rev. Claude Sprouse of West Missouri; Mr. W. L. Bathis of W. North Carolina; Mr. J. C. Spaulding of Michigan; Mr. Alexander Guerry of Tennessee; Mr. James G. Mitchell of New York; Prof. Theodore Greene of New Jersey and Mr. H. T. Foulkes of Milwaukee.

## HARRY S. KENNEDY TO BE CONSECRATED

*New York:*—The Rev. Harry S. Kennedy, formerly rector at Colorado Springs who is now an army chaplain, is to be consecrated Bishop of Honolulu on January 11th. He told the National Council last week that he hopes for a useful ministry in the Islands but that the army knocks out any conceit a man might have. He also said that his three sons helped. When they were told of their father's election the one nine said: "You're not fat enough for a

bishop"; the eleven year older: "And you're not good enough," while the fourteen year old son added: "And you don't know enough." "All of which," said the bishop-elect, "is true."

## LAYREADERS COMMISSIONED

*Boston:*—Bishop Henry Knox Sherrill commissioned a group of lay readers on November 30 in the chapel of the diocesan house. The twenty-three men commissioned had satisfactorily completed the course for lay readers which the department of religious education has inaugurated to raise the calling of lay reader to one of dignity. They were: Roy Allen, Leo W. Barrett, James E. Brownhill, Howard C. Dyer, Jr., David B. Groves, Frederick Wm. Holmes, Edmund Lewis, Arthur R. McKay, Gordon Parsons, Franklin E. Reid, Warren O. Sheldon, Herbert R. Stone, Leonard C. Tims. And, Percy A. Adams, John Blackledge, Jr., Allan R. Crite, Donald A. Johnstone, George S. Lidback, Preston S. Lincoln, Thomas A. Manktelow, Radcliffe Morrill, George E. Wheatley.

## ANGLICAN BISHOP VISITS ITALY

*London (Cable to RNS):*—Bishop Bertram F. Simpson of Southwark has left for Italy for confirmation services among the British forces. He does so at the invitation of General Eisenhower and General Sir Harold R. L. G. Alexander, military governor of Sicily.



An off-moment shot of the Rev. Charles S. Martin rector of St. Paul's, Burlington, Vermont, who is a Contributing Editor of THE WITNESS



# Our China Missionaries Tell Of the Continuing Work

*Twenty-one Returned Missionaries Greeted  
By Friends After Service of Thanksgiving*

**By James W. Hyde**

**New York:**—A luncheon for the Episcopalians who returned on the Gripsholm and their friends and relatives was held Saturday, December 4, at the National Arts Club on Gramercy Park. The luncheon followed a service of Holy Communion held at 11:45 at which the Presiding Bishop was the celebrant assisted by Bishops W. P. Roberts, of Shanghai, and Lloyd W. Craighill, of Anking, both of whom returned on the repatriation ship.

The returned missionaries were a healthy, happy looking group, but were very reluctant to talk about their experiences. Dr. Walter Pott who was medical director of St. Luke's and St. Elizabeth's Hospital in Shanghai would say only that he had been permitted to carry on his work until April of this year and had then become director of the infirmary in Chapei internment camp.

Mr. Ellis Tucker, brother of the presiding Bishop, who has been at St. John's College in Shanghai for 22 years, said that the last two had been the most interesting years of his life although he would not like to live them over again. During the first 14 months after the war started he was permitted to remain at the college and carry on unhindered. On February 15, Mr. Tucker and other Americans connected to the college were marched to the internment camp through streets lined with Chinese who cheered them as they passed. At present the enrollment at St. John's is the greatest in the history of the institution and academic freedom is being maintained. There are 2000 students in the university, 500 in the middle school, 200 at St. Mary's and 300 in the primary department.

There were 1000 persons in the camp with Mr. Tucker, 126 of whom were his own room-mates. To keep these people occupied Mr. Tucker organized a university in the camp. There was a fair library and other books were allowed to be sent in. "We'd give a course in anything anyone wanted to study," Mr. Tucker said. The work of this university

was continued on the ships which brought them home.

Bishop Craighill, whose diocese of Anking is now divided between occupied and free China, reported on the condition of the work there. Although some mission property has been taken over by the Japanese, the work is going forward under native clergy in most places. Bishop Robin Chen, one of fourteen native bishops, is in charge in Bishop Craighill's stead. Similar conditions apply in Bishop Robert's diocese of Shanghai where Bishop Yui is now in charge.

Bishop Roberts of Shanghai (*Witness*, Dec. 9) stated at the party that the Gripsholm may soon embark on its third repatriation trip, though more than a year elapsed between the ship's first and second trips, during most of the time being at anchor in midstream off Yonkers in the Hudson. The Bishop declared that plans are in preparation for the liner to sail within two or three months and added: "It is even rumored that she might get away before Christmas."

Naturally there is much interest in the whereabouts and activities of Toyohiko Kagawa, Christian leader of Japan. None of the missionaries returning on the Gripsholm had first hand information, but Bishop Roberts informed *The Witness* that there were stories which seem to be well established that he was carrying on his social service and cooperative work in a quiet way in Japan. It was also reported that Church attendance in Japan is generally low—not because of restrictions placed upon the churches but because so many people work on Sunday. Women, various missionaries pointed out, are often forced to stand in line for hours on Sunday to secure food allotments and other necessities.

Dr. Hyla S. Watters, of the Methodist mission, said earlier that the American hospital at Wuhu was now being used as a Japanese military hospital, but that there was a civilian hospital there being run by a Japanese doctor and two Viennese doctors formerly connected with the Ameri-

can hospital. She was one of the first Americans interned and has done no major surgery for two years, although she attended to minor ailments in the camp infirmary.

Reporting on those who remained behind, Bishop Craighill insisted that there was no need for worry. Sister Constance is in Ash Camp in Shanghai with a heart condition which prevented her taking the trip home. B. W. Lamphear is ill in the same camp, and Miss Laura Clark has remained there to take care of Sister Constance. Other members of the mission who remained behind are: Mr. and Mrs. C. W. Harbison, G. W. Laycock, G. J. Sullwold, Jr., and T. F. Teevan, all of whom are reported to be in good health.

Besides the two bishops the luncheon was attended by two physicians,



*Bishop Robin Chen is now in charge of the district of Anking since Bishop Craighill pictured here with him returned on the Gripsholm. The lad is Young Craighill (we think . . . we'll be put straight if wrong)*

Harry B. Taylor, of St. James' Hospital, Anking, and Walter H. Pott, of St. Luke's and St. Elizabeth's Hospital, Shanghai; five other hospital workers, the Rev. James S. Wilson, manager, Anne Lamberton, secretary, Elizabeth Falck, Ann Groff and Marion Hurst, nurses; ten faculty members from St. John's University, Shanghai, Montgomery Throop, James H. Pott, John R. Norton, Donald Roberts, Walter H. Taylor, Edward H. King, Ellis Tucker, Philip B. Sullivan, Charles E. Perry, and Florence J. Sherriff; one clergyman, the Rev. Hollis S. Smith of Zangzok; and one deaconess, Katherine Putnam of Yangchow.



## UNITED CHURCH PROPOSED FOR CHINA

*Chungking* (wireless to RNS):—A post-war conference to consider proposals for the establishment of a United Church in China was urged in Chengtu at an all-day retreat attended by sixty Chinese Church leaders and missionaries, representing thirteen denominations and Church organizations. The gathering climaxed a two month series of group meetings called to consider various problems of post-war planning. The conferees also gave warm approval to a suggestion that Negro missionaries be welcomed into China and endorsed proposals that "good will" missions be sent from the Chinese Church to other countries. It was the consensus of delegates that there "should be a flow of missionaries from every nation and to every nation in order to build the sense of the Church as a world community in which every nation and race has its full and proper share."

## ITALIAN PRIESTS ARE ARRESTED

*Washington, D. C.* (RNS):—Fascist attacks on the Roman Catholic clergy in Italy have grown to "unprecedented proportions" and sharp measures against the Church are foreshadowed, Swiss sources reveal in dispatches reported here to the office of war information. A priest in Lombardy has been arrested for preaching against the Fascist regime and police are hunting down other priests suspected of aiding Jewish refugees.

The anti-Church campaign is being led by Roberto Farinacci, leading Fascist propagandist, who has accused a "great number of Church dignitaries" of being "pro-Badoglio." Italian priests, he asserts, have helped escaped prisoners and are urging Italian youths not to enlist in the Fascist army. The Regime Fascista, in an open letter to the Bishop of Cremona, warns the bishops to "remain in the background and let themselves be heard no longer."

Catholic prelates, headed by Ildefonso Cardinal Schuster, Archbishop of Milan, have, in turn, "sharply condemned" acts of violence by German and Fascist troops. The Archbishop issued a pastoral letter against the "daily list of thefts, manslaughter, and vandalism" being committed by members of a "godless organization." In a previous pastoral, he denounced the stealing of the chalice from the Church of

Sant' Elena in Quarto Carignano and urged parents to keep their children from "falling into the hands of the Satanic organization."

Elsewhere, Fascist police are reported to be disguising themselves as Jewish refugees in a new campaign to trap priests, suspected of aiding prisoners to escape, in Italian border towns. In one village, the local priest was approached by a police agent, professing to be a Jew and asking for shelter. The priest took him in and was about to conduct him to the frontier when the "Jew" revealed himself and arrested the clergyman. A similar incident was reported in another locality, but in this case the priest scented danger and did not commit himself. He was nevertheless arrested, but was released after a short time, to be greeted by the pealing of bells and the warm congratulations of his parishioners.

## DANISH PATRIOT RESCUES SYNAGOGUE PROPERTY

*Stockholm* (wireless to RNS):—The bold strategy used by Danish patriots to snatch the property of Copenhagen's great synagogue from under the noses of Nazi occupation authorities is revealed by the Danish Press Service here. Posing as a Nazi agent, a young man demanded the keys of the synagogue, claiming he had been sent to make a detailed inventory. He returned next morning,

accompanied by half a dozen porters, who piled 43 boxes filled with books, regalia, and other objects into two large trucks, and then drove off, leaving nothing behind except another mystery for the Germans to solve.

## WANT WORLD WORK CORRELATED

*New York* (RNS):—The American joint executive committee for the World Council of Churches has authorized the appointment of a committee to study ways and means of correlating the work of the Council with that of the Y.M.C.A. and the World Student Christian Federation. The move, it was stated, is intended to draw youth leaders and ecumenical churchmen into closer working co-operation.

## GREAT SHORTAGE OF BIBLES

*New York* (RNS):—A recommendation that the American Bible Society appeal to the WPB for an increase in its 1944 paper allotment is made in a report prepared here by a special findings committee of the Society's advisory council. The Society is to be allowed 75 per cent of its 1942 paper supply for its entire 1944 program, despite a demand for Bibles and New Testaments which is "surpassing all previous records." The report urges denominational bodies to support the appeal.



Service men being entertained by hostesses at a game of Chinese checkers at a canteen in Washington



## EDITORIALS

### *Days Before Christmas*

NOT only have the morticians assumed jurisdiction over death in the place of the Church but other agencies have taken over most of life. The psychiatrists have claimed the soul from the spiritual director, the modern state is setting up its own objects of cult and patriotic devotion, and at this time of the year we see business exploiting the celebration of Christmas for its own profitable purposes. So now in the Advent season Christmas carols float out around the notions counters of the big department stores, bearded Santa Claus replaces the Christ Child in the imagination of our already over acquisitive younger generation, Yuletide parties are held by impatient anticipation, and even many churches are turning the last Sunday of Advent into a sort of musical Christmas while there will be plenty who cannot wait until the Feast of the Nativity actually begins at midnight to hold their first Eucharist. If people can adequately spend the holiday receiving presents, reading cards that contain no religious symbolism whatsoever, eat a good dinner, and listen to some carols over the radio, what is there left for the Church to provide?

As people who profess to be Christians we should be seriously concerned about this sort of thing and not dismiss it as pecuane because taken together it denotes the increasing secularization of our age wherein God and his Church are gradually being pushed further out of the picture as unnecessary and irrelevant to modern living. Religion in America is not being persecuted; it is being ignored. Our education, art and culture are without God. So is our Christmas. This trend had a small beginning in the minds of certain Reformation theologians who laid down a dualistic distinction between (others had often advocated it) the natural and the supernatural, the secular and the religious, so that the way was left open for a Christian retreat by allowing that there was an area of life *where God was not*. The process of erosion has gone on increasingly so that now the world often tells the Church to keep out of politics and economics and stay in its own field of the spiritual!

We cannot but notice this secularization particularly at Christmas time because it is the great sacramental feast in which God who is pure Spirit takes a physical nature in a material world. Against this eternal truth we see the great gap that has developed in our day. What can we do? Surely not seek to escape by clinging exclusively to the sanctuary or "other world" and avoid the catholicism of claiming all life for Christ. We must try to reclaim God's complete sphere of influence and see every secular usurpation as an indictment of our failure to hold the line. We have let business get hold of Christmas because we have not really celebrated it as a religious feast, which of course we were afraid to do because we have set religion

apart from eating and drinking and having fun. The outward observance of Christmas in the modern world is not to be despised but the Church must hasten to retake and refill it lest it perish in the struggles that lie ahead.

### *What Radicals Want*

EVERY once in a while someone gets disturbed over the "leftist" tendency of some of our bishops and other clergy. It is usually ascribed to reading the wrong kind of books (Karl Marx, for example) . . . since the clergy aren't supposed to come in contact with life, or do any thinking of their own, but must get everything out of books! How silly! The truth

is, the Christian religion as a whole has been "leftist" ever since it began. There isn't anything more "leftist" than the Sermon on the Mount or St. Paul's dictum, "He that will not work let him not eat." The times in Christian history when these principles have been blurred have been times when the Christian religion was going to seed and stood in need of a revival.

We believe that the gospel has to do with life here and now, not just in the hereafter. We want to see the resources of human society used for human welfare, not for destruction and waste. The cost of one naval torpedo would rear and educate a boy. The cost of one flying fortress would endow a college. The cost of one airplane carrier would endow a university. You can get plenty of

### "QUOTES"

THE hope of Christianity lies in its boldness. The Church is strong when she is daring, and only then; her strength rises and falls with her courage. Victory is faith. The breadth of the Christian's vision is exceeded only by its height and his influence is coterminous with nothing less than the human fabric of which he is a part. The Christian ideally loves as high as God and as widely as the boundaries of humanity.

—BISHOP BRENT



money for destruction; why can't you get it for human need? This is the sort of thing that makes religious men turn "leftist"!

And it comes even closer home. A week or so ago one of the metropolitan dailies carried the story of a distracted widow who pushed her two children through the door of a police station and fled. She was living on \$62 a month, of which 30 went for rent, 5 for gas, and out of the rest (less than a dollar a day) she was trying to feed the three of them—with food prices steadily going up. In the next column to that story was an advertisement for a pair of shoes . . . if they can be called shoes. They contained about as much leather as would cover two postage stamps. The rest was high heels, soles, and long straps. The price of those so-called shoes was \$30. And in the column beyond that was an advertisement for a woman's fur jacket: a very moderate-priced little thing at \$300! When you think of real human needs . . . for food, shelter, milk, coal, books, education . . . for children growing up in this godless, pagan, money-mad society of ours, how can any one who believes in God and justice, that is any man who takes the Christian religion seriously, fail to be "leftist"?

The religion of the Bible is not communism—that goes without saying. It presupposes the institution of private property, for use, not for exploitation, but it certainly teaches the duty of responsibility toward the less-favored, and it sets before men an ideal society in which there is no gulf between the rich and poor, but where all are members of one family under God. The prayer of the Psalmist was representative: "Give me neither poverty nor riches." That goes for the whole Bible, and for the whole Christian religion, wherever it is its sanest, humblest, truest self.

## SONNETS

### for ARMAGEDDON

*A Sequence of Four Sonnets  
on the Cardinal Virtues*  
CHARLES RANN KENNEDY

#### Justice

JUSTICE means more than a mere pair of scales  
Equally poised, and eyes blindfolded lest  
You spy the plaintiff east, defendant west,  
And lose discrimination. It entails  
An understanding quick, whenever fails  
That balanced right and left (so manifest,  
It often lies!), to make more subtle quest  
For your whole truth, so help you God of jails!  
It means the craftsman's gift of utmost truth,  
By guess, by God, by perfect rule of thumb,  
And *all* your eyes wide open. Half a crumb  
Yields a distinction here; and inward ruth  
Informing outward law will surely come  
To judge by right, not balances uncouth.

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## The Autobiography of BISHOP JOHNSON

SOME of my friends have urged me to write the story of my life. I would not presume to comply with their request were it not for the fact that I have had intimate contact with many interesting people.

I was born in the rectory at Hudson, New York, on November 5, 1866. I would not have selected Guy Fawkes as my patron saint had I been consulted. The gunpowder plot got him into plenty of trouble and possibly some of my explosive experiences were due to this inspiration. Perhaps, however some of it was the product of my ancestry.

My father had been brought up in the Methodist Church at Poultney, Vermont, and attended Wesleyan University where he met my mother, Adeline Dickinson. He was expelled from the Methodist Church for playing a game of chess, possibly on Sunday. Later on, after Father had entered the ministry of the Episcopal Church, a Methodist elder said to him, "Johnson, we wronged you when we put you out of the Methodist Church."

"No you didn't," replied my father, "you righted me."

He was known as a preacher of unusual ability and help parishes in Windsor, Vermont, Little Falls, Albany and Hudson. His name was William Ross Johnson. His brother, John Everett Johnson, also entered the ministry of the Episcopal Church and was the rector at Athens across the river from Hudson. Their only sister, Elizabeth, regarded them as lost souls because they left the Methodist Church. Not only were the two brothers priests of the Church but William's three sons are likewise. They are: William Everett, once rector of the Church of the Redeemer, New York, Edward Campbell, once rector at Bristol, Conn., and myself. So far as I know none of our ancestors in the previous generation belonged to the Church, but nearly all of their descendents became members.

My grandfather Johnson had a stormy life. He was born in the Faroe Islands and therefore was descended from piratical Norsemen. He had the unusual experience of losing an arm fighting for the U.S.A. before ever he saw this country. As a young man he was a petty officer of the Danish navy and in the battle of Copenhagen he was captured by the British. Upon his release from prison he enlisted in an English whaling vessel which cruised the south Atlantic. In our war with Eng-

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land in 1812, we sent the Essex to capture these whalers. Among those taken by the Essex was the Sempringham on which Grandfather was a sailor. Not being a British subject he enlisted then and there in the U. S. navy. Subsequently, in the battle with the Phoebe in Valparaiso Bay, he lost an arm.

In the log of the Essex which is in the Boston Public Library, I found John Johnson's name coupled with that of William Henry Odenheimer who must have been the father of the subsequent bishop of New Jersey. So that there were two Episcopal progenitors in the same boat. Grandfather settled in Troy and married the daughter of a physician named Brown. I have an article written by Dr. Brown in about 1820 on the *Use of Electricity in Medicine*. Grandfather later moved to Poultney where he stood with a gun to prevent the railroad from invading his farm. Unlike him, my maternal grandfather, Dickinson, was a peaceable citizen, and a Yankee of the old school who lived to the age of 92.

Father broke down in health soon after my birth and as Mother had the task of educating three boys, she moved to Schenectady and saw all three through Union College. She was a very quiet, capable and unselfish woman who worked hard to give her boys an education. After all the most important factor in a man's career is the kind of mother he has. It was far more important to me that I had a good mother in Schenectady than that a good governor held office down the road in Albany. The one great difference between then and now is that it never occurred to me then that I could disobey my mother. For example; when I was in college, I wanted to quit, but Mother said, "Irving! Until you are twenty-one you will do as I say: after that you may do as you please." In

those days that settled the question. While we lacked experience in life, we obeyed authority as a matter of course. If I have been of any service in my ministry, I give the credit to the fact that I had a good mother, and an able father. And, I will guarantee that at least 80 percent of the successful men in the U.S.A. owe their positions to the fact that they had good mothers in the critical period of their development. Father and Mother died a few months apart in 1890. They rest beneath a Celtic cross in Vale Cemetery in Schenectady. May the good Lord grant them eternal rest and may light perpetual shine upon them.

Next week: *College days*.

## THOUGHTS ON HOLY COMMUNION

*A Series by John Wallace Suter*

*Custodian of the Book of Common Prayer*

### THANKSGIVING

LIKE a symphony, the Holy Communion combines several motifs which weave their way through the design, first one and then another coming into the foreground. Of these, one of the most dominant is that of joyous thanksgiving—a circumstance which accounts for the name, Eucharist.

When the Gospel is announced, the people respond, "Glory be to Thee, O Lord," and when it has been read, "Praise be to Thee, O Christ." "Lift up your hearts," says the priest as the current of the service turns towards the great Prayer of Consecration. "We lift them up unto the Lord," reply the people. "Let us give thanks . . . it is meet and right so to do." "With Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising Thee. . ." The Prayer of Consecration itself carefully records the fact that when our Lord broke the bread and gave it to his disciples, He did so in connection with a thanksgiving prayer; and similarly with the giving of the cup.

Thus, in concert with the mood of the Master, and also in unity with all creation whatever it may contain (angels, arch-angels), we join in a paean of praise to Him whose mind conceived, whose will created, and whose power sustains, the universe. From this point onward throughout the service the note of thanksgiving repeatedly occurs, suffusing every page, almost every paragraph, with warmth and light.

A definition of the Holy Communion is found in the closing paragraph in the Prayer of Consecration: "This our sacrifice of praise and thanksgiving."

## SLINGS and ARROWS

\* Not going to church because you don't like the rector is like refusing an invitation to dinner because you don't like the butler.

—submitted by A. R. Parshley  
Rector of St. Michael's, Bristol, R. I.

\* The trouble with the Church is that there are too many solemn asses saying solemn masses.

—submitted by Stanley R. Avery  
Organist, St. Mark's Cathedral, Minneapolis

\* The absurdity of sending our boys to be killed to make the world a decent place in which to live and then refusing to risk our shekels in the same enterprise is too sordid to be contemplated.

—submitted by F. W. Clayton  
Rector of All Saints, Omaha



# The Politics of Grace

by Maurice B. Reckitt

Editor of *Christendom*  
*Church of England Quarterly*

WHEN Christians ask themselves what it is that the Church can do in the struggle for national and international righteousness, it is before all things necessary that they should remember what the Church is and what she is not. She is not in the world to provide her members with a sort of spiritual alibi so that by the devoted pursuit of spiritual exercises they may escape responsibility for struggling with the social evils of their time. But equally the Church is not in the world to serve as an instrument for purely secular purposes, even when these are good purposes.

Some fifty years ago it appeared to many earnest Christian spirits that there was a great moral force at work in society, conducting it towards some (not so very) "far off divine event." There was little awareness then that there was, or that there was ever again likely to be, any deep divergence between religious and humanist doctrines of man and society. The problem, so many Christian social idealists felt, was to discover and agree upon the most "advanced" form in which the "social conscience" had expressed itself

and summon the Church first to back this up, providing a moral dynamic to strengthen its altruistic energy, and then to "spiritualise" it by countering any tendency it might display to concentrate too exclusively on material benefits.

This moral force was presumed to be incarnated in a social, or, as many thought, actually a socialist, movement, and right through the nineteenth century there was a great deal of justification for this view; for the social movement emphasized an aspect of human life which religion and society alike had tended to leave on one side, to the great disadvantage of both.

But we have lived into a time in which we have seen—at any rate on this side of the Atlantic—that it is precisely social movements which can exhibit the most destructive characteristics of our age. Quite apart from the blatant evils of the totali-

tarian idolatries, many Christians have been led to discern in the social movements of the democracies either an open repudiation, or at least a clear disregard, of the Christian emphasis on the responsibility of the person, the autonomy of the family, respect for human variety, and charity towards, and tolerance for, opposing opinions. And so it seems to some of us that in a world of ever increasing pressure towards mass hypnotism, quantitative values, and the mobilization of man for the ends of power, the first duty of the Christian is to fight

in, and where possible to lead, the battle for discrimination of social truth, the elucidation of social reality, insistence on a true hierarchy of values in politics, and the rescue from oblivion of causes which have no interests to back them. To put it in a word, the primary responsibility of the religious man in politics is to be religious. By this I mean two things: that he should seek to judge all political proposals less from the standpoint of how much goodwill or moral energy is associated with them, than with a determination to discover how far they are founded

on a true understanding of the purpose of man and society in the light of Christian doctrine; and secondly, that while seeking always to exemplify the "natural" virtues and strengthen them wherever they are found, he should bring his distinctive influence to bear by making his social judgments and disciplining his political conduct in the light of the theological virtues of faith, hope and charity.

When we look at the problems most characteristic of our social impasse, we see them surely as the upshot of frustrations which are not due solely to moral failure. We are often reminded by the cautious or the cynical that "no system can be better than the men who make it up." This may be true, but it is more important for our purpose to realize that a bad system can be a great deal worse than the moral intentions—or even the





practice—of those who make it up. A large part of the difficulties from which the modern world is suffering derives from the fact that its good intentions are foiled by the inescapable consequences of its false assumptions. But Christians, however much they may be perplexed by the problems which this situation raises, should never be surprised that such a situation has arisen; for the Church does not direct, and for at least four centuries has scarcely even claimed to direct, the purposes of society, so that we should expect to find its objectives confused and many of its alignments unreal. All this time we have been living under the dominion not of defective moral leadership only, but of social theories which not only fail to acknowledge the divine overlordship of the world, but do not even recognize the existence of a natural law. Hence our social order has been kicking against the pricks of a natural order; ravaging the earth instead of co-operating with it, disregarding the need of any balance between urban and rural civilization, ruthlessly subordinating man to its technological achievements, and turning Money from a symbolic medium of exchange into an idol with its own laws. All this could only have gone unchallenged in a society in which religion had abdicated its social function, and the Church is thus directly responsible for the culminating consequences of these apostasies and idolatries which we have been experiencing so tragically for the last thirty years. But we cannot hope to redress such a situation either by (1) appealing to men to be more public-spirited, altruistic and well-meaning in the pursuit of what are, in fact, false ends; or (2) by striving to secure that more—or a different class of—people shall get a larger share of the product of a process conducted for wrong purposes or on false assumptions; or (3) by trying to alter the type of authority administering such a system: for you do not destroy a fallacy by socializing it. These policies are not in themselves irrational or irrelevant, but they are not primary for us as Christians.

**T**HE first duty of the Church is to make a prophetic judgment on the falsity of all policies which transgress the laws of the natural order that God has laid down for His world. We have therefore to equip ourselves to understand in what ways this is happening, to warn of the consequences, and to point in the direction of the truth. This is the contribution of Christian sociology, without an understanding of which no Church social action can make an effective impact upon society.

What social policies such an outlook might lead us to support it is beyond my scope here even to indicate, and in any case there is probably not very

much that an Englishman could say which would be relevant to the American situation. But I should like to suggest very briefly ways in which a firm hold upon the theological virtues may help us to make an authentic Christian contribution in social affairs.

First, Faith—which means, of course, for the Christian, much more than either an optimistic escapism or a merely dogged stoicism. It is faith which gives us that assurance which the world so sadly lacks that, as Mr. Herbert Agar has said, “we are not living in a madhouse where everything can happen but nothing can be explained.” Rightly understood, the chaos and horror which have broken out in our day can actually be a reassurance to us, since this shows that false and evil choices are not without their consequences, and thus reveals the rational basis of our world. Again, faith gives us armoury against the fatalism which so much modern science, as commonly understood, and so much human experience engender in men whose lives seem to be at the mercy of processes which nobody can master and few can understand. Finally, a faith founded upon ultimate realities may preserve us from the perilous spirit of insincerity amongst those whose social

## 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 Christmas number.



enthusiasms have decayed into the recitation of stereotyped and only half-believed opinions and may finally decline into a negative faith in the irresistibility of evil.

This leads us to the consideration of Hope, which it is the unending mission of the Church, through all human failure, sin and disillusion, to keep alive in the world. It has been well said that "the two sins against hope are presumption and despair": the presumption that forgets that man's achievements are frail, not only because his nature is sinful, because he is a limited being and not a god; the despair which seizes us when we cannot face the realization that our own best hopes are not working out in our own way. This war, by a curious paradox, has actually given back hope to the world; and though there is much that is crude and utopian about secular hopes, there is a spiritual element in all disinterested hope which we ought to respect. In their reaction against liberalism, Christians must beware of falling into a neurotic tendency to get a sort of kick out of despair over human affairs: for this mood is not only a defiance of hope—it is a menace to Charity, which is perhaps the hardest of the theological virtues to preserve and to practise in social controversy.

Charity is difficult for the enthusiast, because in the discussion of public affairs persons appear as protagonists of policies and it is so often effective—and therefore tempting—to discredit the person along with the policy. To love our neighbour as ourself is never more difficult than when our disinterested sympathies and passions are engaged, but it is only by striving to do this that we can engender a mood in which controversy can become creative and truth be born of love.

Christians know that there can never be a perfect society on this earth, but they should know too that there is a difference in kind between the irrational scramble of frustrated and uprooted men produced by a world which has lost its way and a natural order relying on supernatural convictions and standards. It is not utopian to believe that obedience to God's laws will give men a healthy society, or that a study of the Christendom of former days will provide us with clues for the recovery of such an order. The world is not without its noble hopes, its good desires, and its wise plans, but it lacks a pattern to which to conform them, a sense of proportion by which to test them, and a power by which to persevere in them. It is these things which Christians, in humility and patience, should have to give to those who have not their resources, offering to a fallen world the politics of grace.

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## The Hymnal Presents

A CHRISTMAS CAROL

THE Hymnal of 1940 contains eight new Christmas hymns and ten new Christmas carols. Of the new Christmas hymns, the single stanza hymn, "Break forth, O beauteous heav'nly light," will be found excep-



tionally useful, not only on account of the words, which form an admirable transition from the Christmas Epistle to the Christmas Gospel, but also because of the tune, "Schop," which was harmonized by Johann Sebastian Bach. The greatest organist of all time, it has been truly said of Bach that "he stands at the summit of human achievement" in this respect, and also that what Palestrina was to the Roman Church, Bach has become to Protestantism. His music should be heard on Christmas morning.

Of the new carols, "What child is this," is likely to enjoy general popularity. It is not remarkable as a poetical composition, but its very naivete and freedom from sophistication together with its warmth of feeling make it a true carol.

*What child is this, who, laid to rest,  
On Mary's lap is sleeping?  
Whom angels greet with anthems sweet,  
While shepherds watch are keeping?  
This, this is Christ the King,  
Whom shepherds guard and angels sing:  
Haste, haste to bring him laud,  
The babe, the son of Mary.*

*Why lies he in such mean estate  
Where ox and ass are feeding?  
Good Christian, fear: for sinners here  
The silent Word is pleading.*

*Refrain*

*So bring him incense, gold, and myrrh,  
Come, peasant, king, to own him,  
The King of kings salvation brings,  
Let loving hearts enthrone him.*

*Refrain*

The tune, "Greensleeves," is English, and was composed before 1642. The author of the hymn, William Chatterton Dix, was the son of a surgeon in Bristol, England, who wrote the *Life of Chatterton*, and named his son for the poet. The son, however, was not a poet, but manager of a marine insurance company in Glasgow. We now use three of His hymns.

—HOWARD CHANDLER ROBBINS.

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# News of the Episcopal Church in Brief Paragraphs

Edited by James W. Hyde

## Educational Plan

*Fort Wayne, Ind. (RNS):*—E. L. Shaver, Chicago, director of week-day education for the International Council of Religious Education, proposed a 10-point outline here to be followed in setting up classes in religious education. Conferring with officials of Fort Wayne's newly formed associated churches, Shaver offered to Protestant, Catholic, and Jewish church heads steps in procedure which he said were applicable in the states which have legalized the released-time plan of religious education. Fort Wayne is one of the first Indiana cities to prepare for the introduction of religious education classes since Indiana passed its released-time enabling act.

Shaver's outline follows: 1. A year of planning before launching the program. 2. All religious groups working in close cooperation, teaching separately, but having an inter-faith committee. 3. Parents accepting responsibility for seeing that pupils attend the classes of instruction. 4. Public school officials cooperating but not controlling the religious instruction. 5. Formation of a representative week-day board of education. 6. Courses planned and implemented as in public schools. 7. Teachers, preferably college graduates, especially trained, according to public school standards. 8. Appointment of a trained supervisor for the program. 9. An expenditure per pupil equivalent to an equal number of hours of public school instruction. 10. Maintaining the program firmly according to the spirit as well as the laws adopted for its operation.

## Churches to Build

*New York (RNS):*—The Protestant churches of America are prepared to pour at least \$300,000,000 into post-war building projects. Authority for this statement is E. M. Conover, director of the interdenominational bureau of architecture, consulting agency for some 25 Protestant denominations affiliated with the Home Missions Council of North America. In an interview Mr. Conover emphasized that his estimate included only those projects under serious consideration by local

churches. Several million dollars worth of post-war church construction and renovation programs are still in the discussion stage, he said.

Mr. Conover said community church leaders are beginning to realize that the opportunity to raise funds for building purposes has never been better. Governmental tax deduction privileges and war bond campaigns are swelling many a church coffer, he declared. In addition, a record number of churches have paid off long-standing debts.

"We are telling our people that now is the time to raise money and draw plans for their dream church," said Mr. Conover. "If they do that, they will be in an advantageous position when the factories start converting to civilian production."

In this connection, he added, it is worth noting that of the 250,000 Protestant churches in this country, 40,000 are confined to one room.

Mr. Conover does not foresee any sweeping changes in the architecture of churches after the war. "There is apparently little desire on the part of church building committees to pioneer in modernistic design," he explained. "Part of this reluctance stems from the fear of public disapproval." He stressed, however, that most plans call for the latest and best equipment in the fields of heating and air-cooling with emphasis upon the newest methods of construction. One significant feature stands out in all plans for the church of tomorrow, he said. Without exception, churches are insisting on facilities which will permit them to broaden their week-day social and recreational activities. Mr. Conover believes that this trend is a direct outgrowth of the desire of the people on the home front to minister more effectively to their young people now in uniform.

## Famous For Ten Bucks

*New York:*—Post cards soliciting Episcopal clergymen for entry in the *International Blue Book* have recently been sent out. This publication, according to the American Library Association's *Subscription Books Bulletin* is not recommended. The *Bulletin* says, "Biographies of rela-

tively unimportant persons comprise the larger part of the volume, not only because more are included but because they are individually allotted more space than eminent persons." Quoting the *New York Times*, May 6, 1927, it says, "A reference book published for the benefit of persons who have \$10 to spare and don't mind being classed as celebrities appeared yesterday." The book is published by Hyacinthe Ringrose of New York.

## A Good Idea

*New Orleans:*—A hundred and four men of St. Andrew's Church, here, all of whom are scattered over the globe in the army and navy, were present at the men's corporate communion on the first Sunday in Advent. They were present by proxy. Each soldier and sailor has been assigned to a layman who is still in

## Here Are Ideas

★ A Bishop has just sent us the names and addresses of all his clergy. Each man is to receive *THE WITNESS* for a year as a gift from him. We have entered these subscriptions at \$2 each. Who will follow his example? And a large parish has sent us the names and addresses of the 214 members of the parish now serving with the armed forces. They are to receive *THE WITNESS* every week for a year as a gift from the parish. Who will follow this example? These too are entered at \$2 each. Send us your list please at once so we can start these subscriptions with the Christmas number. Write the New York office, 135 Liberty Street, New York 6, N. Y.

town, and 104 men took part in the celebration to represent their service men. It was the largest men's service ever held in St. Andrew's, and many of those present ask that it be repeated.

## Relief For India

*London (By cable):*—The British Council of Churches announces that \$10,000 has been sent to the National Christian Council of India for famine relief as a result of the recent appeal made by the Archbishop of Canterbury, the Moderator of the General Assembly of the Church of Scotland, and the Moderator of the Free Church Federal Council.

## Chaplain Appointments

*Boston:*—The army and navy commission has announced the following appointments, separations, and promotions: *Appointments:* Denzil A. Carty, Herbert S. Craig, John H. Ed-



wards, George V. Higgins, Joseph L. Kellermann, Thomas S. Matthews, Walter W. McNeil, Jr., Oscar C. Taylor, and Stanley Wilson. *Separations*: Royal K. Tucker, retired. *Promotions*: 1st Lt. to Captain, Walter H. Bierck, John E. Bowers, Oren V. T. Chamberlain, Robert C. Clingman, Lawrence N. Fenwick, Roscoe C. Howard, Jr., Donald G. L. Henning, Gilbert K. Hill, Michael J. Kippenbrock, Edward M. Littell, Thomas W. B. Magnan, Robert M. Man, Donald O. Smith, and George B. Wood. From Captain to Major, John Sagar. From Lt. Col. to Col., J. Burt Webster.

### Americans Also

*New York*:—Returning missionaries revealed that there were some fifty American Negroes in China whom the Japanese had offered not to intern. They, however, insisted that they were Americans and wished to be sent to camp with the others. Among them was a 75 year old man named Charles Henry Lewis.

### Coffin in Scotland

*New York*:—Word has been received here that the Rev. Henry Sloane Coffin has arrived safely in Scotland. Mr. Coffin hopes to be back in this country shortly after the first of the year. (WITNESS, Dec. 2)

### Burn Mortgage

*Mason City, Iowa*:—St. John's Church, here, through the generosity of Mr. and Mrs. B. C. Way, has been enabled to pay off its indebtedness and burn its mortgage. Five hundred dollars which was raised in excess of the condition of the Way's gift was placed in the remembrance fund. The Rev. C. Burnett Whitehead is the rector of St. John's.

### Discuss Unity

*New York*:—The Rev. Floyd Tomkins, Jr., secretary of the American commission on faith and order, spoke to a group of Union Theological Seminary students last week on "An adequate theological basis for an ecumenical Church." He stressed the importance of bringing out in the open the theological differences which cause the divisions among Protestant Churches, and placed in

the hands of the group the new *Report of the American Section of the Commission on Intercommunion* for consideration. In answer to the question, whether he meant the teachings of the clergy or the beliefs of the laity when he referred to the teachings of the Church, he said, "We have Christian unity now so far as the laity are concerned. They hop from boat to boat without trouble. In fact, they are helped over the side by some pastors." Prof. Henry P. Van Dusen was host to the meeting.

### Chaplains Killed

*Washington, D. C.* (RNS):—Thirteen navy chaplains are already listed as casualties in World War II, Capt. Robert D. Workman, chief of navy chaplains, announced here. Five chaplains have been killed while serving in combat zones, three have been wounded, and five are prisoners of war. No navy chaplains were killed in World War I.

### Religion and Youth

*Boston*:—Dr. Franklin P. Hawkes, superintendent of schools in Springfield, Mass., spoke to the annual meeting of the Church School Union in diocesan house, here. Dr. Hawkes argued that a change in religious perspectives is necessary, and listed four new approaches: 1. Boys and girls are becoming more economically maladjusted. Religion must be made vital to them so that they realize that they have a life to live and not merely a million to earn.

2. They are becoming more and more emotionally unstable. The Church can most satisfactorily work out this problem in common with other community agencies. 3. Youth is religiously aroused. The deep question is whether or not we can meet the religious needs of our young men

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and women as they return home from the services. 4. Youth has a suspended judgment. They must be taught that the things most worthwhile are the things that no one can take away from them.

### Post War World

**Solebury, Pa.:**—The Rev. William B. Spofford, secretary of the Church League for Industrial Democracy, was the speaker at a united meeting of churches in Bucks County on December 8th. He spoke on the Six Pillars of Peace of the commission on a just and durable peace of the Federal Council of Churches.

### Safe in Philippines

**Mishawaka, Ind.:**—The Rev. and Mrs. Francis Campbell Gray and their son, Francis Campbell, Jr., who are interned in the Bagoio prison camp in the Philippines, are safe and well, according to a report received this week by Bishop and Mrs. Campbell Gray. A repatriate from the Gripsholm, who telephoned the news from New York, said that Mrs. Gray and her son were interned apart from Mr. Gray, but that they were allowed to see each other once a day. Mr. Gray is working as a cook in the camp kitchen. At first, he was not allowed to carry on any ministerial work, but that ruling has recently been relaxed. This news is the first Bishop and Mrs. Gray have had of their son and his family since October, 1941.

### Conservatives Win

**New York:**—The Rev. Dwight J. Bradley has resigned as secretary of the council for social action of the Congregational Christian Churches. He will be replaced by the Rev. Ray Gibbons of Northampton, Mass. Meanwhile, at a recent meeting of state secretaries of the Church, a resolution was adopted advising that the council for social action be discontinued and its duties taken over by other boards.

### Fosdick Celebrates

**New York:**—In his sermon marking the fortieth anniversary of his ministry, the Rev. Harry Emerson Fosdick said, "Forty years ago, thinking Christians thought it was necessary to adjust Christ to modern civilization—to modern scientific and intellectual concepts. But today, if the world is to survive, the need is for adjusting modern civilization to Christ." Mr. Fosdick declared that such time as is left to him for active ministry will be devoted to helping

put back again "the truth that there is an everlasting right to which our nation, our business, our racial relationships, our schools and churches, and our personal lives must be adjusted if salvation is to visit us."

### Vicar Attacked

**San Francisco:**—The Rev. Mr. Coletta, vicar of St. James' Mission, Monterey, the only Italian congregation in California, was attacked and beaten by three soldiers who tried to steal his car. Mr. Coletta's head was badly injured and he lost four teeth.

### Food for Russia

**Cleveland:**—Vice-President Henry A. Wallace addressed a two-day conference of Food for Freedom, Inc.,

here last week, calling for greatly increased supplies of food for Russia as an aid in reducing bloodshed. He also stated that production subsidies must be maintained for maximum production and minimum inflation. The conference of over 200 delegates from church, farm, cooperative and labor groups criticized the present governmental policies as being "evasive, unrealistic and not candid with the public."

### Money For China

**London (By cable to RNS):**—The diocese of Chester has decided to raise the entire amount of a yearly fund agreed upon by Anglican missionary societies in response to an appeal by the bishops of China. The amount sought is 3000 pounds. So confident are diocesan leaders of suc-

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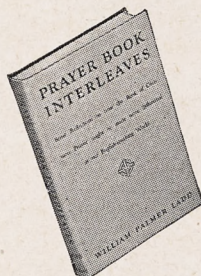
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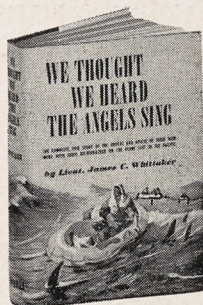
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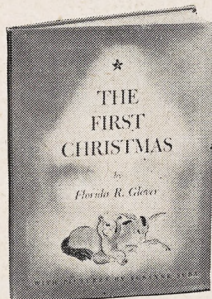
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cess that they have arranged to present fifteen hundred pounds of the amount to the Bishop of Chester at a special service in Chester Cathedral next June.

### Pittsburgh Consecration

*Pittsburgh:*—Bishop-elect Harry Austin Pardue will be consecrated on January 25. Bishop Mann, whom he succeeds will retire on January 1 and will live in his home at Geneva, New York.

### Bishop Fox Dies

*Helena, Mont.:*—The Rt. Rev. Herbert Henry Fox, retired bishop of Montana, died in his sleep on November 24. The seventy-two year old bishop is survived by his wife; a daughter, Mrs. Hector Adam of Australia; and a son, Major Henry Fox of Akron, Ohio.

### Auxiliary Meets

*Detroit:*—The annual "Bishop's Day" meeting of the Woman's Auxiliary in the diocese of Michigan was held on Nov. 29 in St. Paul's Cathedral. Bishop Frank W. Creighton was the guest of honor and speaker at the meeting, following a group discussion on "What is My Parish Doing." Mrs. M. S. Marr of Grosse Pointe, diocesan president of the Woman's Auxiliary, was in charge of the meeting.

### Florida Youth

*Orlando, Fla.:*—The annual convention of the young people of the diocese of South Florida was held at Camp Wingmann near Avon Park, Nov. 25 and 26. Drastic revisions of the constitution were made, and a division of youth under the department of Christian education set up.

### Meeting In Army Chapel

*Camp Davis, N. C.:*—Something of what Bishop Sherrill had in mind when he spoke at General Convention of chaplains cooperating is illustrated by this bit of news from this army camp. The other day in an army chapel here, Chaplain Ralph Blumenthal conducted a special holiday service for Jewish soldiers. At the same time, in the back of the

chapel a group of Catholic soldiers were conferring with Chaplain Bernard McLaughlin; while in another corner a group of Protestant chaplains were holding a conference on various aspects of their job.

### Baptists Seek Unity

*Toronto (RNS):*—A Baptist Union of Canada, which will embrace the three regional unions of Canadian Baptists covering the western provinces, Ontario and Quebec and the Maritimes, is being considered here. The appointment of a committee to promote the project, which will provide for a general assembly every three years, and a council which will meet annually, has already been announced. The council, according to the proposal, will speak for the Baptist Church on national, international and interdenominational matters and will also advise on missions, minister training and religious publications.

### A Crowded School

*Guantanamo, Cuba:*—Miss Eleanor Lane Clancy, head of the Ashhurst School in Guantanamo, Cuba, is again eating her meals from a classroom desk. This happens when the building becomes so crowded that classes penetrate her living quarters. The school's enrollment of 350 pupils is a record to date. The curriculum was extended this year to include high school classes, a development long needed. Space has been increased more than once in the past, by adding a house or two, but the relief is short-lived. The Ven. Romualdo Gonzalez, school chaplain and rector of the adjoining church, writes that the Sunday congregation

has now so far outgrown the church that a chapel is being built, or rather, put together out of existing material, to care for the overflow. Sunday mornings now see two Spanish services held simultaneously. Archdeacon Gonzalez will be remembered by many as Cuba's clerical representative at General Convention in Cleveland.

### Fellowship Established

*Madison, N. Y. (RNS):*—Believed to be the first endowment of its kind, an annual \$1,000 fellowship in religion and health has been established here at Drew Seminary. To be known as the Dorr Diefendorf Fellowship, the first award will be made in June, 1944.

### Church Normal School

*Detroit:*—A progressive "normal school" for the training of Church school teachers has been set up in the west side Detroit convocation. Sixty persons met on five successive Monday evenings for instruction on methods and materials for use in Church schools. The school also gave opportunity for the clergy of the convocation to meet and discuss mutual problems and their solution.



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Souls that are gentle and still  
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—Edwin Arnold ("Yuletide")

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Fwd			Fwd			Fwd			Fwd		
1			1			1			1		
2			2			2			2		
3			3			3			3		
4			4			4			4		
5			5			5			5		
Pledge To Date			Pledge To Date			Pledge To Date			Pledge To Date		
Paid To Date			Paid To Date			Paid To Date			Paid To Date		
Due			Due			Due			Due		

FEBRUARY			MAY			AUGUST			NOVEMBER		
Sunday	P.	M.	Sunday	P.	M.	Sunday	P.	M.	Sunday	P.	M.
Fwd			Fwd			Fwd			Fwd		
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MARCH			JUNE			SEPTEMBER			DECEMBER		
Sunday	P.	M.	Sunday	P.	M.	Sunday	P.	M.	Sunday	P.	M.
Fwd			Fwd			Fwd			Fwd		
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page eighteen

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**\*\*FROM VICTORY TO PEACE** by Paul Hutchinson. Willett Clark. \$1.50.

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—W. B. S.

**\*\*THE FOURTH GOSPEL IN THE EARLY CHURCH.** By J. N. Sanders. Cambridge University Press (Macmillan). \$1.75.

Slowly, very slowly, the enigma of the Gospel according to St. John begins to clear up. The latest stray bits of evidence point toward Egypt early in the second century. These are two papyrus fragments which come from approximately 125-150 A.D.—the Rylands fragment (John 18:31-33 and 37-38) and the Edgerton papyrus, "fragments of an unknown gospel" which either made use of our Fourth Gospel or used source material also used by "John."

The present work is a study of the origin of the Fourth Gospel and of its influence upon Christian theology up to Irenaeus. Every scrap of material which might show the influence of "John" is studied—and readers who know even a little Greek will find this research quite fascinating. Only Heracleon is omitted, being held over for a later volume which will include Origen.

The result of the investigation is to show that the Fourth Gospel was *not* used or quoted by orthodox writers, at first, but by Gnostic; and that it won its way from Egypt (where Mr. Sanders thinks it originated) to Ephesus by virtue of its attribution to John, the Beloved Disciple, and then from Ephesus to Rome by virtue of the identification (already made) of John of Ephesus, the Elder of Epistles I and II, with John the Son of Zebedee. . . . A most interesting thesis, with more to be said for it than you would think before reading the book! And whatever you think of it, the collection of material for the canonical history of "John" in chapter 2, and the lucid account of the Gnostic schools in chapter 3, are well worth the price of the book. Finally, the paramount importance of Irenaeus for the development of early Catholic theology, and his responsibility for anchoring the line where he did—in the Fourth Gospel, giving it a sane, anti-Gnostic interpretation—all this stands out clearer than ever.

—F.C.G.

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THE WITNESS — December 16, 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.

ANONYMOUS (addressed to Spofford)  
Postmarked Washington, D.C.

So you take it upon yourself to call Archbishop Spellman a liar and expect others to believe you. No one except a dirty, swindling, money-mongering Jew like yourself would believe it. I am a member of the P. E. Church and going to the R. C. Ch. or none at all. You and all crafty Jews like you are the cause of it. I have heard Jews damn and curse all non-Jews and call them "Gentile-dogs" and have known them to beat and kick and curse old ladies and boys and call them "Gentile-dogs." The police dept. here knows this, but under Roosevelt's Jew administration their hands are tied. Skunks like you drive every one away from church. You belong to the ranks of the war-mongers . . . the Christ-killing, cheating Jews. Had the Episcopal Church ousted all Jews and trouble-makers like you and Mrs. Roosevelt and had driven all Jews from this country we would not be at war today. You are a disgrace to America and especially the Church. If any group of people save this world from destruction it will be the R. Catholics lead by the Pope. No wonder so many people are leaving the P. Episcopal Ch.

\* \* \*

P. W. WILLIAMS

Layman of Conway, South Carolina

What the world needs is a League of Christians. A League of Nations is a mighty good thing but the human weaknesses of man will crop up in the interest of their national preference. But a League of Christians would develop a spirit of unselfishness and their chief interest would be the building up of Christ's Kingdom here on earth, and the greater interest in such a task would help to bring closer all nations in a Kingdom of love for all men, irrespective of race, color or creed, all working toward one end to bring to realization our Lord's prayer. I enjoy my WITNESS very much . . . fearless and always charitable.

\* \* \*

JOHN MOORE MCGANN

Dean-Emeritus, Cathedral, Springfield, Mass.

I always pass along my copy of THE WITNESS to some open-eyed teachers in a boys' school, and they send me keen comments which reinforce my conviction that the paper is needed just as it is. I was a deputy at the General Convention which dropped "militant" from the title of the prayer in the communion office. You have put it back.

\* \* \*

MR. ALEX COFFIN

Layman of Spokane, Washington

I have just read Mr. Spofford's *Voice of Dissent* (WITNESS, Nov. 25). I am grateful that one among us has the knowledge and the courage to show up the Roman Catholic Church. It just can't be trusted. And when it talks of brotherhood and charity look out, especially when we consider Catholic Franco and the blessing of the Church on the rape of Ethiopia. Keep on with your good work.

THE WITNESS — December 16, 1943

MRS. JULIAN LANSING

Churchwoman of Westfield, N. J.

Whatever Dean Zabriskie may think of the views expressed by Mrs. Bloodgood on fasting communions (WITNESS, Nov. 11), I think you must admit that if "an apology is in order" from her to the non-fasters, one is equally in order from you to those of us whom you accuse of "one of the most serious offenses" in what you call "breaking the unity of the fellowship." Certainly that fellowship is not dependent on time or space, nor on parish limits. I am quite sure that when I make my communion at eight o'clock I am in unity with those who will make it at eleven and with those who make it beyond the seas. What does "the blessed company of all faithful people" mean? I think perhaps the conception of the Church as a series of parish clubs rather than the "mystical body of Christ" is quite as serious a threat as any other to the integrity of Anglicanism.

ANSWER: Neither Dean Zabriskie, nor any other WITNESS editor, conceives of the Church as a series of parish clubs. There are devout Christians who believe they should receive fasting; there are those equally devout who do not consider the practice necessary. To tell women of our Church, as *The Living Church* did, that the receiving of the Holy Communion without fasting "is tantamount to harlotry" was branded by Dean Zabriskie as "a gratuitous insult." WITNESS editors agree with him.

\* \* \*

E. D. KIZER

Vicar at Rodondo Beach, California

For years I have wanted to know why our clergy and people are so meticulous about designating new and small mission churches as "missions." The term is used for foreign work but in many parts of the country when you speak of a "mission" it means a rescue mission, or some independent group of a revivalist type. There are more satisfactory terms, such as "chapel." You would be surprised at the reluctance of many to attend a "mission." Why not eliminate the term completely and term all separate centers of worship as churches?

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