

The WITNESS

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DECEMBER 23, 1943



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THE CHRISTMAS NUMBER

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

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

The Rev. Vincent L. Bennett
Associate Rector in Charge

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

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

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

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DECEMBER 23, 1943
VOL. XXVII. NO. 25

CLERGY NOTES

BUCK, CALVERT E., formerly of Chicago, is now the rector of St. John's Church, Worthington Valley, Maryland.

CATON, JOHN R., was ordained priest on November 12 at St. Thomas', Sturgis, S. D. by Bishop Roberts. He is assistant at the Corn Creek Indian Mission, with residence at Martin.

CHAMBERLAIN, W. A. Jr., was ordained to the diaconate by Bishop Mann, in Epiphany Church, Bellevue, Pa., on Nov. 28.

COOPER, JOHN R., is now the assistant at St. Paul's Chapel, Baltimore.

DUMOULIN, FRANK, retired bishop, is spending the winter at Lake Worth, Florida. Address: Gulf Stream Hotel.

FERGUSON, L. R. S., formerly locum tenens at Leed, South Dakota, became locum tenens of Grace Church, Huron, S. D., on Dec. 1.

FISCHER, A. GORDON, formerly assistant at St. Matthew's, Oakland, Md., is now on the staff of Grace and St. Peter's, Baltimore.

JONES, H. KEARNEY, formerly rector of St. Matthew's, Oakland, Md., became the rector of St. Thomas', Clear Spring, Md., on December 1.

JUHAN, ALEXANDER D., was ordained to the priesthood by Bishops Phillips and Juhar, the candidate's father, on Dec. 7. He is rector of All Saints', Norton, Va., and has charge of several missions.

MARSHALL, MALCOLM, was ordained to the priesthood by Bhisop Powell on St. Andrew's Day. He is assistant at St. Alban's Church, Washington, D. C.

ROBERTSON, EDGAR BOLLING, was ordained priest on November 30th at St. James', Boynton, Virginia, by Bishop Brown. He is in charge of churches in Mecklenburg County.

SNOWDEN, CHARLES E., became rector of Trinity Church, Covington, Ky., on Dec. 5. He was formerly assistant at Christ Church, Savannah, Ga.

WOODWARD, WILLIAM G., was ordained to the diaconate on Nov. 11. He is in charge of St. Andrew's Mission, New Castle, Pa., and St. Luke's Mission, Ellwood City, Pa.

ZNEIMER, JOSEPH W., was ordained to the priesthood by Bishop Kemerer on Dec. 9. He is rector of the Church of Our Saviour, Little Falls, Minn., and priest-in-charge of missions at Rice and Royalton.

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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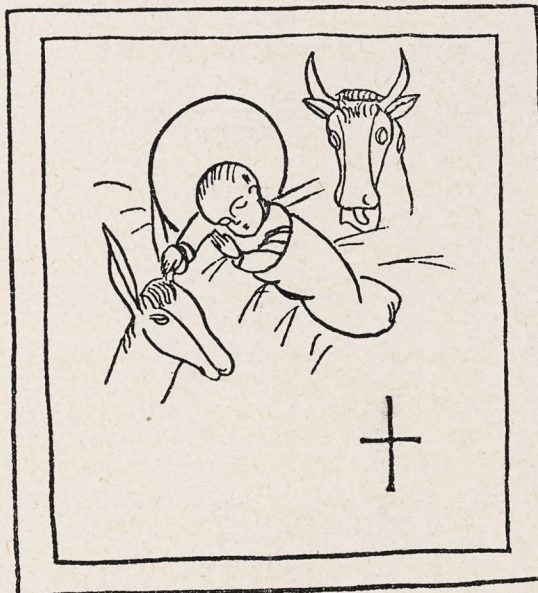
Christmas, 1943

"AT THIS season of peace and good-will it seems strange and ironical. . . ." So most war-time Christmas sermons begin. But, as Dorothy Sayers has observed: "When Jesus was born in Bethlehem of Judea in the days of Herod the king, the season was not in fact conspicuous for either of the virtues now associated with it. He was not born into a Christmas card full of holly and robins and well-behaved citizens going tidily to church, but into the Roman province of Palestine racked by the remembrance of civil wars and the expectation of revolt."

Has our world, fundamentally, ever been much different? There have of course been times of comparative peace and quiet, but the world has never exhibited in much fullness the qualities of life we sing about at Christmas. Perhaps you are thinking wistfully of the quiet nineties when outwardly, in the United States and Great Britain and Germany at any rate, the world in late December looked like a pretty Christmas card. There were no wars to amount to anything; there was a good deal of leisure and one could be merry.

But that pleasant memory belongs only to those who were fortunate enough to enjoy a happy Christmas in peace and plenty. There were then as now poverty and greed, exploitation and racial discrimination. Then, though we did not realize it, the ground of the last war and this was being prepared and the seeds planted. So there is nothing strange and ironical about a world at war at Christmas time. There is more open and widespread conflict now, certainly; there is more suffering and agony. But our world is the kind of a world Christ came to save.

Let's get this matter straight. We do not look at the world, see what condition it is in and then decide just how much rejoicing we can afford at Christmas. We look first at the fact of God in Christ: "The Word has been made flesh." That is our conviction and we rejoice! We do not listen to the latest news or reflect on what happened to us yesterday for proof of that. Rather we bring our faith in Christ to bear on the news and the events of our lives. Since that is so we can celebrate Christmas this year with a deep awareness of its meaning.



To those who say: "We cannot make much of Christmas this year," we would reply: "This is just the time to make as much of Christmas as we possibly can." We cannot be light-hearted and gay; we cannot do many of the pleasant things we like to do; but we can offer ourselves anew to Christ, open our lives to His. The events of the last few years have really prepared us for that. Now, as never before in our time, we can see the life

of the world for what it is. We can see what happens when we neglect the issues of brotherhood and freedom. To keep Christmas is to accept this judgment and use the insights given us to build a just society. It is to acknowledge our need of God's saving power; to welcome our Lord as the Redeemer of our common life. If we do that then we shall find ourselves "paying some practical attention to the Good News as well as singing hymns about it." We shall be about the business of bringing enough order and justice into our society so that men of good-will may have a chance to establish and maintain peace.

Christmas In Relocation Center Will Be Very Unique

Churches Are United in Protestant Church That Carries on Work Under Eight Pastors

By William Spofford

Topaz, Utah:—Christmas will be celebrated in a unique way in a church located in the central Utah desert. It will be a Christmas behind barbed wire and under the watchful eye of a military guard. It will be also unique in that the congregation has more pastors than the largest of city churches — eight men representing six denominations. One of the ministers, because he is a Caucasian, is not allowed to live within the enclosure where members of the congregation are confined. The place is the Topaz relocation center, one of ten such centers established by the government to provide for the Japanese evacuated from the Pacific coast.

The Protestant Church in the center was organized over a year ago by a group of ministers and laymen representing all the Japanese churches in Northern California whose members had been moved out. The center is divided into four "parishes," with ministers assigned to each one for visitations and care of the sick. There is one pastor who is American-born — the Rev. J. Tsukamoto of the diocese of California. There are six active first generation, Japanese-born pastors; one representing the Presbyterian Church, one the Holiness Church; three Methodist and one Free Methodist, who is the chairman of the church council. In addition there is a minister of the Evangelical and Reformed Church, who is not permitted to live in the center.

The church has an adult membership of about 2,000 and a total membership of fully 3,000. The congregation worships in two main divisions, one having services in English and the other in Japanese. There are four Sunday schools; two active evening fellowship groups, and a number of weekday services and organizations, including Friday evening cottage prayer meetings in five centers.

Each pastor at the union services, preaches one Sunday a month and conducts the service on another Sunday each month. They also carry on

their ministry outside the center, largely the work of the minister of the Evangelical Reformed Church, the Rev. W. Carl Nugent. Young people have been sent to represent the center at high school conferences in various parts of the state, and evangelistic teams are sent to minister to the seasonal workers who have been allowed to go from the center to help in harvesting crops.

In recent months many of the citizens of the center have been allowed to leave and settle in cities where they have taken up normal living, either as workers or students. "This creates two kinds of problems," states one of the pastors. "One of these is in our church itself. Our leaders are leaving and new leaders must be developed to take their places. The membership is being depleted and new members must be developed to take their places. The other kind of problem is in the communities into which these young people go. They leave the center in fear and trembling, doubtful of the nature of the reception that awaits them. But many have come to understand that at least the Church of Christ offers them a welcome and a helping hand wherever they go, and they go out with a glad smile of confidence — in you."



That lads like these may live in a world so ordered as to give them security and peace was the gist of Christmas messages issued last week by President Roosevelt and Wendell Willkie at the request of Bishop Gray of Connecticut, president of the Church Congress. They are the sons of the Rev. and Mrs. Daniel C. Osborn, Jr., of West Warwick, Rhode Island

THE PICTURE ON THE COVER

New York:—The cover is the reproduction of an old Chinese painting from the collection of Dr. William B. Pettus. It is one of six Christmas cards offered this year by United China Relief, 1790 Broadway, New York, and may be purchased at twelve cards for one dollar. The proceeds from the sale helps in the support of Chinese war victims.

FEWER STUDENTS IN COLLEGES

New York:—Two years ago, according to the Rev. Alden D. Kelley of the National Council's department of college work, there were 1,400,000 students in colleges in this country. Today there are 1,100,000, divided into 230,000 civilian men, 450,000 men in uniform and 420,000 women. The National Council at its December meeting appointed the Rev. Leroy Burroughs of Ames, Iowa, as associate secretary for college work in the 6th province and the Rev. Almus Thorpe of Columbus, Ohio, for the 5th.

GRANT MADE FOR A CHURCH

New York:—An appropriation of \$2000 from the United Thank Offering is to be added to the \$8,000 already raised in free China for a church building to serve the new work at Maolin. Bishop Robin Chen, assistant bishop of Anking, now in charge of the district, has his headquarters here.

Lesson of Christmas Is Applied At a Historic Parish

*Community Related Service is the Purpose
Of an Active Association of Business Men*

By C. Douglas Pearson

Philadelphia: — Christmas has been celebrated at Christ Church since 1695 — 248 Christmases that have taught the parish the true lesson of the Christmas story. Today it extends the hand of fellowship to all men of good will who come within the sphere of its influence, regardless of race, creed or position. And that hand is grasped in a similar spirit by all to whom it is offered, especially a recently organized group of business men. The parish know that good will means more than good wishes. The Old Christ Church Neighborhood Business Men's Association in Philadelphia is living, enthusiastic proof that, by knowing our neighbors, we can and will love him, and he can and will, by knowing us, love us. And it proves, too, that those who toil in the factory, the furniture store, the warehouse, are men of good will, looking for a practical opportunity to do God's work.

Once a month, for an hour, the Old Christ Church association meets for lunch, for sociability and to hear a first-rate speaker. The average attendance is 60—all business men of the neighborhood adjacent to the church. Jew and Gentile, Catholic and Protestant, these men look forward from month to month to the association's luncheon — and attend it in force. There is a total membership of well over a hundred. Full-fledged members are accepted only from the "oldest business neighborhood in America" and come from an area in which are found such street names as Black Horse Alley, Leather Place and Grindstone Alley. Some members trace their forebears back to the families which organized the oldest Portuguese Synagogue in Philadelphia, the oldest Methodist Church in America and the mother church of the Episcopal Church.

The clamor raised by outsiders has made necessary the provision for associate members among whom are the captain of the port of Philadelphia, an up-town bank president, the religious editor of one of the city's newspapers and a popular radio commentator. All members

must subscribe whole-heartedly to the basic principles of the association — that each member is equal in the eyes of the Almighty and of his fellowmen; that each must get to know well his business neighbors in the section of the city in which he works; that no one, regardless of wealth or poverty, creed or racial background, place or position, shall be denied membership, provided he is a man of good will and strives daily to learn "how to live together understandingly and with tolerance" with his neighbors.

During the third war loan drive, the association took over the job of sale of bonds in the district. The treasury department, apparently believing that age should be humored but not driven, set up a modest quota of \$364,000 for the section. The men sold \$2,100,000 worth of bonds. Competitive teams were formed and each team exceeded the quota set for it. Now the teams are engaged in putting over their share of Philadelphia's community war chest drive. The dentist, the dealer in oils and waxes, the furniture store man and men from almost every other profession and industry are about the area getting out the dollars which must do what Bishop Tucker rightly calls "community related service" during the next year.

On Armistice Day, a unique annual service was held in Christ Church sponsored by the association. A service of prayer for peace for both Christians and Jews in which the rector, E. Felix Kloman, was assisted by Rabbi Cordoza, of Congregation Mikveh Israel. An association of affection and tolerance has existed between Christ Church and this ancient Portuguese Congregation for over 200 years. Pearl Harbor Day was again set aside for an association-sponsored service of prayer for the armed forces and for the home front. Alongside the Church's honor roll hangs another with more than a hundred names of men who have gone into the services from this business neighborhood.

The association cooperates with the Independence Hall Association,

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.

and the Carpenter's Company, in whose hall the Continental Congress met, in planning for and preserving the Old Red City's historical, religious and cultural shrines.

BRITISH MISSIONS RECEIVES AID

New York:—Aid to British missions this coming year will be in the Yun-Kwei field, which is the work in Yunnan and Kweichow provinces in China, under Bishops Hall and Tsu; work in the southwestern Pacific, directed by the Church of England in New Zealand and Australia, and includes New Guinea and the Solomons. Additional aid will also go from the American Church to the diocese of Dornakal, India, and to certain areas still under consideration in the British West Indies.



The Rev. Felix Kloman, rector of historic Christ Church where they have an inter-faith and inter-racial club of business men

THE NEW DIRECTOR OF PROMOTION

New York, N. Y.:—Robert D. Jordan, sales-promotion man of a rubber company of Akron, Ohio, is the new director of the promotion department of the National Council, at a salary of \$7,500 a year. He succeeds Joseph Boyle who resigned last fall to accept a position with a national advertising agency. The new secretary, forty-one years of age, is a graduate of Shattuck School, attended the University of Virginia for two years, and then returned to Shattuck as a teacher. For fourteen years he was an employee of an oil company at Tulsa, Oklahoma. An Episcopalian all his life, he was confirmed at Muskogee, Oklahoma, by Bishop Thurston. He is married and has a daughter thirteen. He takes up his new position the first of the year.

UNIONS ARE DEFENDED BY DEAN JAMES

Sewanee, Tenn.:—Labor unions were stoutly defended as a "strong constructive force in the economic and political life of the nation" by Dean Fleming James of the School of Theology of the University of the South, last week. He was commenting on the efforts of a CIO union to organize the workers of the Reynolds (Camels) Tobacco Company at Winston-Salem, N. C. *The Southern Patriot*, weekly published by a religious group, declared that the company "was disposed neither to 'share nor cooperate.' Using the weapons of a company union, appeals to race prejudice and two court injunctions, the company has attempted to block unionization and an orderly National Labor Relations Board election among its 12,000 workers." The weekly quotes many clergymen and educators in support of the union.

INSTITUTE SCHOOLS SHOW CHANGES

New York:—The Rev. Robert W. Patton of the American Church Institute for Negroes reports a large increase of women students in all the schools but a sharp decrease in men, due of course to the war. The total for the schools is approximately 3,000 students and 153 teachers, while local conferences, summer schools and other activities extend the influence of the schools to an additional 12,000 Negro people.

Shepherds

1. What shepherd was youngest of eight sons, and became a king?
2. What young shepherd was scolded by his older brother for deserting his sheep in order to watch a fight?

3. What shepherd told how he had killed a lion and a bear to rescue a lamb?

4. When the country all about Jerusalem was waste and desolate, due to war, who said that the time would come again when shepherds would cause their flocks to lie down there?

5. Who said, "O ye heathen, that hear and understand, look for your Shepherd. He shall give you everlasting rest?"

Answers on page eighteen

—G. W. B.

ST. LOUIS PARISH CELEBRATES

St. Louis, Mo.:—St. Peter's here celebrated its 75th anniversary on December 6th. It was announced that \$45,000 had been raised as a result of a campaign, completely retiring the church debt. The Rev. Clifford Stanley is the rector.

BISHOP GILBERT HEADS NEW COMMITTEE

New York:—Bishop Gilbert of New York heads a newly appointed inter-racial committee of the diocese, which will tackle some of the many race problems of the city. Serving with him are three Negroes and three white Churchmen. The Negroes are the Rev. John H. Johnson of St.

Martin's, Mr. Craft, a communicant of St. Philip's and an executive of the YMCA and Mr. Lester Granger of the Urban League, a communicant of St. Martin's. The white members are the Rev. Thomas McCandless, Mr. Edward Theopold and Mr. Kenneth Mann.

CHRISTIAN SERVICES ARE AVAILABLE

Geneva:—(By wireless to RNS):—Hope that the UNRRA will recognize the services available through international Christian organizations was expressed at a meeting here of the Geneva emergency committee of Christian organizations. Church organizations, it was pointed out, will be able, because of their unique contacts, to assure the maximum use of local personnel. The meeting adopted a resolution expressing appreciation of the help given by British and American supporters in plans for reconstruction work in Europe. The need for ecumenical ambassadors to promote the cause of worldwide Christian fellowship was stressed during the discussions.

ELECTED PROFESSOR AT VIRGINIA

Alexandria:—The Rev. Reuel L. Howe, for the past six years professor of pastoral theology and director of clinical studies at Philadelphia Divinity School, has been elected professor of pastoral theology at Virginia Seminary. He will take the new position in February with the opening of the second semester.



Christmas is a day in many churches for the service of baptism. This sailor brings his wife and children to the Rev. Truman P. Riddle at the Navy Family Chapel at Long Beach, California

God Was Made Flesh

by **Gordon C. Graham**

Of THE WITNESS Editorial Board

HOW materialistic is Christianity? With its sacraments and symbols, its beautiful churches, its interest in human lives, its natural imagery of terminology, with all these things there is the insistence on the material, on the physical side of reality. But most of all is this true of the central doctrine of Christianity, of the Incarnation of the Son of God. The religion of the Incarnation with its beginning at the first Christmas is the religion of the Word-made-flesh. We see the Babe, Mary, and Joseph in their crude stable, to whom come the humble shepherds and the wise men bringing their material gifts. Subsequently, the Gospel story tells of the life of this God-man, what He did, what He said, and what happened to Him at the end. It is concerned with material things and physical beings. Even the loftiest and most spiritual of the Master's teachings are put in ordinary, everyday terms of agriculture, housework and other such mundane affairs. Personally He mixed with the common people, went to their parties and joined in their ordinary talk, so that His enemies called Him a glutton and a wine-bibber. Once, at a wedding, He turned water into wine that men might celebrate more fully the "hallowing of the union betwixt man and wife." He did many other things for men, such as healing their bodies, but the most materialistic thing that He did and said occurred on the same night that He was betrayed, when He took bread and wine, blessed them and said, "This is my Body," "This is my Blood." And yet this was not really different to what He had been doing all His life — touching material things and bodies to give them greater meaning and value. It was, in fact, no different to what He Himself really *was* — the Word-made-flesh, born, living and dying a humble Jew. He is God, but in human, physical, material terms, in space and time.

Apart from this, men believe that God is a sort of vague Spirit who is unknown to the world. His nature can be no more than a subject for speculation, and no objective reference to His character can be absolutely laid down. As far as human beings are concerned, then, a "purely spiritual" Deity can have little concrete reality. The Incarnation is the humanizing of God so that men may

enter into personal relationship with Him. God takes human form and comes and lives a human life. He has a human body made of flesh and blood, and it is conceived in the womb of Mary the Virgin. This is all surely materialistic.

There are two groups of people who do not like this at all. The first, curiously enough, is that of the materialists themselves. They want the material and the physical all right, but they do not want anything else. Nature and man are all that exists; God, spirituality and the soul are only figments of the imagination. This group is divided into the "haves" and the "have nots", depending upon how much of the material world they have been able to appropriate. The love of riches works both ways, because to be forced to struggle continuously and hopelessly for the attainment of the most elementary things of the physical world is as spiritually desensitizing as to be surfeited with wealth and luxury.

With materialism goes humanism, the doctrine

Bethlehem

LORD, give us peace, peace in our time,
O Lord,
As Thou wouldst give us bread, our daily bread.

*The Prince of Peace is born tonight,
Born in the House of Bread.*

Lord, by Thy sweat in Nazareth, give us work,
The right to earn our bread by daily sweat,
Not borrowed, begged nor stolen, honest bread
Eaten in thankfulness and sweet content.

Give us the peace that comes with daily bread.
With ample bread for each give peace for all,
An honest peace, not filched nor tricked nor begged,
But in our time won by our daily toil.

*The Prince of Peace is born tonight,
Born in the House of Bread.*

—By D. P. WAGNER

Beth-le-hem in Hebrew means House of Bread.—Ed.

that man is really the highest being, the deity to be worshipped. Man therefore must progress inevitably toward some sort of goal, vaguely onwards and upwards, because he is naturally wise and good and, given sufficient education and science, will shortly usher in a utopia that will secure the prosperity of all society. This reverses the Incarnation. It is the worship of the Man-god, not of the God-man.

Materialism has its worship. Into the temple of the tyrannical Man-god marches the hordes of "mass man." Together they indulge in exercises which force them into the mould of loyalty and service to the totalitarian state. The throngs who crowd the shrines of the deity of this modern religion are far removed from the Babe of Bethlehem in His humility and gentle love.

OPPPOSED to this is the other group, that of the anti-materialists. They too dislike the materialism of the Incarnation. In worship they despise the things of earth as irrelevant to the things of the spirit. There is a certain respectability attached to their viewpoint because it is in reaction against the grossness of the other side, and for this reason it is often allowed to go unattacked, although in reality it is equally fallacious and harmful. Secularly, they are the people who would put economics outside the sphere of religion. They tell the Church to mind her own business and to stick

to the things of heaven — this being a most convenient way to make religion harmless and remove everyday affairs from the judgments of morality.

If humanism exalts the cult of man-worship, anti-materialism soon sets him down. Mankind is degraded by commercialism and the machine. He is regarded as less, even, than a whole body, often being evaluated merely as a pair of hands. A general impatience with democracy and a pessimism towards the ability of man to do any good on his own are responsible for an inhumanism which is really the secular recrudescence of the old idea of total depravity. Surely this goes contrary to the Incarnation, wherein the Sacred Humanity is shown forth to mankind as the ideal and the inspiration of all human improvement. God is a Person who regards all men as persons.

Anti-materialism has its worship. The Puritan is the typical exponent of this attitude. God is severe and antipathetic to the beauties of His creation, which are not to be used in approaching Him since they are regarded only as barriers to true spirituality. Hence this worship is dull, drab and dismal. It despises the technique of appealing to the eye and the ear. As for bread and wine and God, the idea is abhorrent. The answer of the Incarnation to this is the worship of the Christ Child by those who see in the tiny Babe the great humility of God in taking our flesh and subjecting Himself to human conditions.

How materialistic is the Incarnation? The true balance is destroyed either by those who care only for the outward and visible things, or by those who sever them completely from the inward and spiritual. In contrast to the Infant Jesus stand both the materialist and his opposite, the anti-materialist. One exalts man to the height of deity, the other degrades him to less than an animal. Materialistic worship is increasingly powerful, while its rival is ineffectual and out of touch with life.

The Incarnate Lord shows the true balance to be maintained between the spiritual and material sides of life. He is the criterion by which all men's ideas and actions are judged. The union, in His Person, of His Manhood and His Godhead, shows by contrast how men tend to neglect or emphasize either the spiritual or material elements which in Him are related in perfect harmony. If the world ought to be more spiritual, so Christians ought to be more materialistic in their emphasis on the sacramental principle. The Incarnation is a materialistic doctrine, and it must frankly be recognized as such. This is the message of Christmas. Therefore let us go to the crib, where God is in Christ — the perfect and complete Sacrament — inwardly God — outwardly a Babe.

SONNETS

for ARMAGEDDON

The Cardinal Virtues
A Sequence of Four Sonnets
 By
 CHARLES RANN KENNEDY

Prudence

PRUDENCE is only caution once or twice
 In a long, blue, and rather shameful moon;
 And often they who compromise too soon
 Achieve a well-earned cropper. Mean device
 And shifty profitscraping may suffice
 For prudence of a rat or picaroon:
 When Very Prudence comes, their blown balloon
 Is promptly pricked, and by a pin precise.
 The point is this about strict providence,
 Prudence for short: it literally Sees
 Ahead (from *pro* and *video*, if you please).
 Therefore its cry is Danger First, and tense
 With spunk not caution flouts a world where knees
 No longer crook for God, but cringe for pence!

Our Christmas Heritage

By

WILLIAM M. SHARP

Of THE WITNESS Editorial Board

CHRISTMAS with its glad message that heaven and earth are united in the birth of Jesus Christ, also unites our common humanity in one brotherhood as we worship at the lowly crib of His Humanity. The shepherds and the wise men were the first of a growing succession of people to bring their gifts and to lift up their praise in adoration of the Child of Bethlehem. The gifts of many ages and many peoples have become part of the common heritage of all and have served to enrich and beautify this great feast of the home and of the spirit. How bare Christmas would be if it were stripped of these manifold gifts!

The observance of the day itself links us with the long past when our pagan ancestors celebrated the saving of the world from the darkness and desolation of winter by the birth of the unconquered sun.

The spirit of festivity and gayety associated with Christmas was contributed by the Roman feast held in honor of Saturn whom fable declared to have reigned during a golden age and whose return would bring such an age again. The old feast with its spirit of good will, merry-making and freedom from earthly distinctions was baptised and rid of its excesses to become part of our Christian celebration.

The decorations of our homes with evergreens is a beautiful custom which long antedates Christianity. The greens are carried indoors by the early peoples of Europe so that the woodland spirits which were thought to be shivering in the trees might be carried in on the branches to share the warmth of their hearths and the joys of their homes. Christmas would not be the same without the evergreen decorations or the spirit of sharing which brings joy to a household.

The custom of trimming trees for Christmas may have its origin in the German practice of bringing branches of fruit trees into the house in time to blossom for the Nativity. Certainly the present ornaments originally symbolized the fruits of the trees which represented the gifts of nature to the Babe of Bethlehem. We might well add the Scandinavian custom of placing the flags of the nations on our trees to remind ourselves, and others, that the nations of the earth belong to Him and can find their peace only through Him.

Nowhere do we more completely transcend our denominational divisions, secular separations and

national loyalties than in our songs and carols. We claim them all, irrespective of their origin, as part of our common heritage.

How much we owe to St. Francis of Assisi for making the human side of the Saviour's birth real to his people and to us. The actual construction of a manger in the church of Greccio with all the fittings of a stable, including the animals, awakened a new appreciation of the Nativity which was reflected in music, art and poetry.

Our new interest in the countries of eastern Europe might well lead us to adopt their custom of placing a chair at the table and before the fire for the Christ Child who in their thought is born each Christmas. Perhaps we need such a symbol to remind ourselves that, as beautiful as our many customs are, they are pointless if they become an end in themselves and do not lead us to prepare a place in our lives for His coming. The pressure of modern business which has so thoroughly exploited Christmas puts us in the danger of making the feast itself an anticlimax. The day after Christmas the stores put away the decorations for another year and our homes settle down to the more prosaic task of day-to-day living. Christmas begins with the mass of Christ when we meet together to receive the gift of Himself in the living communion of the Church which is the basis of a joy that endures beyond the days of preparation into the fulfillment of Christmastide in the Epiphany.

Stories About BISHOP JOHNSON

* Everyone knows of the Bishop's indifference to his personal appearance. When he became bishop he was to visit my parish. I met him of course. He arrived wearing a long Prince Albert coat, a straw hat, brown shoes. He was dressed for summer, autumn and winter at the same time. . . . When he preached my induction sermon in a parish where I was to serve as rector, he opened by saying, "Perhaps you think Sidders is on trial. Let me say to you that you are the ones on trial." Such was his loyalty to his former students, and indeed to all his clergy. . . . The Bishop is no singer. Yet he would walk down the aisle of a church singing to the top of his voice. On one occasion a lad was heard to say to his mother: "Mother, what does the Bishop do when he isn't 'bish-ing,' call trains?"

—Submitted by A. W. Sidders
Rector at Puyallup, Washington

The Autobiography of **BISHOP JOHNSON**

I HAVE been told that I took a very early interest in politics for at the age of six I stated in a stump speech that "no man has any right to impeach the president." This, no doubt, had reference to the attempted impeachment of Andrew Johnson. The following year, I started my education in the public school system of Schenectady, and entered Union College when I was sixteen. Shortly before graduation from high school I was told by the principal that if I was sent up to him again I would not graduate. Needless to say, I lived an exemplary life from then until graduation, but my conduct in college was such that in sophomore year I was informed by the faculty that I was not needed on the campus after 6 P.M. and on another occasion I was suspended from college for a short time.

As a youth I was careless in appearance and far more interested in baseball and athletics than I was in my studies. I pitched on the college nine; was editor of the college paper; managed a minstrel show and specialized in everything but scholarship.

One incident in my college career is very clear in my memory and it illustrates the fact that student life then was somewhat rougher than it is now. It was the custom of the freshmen when they had finished the study of algebra to celebrate the event by securing a child's coffin in which was placed the algebra text. When we were freshmen we stole the tutor's copy for the occasion. The coffin was carried through the town in a torch light parade of which the chief mourners were those who had failed to pass the final examination. This parade took place at midnight and it was the effort of the sophomores to break it up and prevent the cremation of the algebra on the college grounds.

In 1885 we were the sophomores who were to break up the midnight procession and capture the coffin. That night we barricaded the college gates, and four of us were detailed to hold the fort. Each of us had a box of eggs as our missiles. At the hour of twelve, the freshmen came up the college hill headed by two policemen. It was an unheard of innovation for any class to invoke the protection of the police on such an occasion. So in our indignation, when the policemen arrived at the college gate we let them have our eggs. As we were on college property they could not arrest us, but they did draw their revolvers which sobered us and

tempered our wrath. What has this incident to do with my preparation for the ministry? Nothing much, except to show that like St. Paul, I was at one time a long way from apostolic grace.

What did have a bearing on my choice of profession was the fact that I majored in philosophy, which at the time satisfied my spiritual propensities and took the place of religion. As I look back upon college religion in the 80's, both the radical left and the conservative right seem much smaller than they are today; whereas the indifferent center was much larger than it is now.

Up to my senior year, I had never been confirmed and was rather indifferent to religion. But after studying it for a time I came to the conclusion that philosophy was inadequate to human needs and was the privilege of the favored few. It seemed to me that on the one side there was a group of philosophers, more intelligent than I, having more leisure to study and therefore more opportunity to perfect themselves, who asserted that all was material and nothing spiritual. But, unfortunately, there was another group equally able, who held the reverse. How was I to choose between them? I might as well flip a coin as to which group I would adhere. In bewilderment I turned to the Church.

The Christian religion seemed to present a more satisfactory solution. It was at least definite and if one had faith in its Founder had a more satisfactory conclusion. To my mind philosophy was a trail which began nowhere and ended nowhere. So I presented myself for confirmation and my thoughts began to turn from the law, which I had contemplated as a profession, toward the Christian ministry, and I was suspended between the two alternatives.

As I was rather young and had not made up my mind as to which path I would follow, I did two things. I read law in a lawyer's office in Bristol, Conn., and read service on Sundays as a lay reader in a rural community at Northfield, Conn. I used to get up at 6 A.M. on Sunday, walk ten miles from Bristol to Northfield, read service and take charge of the Sunday School and then walk back the ten miles. Such were the habits of the Victorian era. Thus I had the opportunity of testing the two professions on the inside. I abandoned the study of law reluctantly. I had found it interesting in theory, but drab in practice. I said to myself that I preferred to spend my life with those who were seeking the Kingdom of God and His righteousness rather than those who were seeking legal advice.

Next week: *Seminary Days*

The Hymnal Presents

A HYMN FOR MARTYRS

THE Feast of Saint Stephen, Deacon and Martyr, comes on the day after Christmas. When it occurs on Sunday it presents the liturgical problem of combining the joy appropriate to the First Sunday after Christmas Day with the memorial of the first martyrdom. In doing this, the following spirited hymn may be of assistance, especially as the tune to which it is set, *Tempus adest flordum*, is reminiscent of "Good King Wenceslaus," which is associated both with Christmastide and with the feast of Stephen. King Wenceslaus, by the way, was himself a martyr, and his country Bohemia now shares his martyrdom.



*Let us now our voices raise,
Wake the day with gladness:
God himself to joy and praise
Turns our human sadness;
Joy that martyrs won their crown,
Opened heaven's bright portal,
When they laid the mortal down
For the life immortal.*

*Never flinched they from the flame,
From the torment never;
Vain the tyrant's sharpest aim,
Vain each fierce endeavor:
For by faith they saw the land
Decked in all its glory,
Where triumphant now they stand
With the victor's story.*

*Up and follow, Christian men!
Press through toil and sorrow;
Spurn the night of fear, and then,
O the glorious morrow!
Who will venture on the strife?
Who will first begin it?
Who will grasp the Land of Life?
Warriors, up and win it!*

St. Joseph the Hymnographer, d.883, was a monk in Thessalonica who in the course of an adventurous life was captured by pirates and spent many years as a slave in Crete. He composed a thousand "canons," of which the above, translated by John Mason Neale, is one of two examples in the Hymnal of 1940. The other is *Stars of the Morning*.

—HOWARD CHANDLER ROBBINS

The Sanctuary

I SAW a stable, low and very bare,
A little child in a manger.
The oxen knew Him, had Him in their care,
To men He was a stranger.
The safety of the world was lying there,
And the world's danger.

—MARY ELIZABETH COLERIDGE, 1861-1907
conducted by W. M. Weber.

R. S. V. P.

by Hugh McCandless

Rector at Suffern, New York

ONE of the greatest problems the average man faces in praying is the fact that answers seem to come only in events, for which one must wait an undetermined time. God's answer may be "Yes" or "No" or "Maybe"—it most often seems to be "Wait and see" which, as your own children will tell you, is a most unsatisfactory answer to receive from a parent. A praying man is like a person taking some new medicine; there is an aura of experiment and uncertainty about the whole thing. While these misgivings, and the need for loyal patience and spiritual imagination they engender, are good for the soul, they are not very good for our prayer life.

We may assume that most of us have graduated from the idea that God is a "Cosmic Bellhop"—experienced friends or our own disappointments having steered us away from the practice of roaring for what we want when we want it, expecting the Almighty to act like the Slave of the Lamp in the story of Aladdin. Probably more of us are driven away from this because it is ineffective than because it is disrespectful to demand God's help while carefully avoiding His advice—offering Him taxation without representation.

But suppose we do seek all His help; His counsel and directions most of all? His answers can come to us as He helps us pray for what we want, and it is the purpose of this article to discuss this.

When we want something of God, we are rather like amateur diagnosticians. A man rushes in to his doctor and announces that the latter had better take his appendix out. The doctor talks the matter over with him and may end by handing him a prescription, which is really what he needs, instead of an operation. So an insurance agent may advise a system of protection entirely different from what his customer had planned to order; or a garage mechanic may tell you to keep your money, you don't need a new battery and the tightening of a connection will make the car run. These men, if they are our trusted friends, tell us what we really

need when we tell them what we want. They help us give our orders.

There is a method of prayer by which God can do just this for us, by which He can tell us our needs when we list our wants. It is praying through the Collect form.

Those examples of this ancient and useful type of prayer which come to us through the Prayer Book have been generalized and polished by common use and the passage of years. They have been stripped of allusions to actual times and situations, which makes them useful at all times and in all situations, but which is liable to make us forget that this form can be used for definite occasions.

The Collects have been studied as a literary form. This might tend to make us think that they are of more interest to poets than to people caught in the tides and calms of life. This is not so. The literary form of the Collect is based on its philosophical approach to God, and that approach is simply this: God can help us pray.

THE typical Collect has five parts: an address, or calling God by name, so that we may realize His presence; a "who" clause, which helps us to think of Him as His purpose and His undertakings for us and the world apply to our case; our request; a "that" or "so that" clause, which links up our request with His will; and an ending—a "through" clause, which means we ask for the censoring of anything that is stupid in our request or missing in the safeguards we have tried to place around it.

Here is a man waiting to apply for a job. He can work up the jitters, or he can pray. He thinks over the situation, realizing that God is there, wanting to help. "Oh God," he thinks, "You Who (Now what in God's will or acts has anything to do with a job?), You Who created me to live and do useful work; Please give me this job (or another job; there are other jobs, after all) so that (well, frankly, so that I can live better, but that doesn't seem much in accord with God's will). So that I can do my duty by my wife and children better, and can work hard as a Christian to the credit (slight as it may be) of Your Church. Through Jesus Christ (who didn't seek pay or preferment). Amen. (And who didn't worry about them, either.)" The jitters have left that man.

Here is a woman praying for a missing son. How hard it is to pray when it even hurts to think, to guess, to wonder, to grasp for little clues! If she is wise, she will dwell on thoughts of Him to Whom she prays rather than what she prays for. "Almighty and All-loving God, Who made me a mother in a world of wars. (Yes, this sounds like a challenge. Well it is a challenge. But You gave Your own Son. But why? So that we could grow,

I suppose.) Send my son home safe and well, soon! (But suppose you don't. Why? I guess I must pray for whatever is best for him. He might return an invalid, or wrecked morally.) Please return him to me, or make his end easy, so that I can find peace soon. (Perhaps You will give me someone else to help and be a mother to.) Through Jesus Christ Who never did any harm (and yet He paid the price of wrong—and so did His mother) Amen."

I could think up the Collect for that man, because I once felt as he feels. I can only apologize for the prayer of the mother. We can think up the best prayers for ourselves, if God helps us. Praying under the circumstances of that mother is like lancing a dull throbbing pain. It hurts worse at the time, but it does seem to relieve the pressure later.

Is the thought that God is giving us the answer to our prayers, when we pray them this way, a kind of self deception? Is the comfort we derive a soothing comfort rather than a strengthening one? Is it like a baby sucking his own thumb; deriving no nourishment, without the real protective presence he wants, but feeling as if someone were there? Try it and see.

THOUGHTS ON HOLY COMMUNION

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

A SELF-OFFERING

I AM GOING to hear the Lord's great commandments: to love God, and my neighbour—words which introduce the idea of self-offering. Having heard the challenging words of the Bible in the Epistle and Gospel, I shall give my allegiance to God in the words of the Creed. I shall place upon the altar an offering of money, and also, through the agency of the parish to which I belong, the offering of bread and wine. Confessing my sins, I shall offer to my Father in heaven true repentance and an earnest resolve to do better. I shall lift up my heart in adoration, saying, "HOLY, HOLY, HOLY, Lord God of Hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High." In the words of the closing paragraph of the Prayer of Consecration I shall join with the congregation in the act, "And here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice." Not that a weak and sinful individual like myself has anything of his own that is worth offering, but that the being and beauty of God are so worthy of adoration that the impulse is irresistible to say, "O God, here am I. Forgive me, cleanse me, empower me, use me!"

THE WITNESS — December 23, 1943

News of the Episcopal Church in Brief Paragraphs

Edited by James W. Hyde

Kennan Declines

Baltimore:—The Rev. Ernest Victor Kennan, rector of Emmanuel Church here, has declined the election to the bishopric of Iowa. In his letter to the notification committee, he said, "After solemn and sober consideration and with full regard for all the factors involved, I am now certain that it is God's will that I should continue in the discharge of the ministry so recently accepted, and therefore, I must and do hereby decline the election to be bishop of Iowa." Mr. Kennan became rector of Emmanuel Church only last May. His letter went on to say, "To have been called to serve the Church as bishop of the diocese in which for seven years I was a priest, and the people for whom I feel so real an affection, is an overwhelming experience, and I shall always treasure the messages I have received. This has been the most heart-searching and difficult decision of my life."

Churches Unite

Stonington, Conn.:—The Congregational Church and the Episcopal Church in this community have combined their activities for the duration due to the shortage of ministers. As a result of a conference between the official board and the vestry of the two churches, and with the approval of the Bishop of the diocese, the two Sunday Schools are meeting in the chapel of the Congregational Church the parishioners of which attend services at Calvary Church. The arrangement is working out to the satisfaction of both Christian groups, according to the Rev. Mark G. Paulsen, rector of Calvary Church.

No Longer Layreader

Duluth:—Several years ago Bishop Keeler commissioned as "Bishop's men" outstanding business men to act as lay-readers to offset a serious shortage of clergy. Last week one of these men was ordained priest by Bishop Kemerer, of Duluth. The Rev. J. W. Zneimer was a trust officer in the Marquette National Bank, Minneapolis. He has spent most of his life in banking houses in New

York, New Jersey and Minnesota. Influenced by the need of men for the priesthood, he studied for Orders privately, and was placed as lay-reader in charge of several missions in the diocese. Both Bishops Keeler and Kemerer consider Mr. Zneimer's ordination unique in the history of the Church in Minnesota.

San Joaquin Bishop

New York:—The Rev. Sumner Walters, bishop-elect of the missionary district of San Joaquin, will be consecrated in St. James Cathedral, Fresno, California, on Jan. 6. The Presiding Bishop and Bishops Louis G. Sanford, and W. Bertrand Stevens will be the consecrators.

A Tough Job

New Orleans:—There is a ski-going and sled-dogging chaplain in the army—Captain Julian A. Pratt, formerly the rector of St. Andrew's, here. He is stationed in the Alaskan wilderness north of Nome and travels miles each week, either by skis or dog-team, to visit men of the armed forces. Last year at Christmas he dressed up as Santa Claus and visited the men in a sleigh drawn by reindeer. "People remarked that it was the first time they ever had known a Santa Claus with a southern accent but I told them I was from the South Pole."

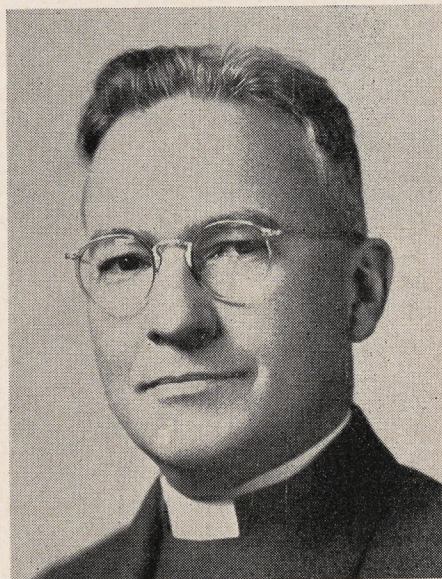
Urge New Economy

Toronto (RNS):—Production for profit must be subordinated to the needs of the less privileged peoples of the earth, according to a pronouncement on social reform and justice issued here by the council for social service of the Church of England. Asserting that human affairs must be so organized that both freedom and fellowship in a controlled economy may be secured to all, the statement declares: "However difficult, this can and must be accomplished if the welfare of less privileged people and the securing of peace is to be maintained. It can be accomplished only with the consent of the governed within each nation and through the acceptance by both governors and governed alike of the principles of the Gospel of

Christ, which recognizes such freedom and fellowship as the natural right of all the children of God." One major area in which this will have to be accomplished, the statement says, is in "the right ordering of employment and leisure and in the relation between free enterprise on the one hand and public control or direction and, or ownership and public works on the other. These ought not to be regarded as antithetical. Rather will there have to be an integration of both."

Candlelight Service

Faribault, Minn.:—Bishop Stephen E. Keeler, coadjutor of Minnesota, spoke at the annual Christmas candlelight service at Shattuck School, on Sunday, December 12. Assisted by the Rev. Dudley S. Stark, rector of St. Chrysostom's, Chicago, the Rev. Joseph M. McKee, vicar of the school officiated.



The Rev. Sumner F. D. Walters, formerly rector of Trinity, San Francisco, who is to be consecrated Bishop of San Joaquin on January 6th

Remembrance Service

Harrisburg, Pa.:—The new dean of St. Stephen's Cathedral, here, has inaugurated a daily Eucharist in the cathedral, at 10 a.m. Intercessions will be offered for all in the armed forces, and the men and women from the cathedral who are in the service will be remembered by name once a week. The names have been divided up, so that a portion will be read each day, the same day each week. The dean will be assisted in these celebrations by Bishop J. Thomas Heistand and Canon Clifford W. French.

Lectures on Hymnal

New Haven:—Dr. David McK. Williams, organist-choirmaster of St. Bartholomew's Church, New York, spoke to the clergy and organists of the diocese and to the students of Berkeley Seminary recently. His subject was the music of the new hymnal and the historical development of hymnody. During the day, Mr. Williams, conducted the regular rehearsal of the seminary choir and led a hymn "sing" at which he discussed the new tunes and new arrangements of many of the hymns. Mr. Williams was a member of the commission which prepared the new hymnal.

Russian Seminary

Moscow:—A theological seminary is to be founded in Moscow for the training of clergymen for the Russian Orthodox Church it was announced recently. This will be the first such institute since 1917. The training will be free and the students will be given a stipend until they are assigned to a parish somewhere in the Soviet Union. Students, who are expected to serve the church for life, will study canon law and the constitution of the U.S.S.R. as well as the usual theological studies.

Meeting on Missions

New York:—The 50th annual convention of the Foreign Missions Conference will be held in Chicago, Jan. 3-7. Topics to be discussed include the future of missions in China, India, Africa and South America; racial implications of a world-wide mission program; preparation of youth personnel for overseas work and the problem of literacy. Among the speakers at the convention will be Bishop Y. Y. Tsu, of the Yun-Kwei district of China.

Day of Prayer

Washington, D. C.:—Again this year the President has proclaimed January 1 a national day of prayer. Text of the proclamation follows: "At the end of the year 1943, which has not only made manifest the devotion and courage of our nation's sons, but has also crowned their efforts with brilliant success on every

battlefront, it is fitting that we set aside a day of prayer to give thanks to the Almighty God for his constant providence over us in every hour of national peace and national peril.

"At the beginning of the new year 1944, which now lies before us, it is fitting that we pray to be preserved from false pride of accomplishment and from wilful neglect of the last measure of public and private sacrifice necessary to attain final victory and peace. May we humbly seek strength and guidance for the problems of widening warfare and for the responsibilities of increasing victory. May we find in the infinite mercy of the God of our Fathers some measure of comfort for the personal anxieties of separation and anguish of bereavement."

A Retraction

London (By cable to RNS):—The Archbishop of Canterbury has retracted a statement he made last January charging that the German churches had resisted only the curtailment of their own liberties and not the oppression of people in occupied countries. "Church leaders in Germany have shown a noble courage in upholding principles by which German conduct in Poland or Czechoslovakia or elsewhere is evidently condemned, and we honor them for their fearless witness," he said in a sermon here, adding that his criticism of the German Lutheran Church had been made on "fragmentary" news from Germany.

Inter-Racial Commission

St. Paul:—Governor Edward J. Thye, of Minnesota, has appointed an interracial commission of 14 religious and racial leaders to survey conditions in the state which might breed social conflict, according to RNS. The chairman of the commission, the Rev. Francis Gilligan, said that the body would be "concerned not merely about correction of current tensions that may be found to exist, but also about a positive program that will lead to more genuine and firmer cooperation among all groups." Serving on the commission is Bishop Stephen E. Keeler, coadjutor of the diocese of Minnesota.

A TRIBUTE TO MISSIONS

By Wendell Willkie

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

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Hymns for Soldiers

Washington, D. C.:—One million American soldiers will be surprised to find their K-ration wrapped in a small folder entitled "Hymns from Home" in the near future. The folder contains the 23rd Psalm and a selection of 12 familiar hymns such as *O God, Our Help in Ages Past* and *Faith of Our Fathers*. A film somewhat similar to "Fantasia" has been made based on these hymns and will be shown in Army camps.

Experiment in Unity

Johnson City, N. Y.:—Bishop Peabody, of Central New York, has called for a program of intensive study and experimentation to prepare the way for the proposed union of the Presbyterian and Episcopal Churches. Speaking at a conference of twenty-one clergy of both denominations, he said, "We must make field experiments in which conditions are carefully set up by the two churches and results carefully studied. We must strive not only for the union of two small segments of Christendom, but for the larger goal of a reunion of all the churches."

Unique Memorial

London (By cable to RNS):—Plans to dedicate a Royal Air Force chapel in Westminster Abbey as a memorial to air crews killed in the battle of Britain are being discussed here. The chapel will contain an honor roll of those who gave their lives in the war. Stained glass windows depicting the squadrons' armorial badges will be installed, and a bomb hole in one of the walls will remain as an appropriate feature of the memorial.

New Navy Chaplains

Williamsburg, Va.:—Class 22-43 of the naval training school had six chaplains who are of the Episcopal Church. At the recent graduating exercises, Capt. J. K. Richards USN., Commandant, U. S. Naval Reserve Midshipmen's School, New York, told the class: "Go out from this school determined to guide and protect the young Americans with whom you will work. Stand by them in their hour of need. Inspire them with a Faith in God, that no matter what may come, they will meet it with the will to win, that the great ideals of this country we love so dearly, may go on to future generations and that the will of God may be the ultimate goal of all nations."

Episcopal Chaplains in the class

were: Scott Field Bailey, St. Paul's Church, Waco, Texas; Hollis W. Colwell, Church of the Ascension, Troy, N. Y.; William Forman Creighton, son of the Bishop of Michigan, and rector of St. Clement's, St. Paul, Minnesota; Judson S. Leeman of St. Barnabas Hospital, Newark, N. J., and recently in charge of St. Peter's, Port Chester, N. Y.; Harry E. Owings, Jr., on the staff of All Saints, Brookline, Mass.; and Arthur B. Ward, St. James, Lewistown, Montana.

The Power of God

New York (RNS):—The 1944 observance of a universal week of prayer will be held in this country Jan. 2-9 under the auspices of the department of evangelism of the Federal Council of Churches. The observ-

ance will be sponsored in other lands by the World's Evangelical Alliance with headquarters in London. The general theme for the week will be "The power of God."

God, Honor, Motherland

London (By Cable to RNS):—The Polish commander-in-chief, General Razimierz Sosnkowski, has ordered the Polish military standards to be inscribed with the words, "God, Honor, Motherland." This inscription first appeared on a flag secretly made by Polish women in Wilno and smuggled across the continent into England for presentation to the Polish air force. "I believe the God of our fathers will bless us who strive to restore due reverence to the majesty of Poland," General Sosnkowski declared.

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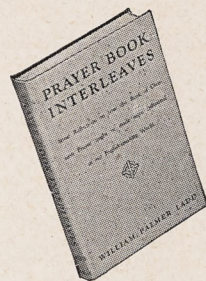
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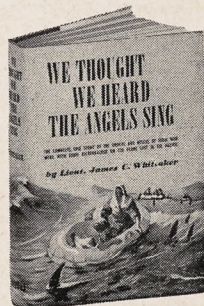
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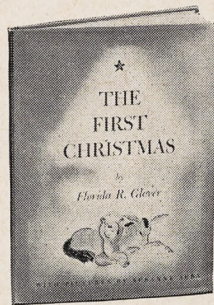
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Rebellious Church

Stockholm (By wireless to RNS):—The Quisling church department has failed completely in efforts to subjugate Norway's rebellious state Church, a recently-arrived Norwegian refugee told a Stockholm reporter. "The Quisling bishops have virtually stopped sending out official letters because nobody pays any attention to them, and Quisling pastors seldom write to the department," the informant said, adding: "The churches everywhere are crowded, except those conducted by Quisling clergymen."

"The rebel clergymen are getting no salaries," the Norwegian visitor said, "but the people are very generous in taking care of their wants and they are everywhere treated with great friendliness."

Negro Elected

Hartford (RNS):—The election of the Rev. James Oscar Lee as assistant secretary has been announced by the Connecticut Council of Churches. Mr. Lee is the first Negro to become a permanent member of the Council, and it is believed that the Connecticut body is the first state to appoint a Negro to its staff. Mr. Lee will assist in the general field service of the Council to individual churches and local councils of churches. He will begin his work Jan. 1.

A Chaplain Reports

Washington:—Hardened, skilled, and intensely-trained fighting men don't lose sight of the human elements of compassion, generosity, and humor, according to navy Chaplain Sheridan W. Bell, spiritual advisor of the USS CARD, her air squadrons and her escort vessels. First carrier unit to receive a citation for anti-submarine warfare, the group was recently cited by Admiral Royal E. Ingersoll, U.S.N., Commander in Chief of the Atlantic Fleet, in behalf of the President, for destroying more submarines than any team in naval history. The 34-year-old chaplain revealed how the men, though strained by two months of intense submarine warfare, found time to attend divine services and to participate actively in recreational projects.

During the cruise, Protestant services, conducted regularly by the chaplain, were well attended. Catholic devotions were led by the chief engineer, a devout Catholic. A Jewish officer who spoke and read Hebrew, took charge of services for men of Jewish faith each Friday

evening, and Rosh Hashana, the Jewish New Year, was observed aboard during the epic maneuvers with Chaplain Bell in attendance.

"I've never seen anything like the generosity displayed by the crew of the CARD. When survivors of the escort destroyer USS BORIE (lost during an engagement when she rammed an enemy submarine) came aboard," said the chaplain, "the men gave survivors practically every item of gear they owned. Some even parted with their last shirt."

"Captain Isbell, Commander of the CARD, spoke warmly of the heroism of the BORIE's crew, during memorial services aboard, and I read a scriptural passage and offered committal prayers for the dead. I'll tell you there were tears in many eyes as taps and gun salutes sounded. Survivors of the BORIE were deeply grateful for the services and for the efforts of the CARD's crew to make them comfortable and happy."

"On one occasion volunteer musicians of the CARD's crew were recruited for a swing band, led by Seaman Ray Steele, former member of Charley Barnett's and Gene Krupa's orchestras. A talented crew member acted as master of ceremonies for the show which featured group singing, solos, and a comic dance act by the cavorting crew member."

"Sometimes when I see the intent look on men's faces during battle, it's hard to believe they're the men who come humbly Sunday after Sunday to worship God Almighty," Chaplain Bell said, "that they're the same men who are so eager to seek out the enemy and destroy him. It is inspiring to know that through it all, they never lose their typically American sense of humor, that they still cherish a belief in a righteous God."

War Activities

Baltimore; (RNS):—Nine Protestant denominations, with the cooperation of seven others, are providing 22 chaplains and women workers to bring Christian education and ministration to 70,000 war workers and families in 22 housing projects in Baltimore and other war communi-

ties in Maryland, it was announced here at the annual meeting of the Council of Churches and Christian Education of Maryland and Delaware. Since the first of the year, a report stated, 35,128 men in the armed forces have been given weekend accommodations in nine Baltimore churches and service women in three; 35,000 Sunday breakfasts were provided, and 45,000 service men were entertained at church parties and clubs.

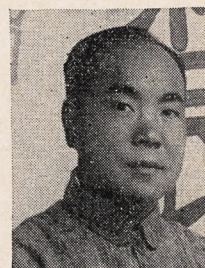
Sixty-five houses in four army camps were furnished and other army company houses were decorated. Forty thousand testaments and 50,000 pamphlets were furnished to service chaplains. Staffs manning church information booths in four railroad stations in Baltimore answered queries of 50,000 service men. Soldiers were contacted on streets on Saturday nights by 300 laymen and urged to take part in church-sponsored recreation activities. One hundred phonographs and 5,000 records were donated to the merchant marine.

Living Is Tough

New York:—Housekeeping problems in Hsichow, free China, where Hua Chung College is located, near the Burma border, continue to be as annoying as they are unusual. Simple things such as salt and sugar, flour and lard, are major achievements when obtained. Reporting on a few details, Mrs. John Coe, whose husband is on the college faculty, writes:

"Salt comes in large bricks, about half of it being mud, and has to be hammered into small pieces and boiled down before it is usable. A coarse variety of yellowish-white local sugar is scarce, and prohibitive

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in price; brown sugar comes in the shape of beehives and has to be pared down for use. Meat is simply hacked off a carcass; unless one knows the butcher's art, one has no way to know what one is buying. Flour ground locally is never the same quality twice. Lard is bought in its most primitive form—the cook simply buys a side of the pig and brings the mass of fat and membranes home to be fried out. Local kitchens are dark holes with chimneyless stoves that burn charcoal.”

As for servants, the college faculty was needing two or three professors, and Mrs. Coe's comment is, “I don't know whether an economist, a chemist or a cook is harder to get in this part of the world.” Of Dr. Francis Wei, president of the college, Mrs. Coe says, “He is the strength and support of the whole institution.”

Visits China

Chungking (By wireless to RNS): —Daniel Poling of Philadelphia, president of the World's Christian Endeavor Union, has left here on the last lap of a world tour. It was reported that the Baptist churchman would visit Australia and Russia before returning to the United States about January 1st. While in Chung-

king, Poling addressed a special meeting of Chinese Christian leaders under the auspices of the National Christian Council and described the “Six Pillars of Peace” formulated by the Federal Council of the Churches of Christ in America. He expressed gratification at learning that Bishop W. Y. Chen, general secretary of the National Christian Council, had left for the United States with authority to endorse the “Six Pillars.”

First in Forty Years

Detroit: — Old Mariner's Church on Detroit's waterfront presented its first confirmation class in forty years on St. Andrew's day. Twelve members of the class were from the Ford Republic, an institution for helping wayward boys, and three were from the Mariner's Institute, a hostel for homeless men. The class was presented to Bishop Creighton by the Rev. Edgar A. Lucas and the Rev. David R. Covell, both of the staff of the Episcopal City Mission.

Friendly Cooperation

Camp Lee, Va.: —Jewish soldiers in training here have volunteered for extra duty during the Christmas week-end so that as many of their Christian buddies as possible may spend the holiday out of camp.

Broadcast in Aramaic

New York (RNS): — Aramaic—the language spoken by Christ—will be broadcast for the first time over American radio stations in a special N.B.C. Christmas Day program. The broadcast will feature the reading of the Gospel of St. Luke in Aramaic by His Beatitude Eshai Mar Shimun XXIII, patriarch of the Church of the East of the Assyrians, who will speak from Chicago. Background music will be provided by a choir of Syrian children.

Making Christians

Alemeda, Calif.: — Stanley W. Tefft, 25, an aerial gunner from Toledo, Ohio, disclosed that natives made Christians by American missionaries before the war on a South Pacific island had won seven converts among navy fliers who had been shot down in combat with the Japanese. The gunner, who is at the naval air station here recuperating from wounds, was sure of his facts because he was one of the converts. With two companions, Lieut. Edward Peck of Shreveport, La., and Radioman Jeff Scott of Garden City, Kan., he had reached the island on a raft after two and a half days at sea. For the next 87 days they hid on the

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Japanese occupied island, watched over by natives whose first act was to give them a Bible. "That and our experiences made us Christians," Tefft said. Their presence was known to the 200 natives, he said, but the Japanese patrols never found it out. "The only thing that brought us back was faith," concluded the gunner. "You can tell the world that I am now a devout Christian."

Solomon Islanders

New York: The following statement was made recently by Sir Harry Luke, former British high commissioner for the Western Pacific. "Here let me say a word of respectful admiration for what missionaries are doing for the Solomon Islanders, and have done in a more hazardous past. There are still quite a number of pagans in the Islands, but what progress has been made in education and civilization generally among the natives is in the main due to the missions. The Anglican diocese of Melanesia, which also includes the New Hebrides, covers an enormous area. The bishop of this diocese commanded an infantry battalion in France in the last war, and has the D.S.O. and the M.C. and bar. The Solomon Islanders, properly taught, are capable of becoming useful citizens of the world and have turned out a number of excellent medical practitioners, teachers and native clergy. Of course, it was not always thus. Some of them were fierce headhunters in a not very remote past, and cannibalism is still a living memory."

Boys Incorporated

Campbell, Cal. (RNS):—Under direction of the Rev. J. H. Bennett of the Congregational church, assisted by community leaders, an organization known as "Boys Incorporated" has been formed here to provide work projects and supervised recreation activities for teen age youngsters. The group has a governmental set-up, consisting of a mayor, town clerk, treasurer, attorneys and publicity director and conducts its semi-monthly meetings according to strict parliamentary procedure. Automobile mechanics, model plane building, army signaling and handicraft work are among the subjects to be studied in cooperation with the local high school.

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- 1, 2, and 3. David. I Samuel 16 and 17.
4. Jeremiah. 33.
5. II Esdras 2.

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THE WITNESS — December 23, 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.

THEODORE FERRIS

Rector of Trinity Church, Boston

During the last year THE WITNESS has, in my judgment, steadily improved. The quality of the special articles and the judgment expressed in the editorials is continually of a higher grade. We found the ones covering the General Convention of great help and sold all we could get in the vestibule of the Church. Now that the General Convention is past, we see more clearly than ever the importance of a Church paper which speaks soberly, yet directly the liberal voice of the Church. I appreciate the objections of all the intellectuals to the word "liberal" but it is interesting to notice that when they are discussing such definite things as votes they describe the line-up in terms of the liberal and the non-liberal votes of the Church. I hope that THE WITNESS will be able, during the next three years, to consolidate the liberal mind which in turn will produce a liberal vote at the next General Convention.

* * *

HERBERT A. WILSON

Former chaplain, Detroit City Mission

The number setting forth the great work of the CMH (WITNESS, Nov. 18) is an inspiration and enlightenment to all readers, I know. The CMH is the most Christ like thing which the Church is sponsoring. As city chaplain for four years I served the woman's detention home, conducting services and conferring with many girls, many of whom have now arisen to positions of responsibility and are leading Christian lives. I know of the great work which Miss Clara Wolbert at our Williams House, named in honor of our late Bishop Williams, is doing and I know of the great need there is here in Detroit for the Church Mission of Help. The skill of the CMH is the most positively redemptive thing which the Church possesses. No expenditure for Christ's unfortunate and troubled can yield such rich returns to the community.

* * *

MRS. HENRY HILL PIERCE

Churchwoman of New York

In regard to Miss Case's fine article on Women in the Church (WITNESS, Nov. 25) from 1922 through 1939 the National Council received 431 gifts and legacies from women and 110 from men. From 1938 through 1942, \$777,406 was received from 203 women and \$297,184 from 36 men.

* * *

LOUIS L. PERKINS

Rector at Auburn, N. Y.

You will probably get some "dead cats" for your articles on the Roman Catholic Church and fascism but I want to put one bouquet in the midst of the cats. You are dead right. There is no need of beating around the bush. There are democratic-minded Roman Catholics. But the general tendency of the hierarchy is fascist and especially that of being against Soviet Russia. Let THE WITNESS speak out and never mind the "dead cats" that come your way.

THE WITNESS — December 23, 1943

CLARE BEIRNE

Social Worker of Chicago

As a social work student beginning my nine months' field work training, in connection with the Smith School for Social Work, at the United Charities family service bureau in Chicago, I want to say what a very good job you did in THE WITNESS (Nov. 18) in interpreting the CMH and the need for work with young people. We need a continuous voicing and explanation of the possibilities for useful work in the social service field which is essential, thrilling and colorful in war time as well as peace time. So far I have worked with people from one week to eighty years old, and every new case is more fun than the last because of the skill and confidence you gain. The most interesting people I have talked with have been men discharged from the army and the problems they present are tremendous. I am wondering what programs the Church is backing in their behalf?

* * *

THOMAS H. HARVEY

Chaplain at an Evacuation Hospital

I wonder if you could send me free a number of copies of THE WITNESS each week for distribution in this unit. If so the men will greatly appreciate them.

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DOROTHY CANFIELD FISHER

Churchwoman of Arlington, Vermont

I appreciate your comments on Archbishop Spellman's remarks about Franco. It was splendid to have somebody speaking out clearly and openly on that point. You are quite right, now is the time when we need to know who our friends are as we takesides for a big fight which is just ahead of us . . . or so I think.

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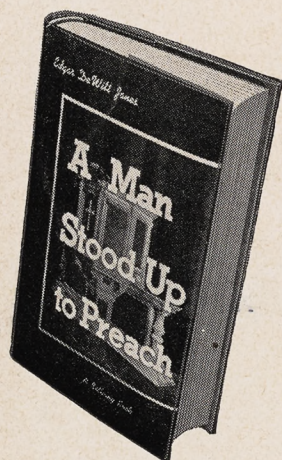
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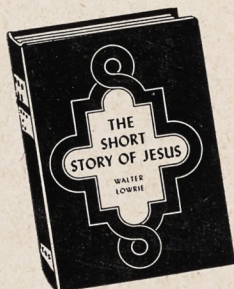
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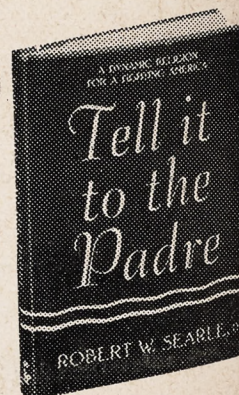
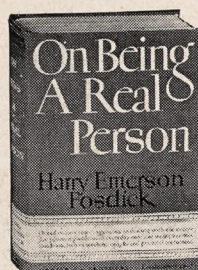
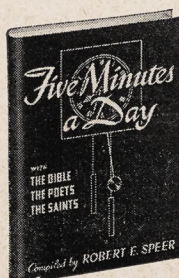
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