

# The WITNESS

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DECEMBER 30, 1943

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## THE ANNUAL HONOR ROLL

## 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. Paul 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

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DECEMBER 30, 1943  
VOL. XXVII. NO. 26

## CLERGY NOTES

ACOSTA, WILLIAM C., rector of Christ Church, Hudson, Ohio, has accepted appointment as a curate at St. Andrew's, Louisville, Ky., effective January 15th.

ALBERT, WILLIAM V. was ordained priest in Grace Church, Canton, Miss., on December 15th by Bishop Duncan M. Gray. He is now the rector of this parish which he has served in recent months as minister-in-charge.

CLARK, PAUL L., curate at St. James', Cleveland, Ohio, is now the rector of Grace Church, Cedar Rapids, Iowa.

DAVIS, HOWARD E., was ordained priest on December 18th at St. Faith's, Upper Darby, Pa., by Bishop Hart.

GAGE, WILLIAM J., rector of St. Mark's, Green Island, N. Y., died on December 13th after a brief illness.

HATFIELD, JOHN L., is priest-in-charge of the Memorial Church of the Holy Cross, Utica. His address is 841 Blecker St., Utica, N. Y.

HENDERSON, RICHARD F., was advanced to the priesthood by Bishop Peabody recently. Henderson was formerly a minister of the United Lutheran Church and is now in charge of Epiphany, Trumansburg, and Christ Church, Willard, N. Y.

KATES, FREDERICK W., was instituted as rector of Christ Church, Oswego, N. Y., on Dec. 19.

KENNEDY, HARRY S., bishop-elect of Honolulu received an honorary doctorate on December 10 from Seabury-Western Seminary.

LOANE WILLIAM P. C., rector of St. Stephen's, Steubenville, Ohio, has accepted the rectorship of Christ Church, Greensburg, Pa., effective January 17th.

MARSHALL, JAMES T. JR., formerly the rector of the Good Shepherd, Norwood, Ohio, became priest-in-charge of Christ Church, Indiana, Pa., and St. Peter's, Blairsville, Pa., on December 15th.

MIDDLETON, NEWTON, rector of St. John's, Jacksonville, Fla., is suffering from a heart ailment and has taken a leave of absence.

SEEKINS, ROBERT L. JR., formerly rector of St. Peter's, Mantion, R. I., is now the rector of St. Mary's, Warwick Neck, R. I.

SHAW, ROBERT M., was ordained on December 13th at Trinity Church, Monessen, Pa., by Bishop Tucker of Ohio.

SMITH, BANCROFT P., was ordained priest on Advent Sunday by Bishop Sherrill at Grace Church, New Bedford, Mass.

TAYLOR, R. DUNHAM, formerly rector of Laguna Beach, Calif., is now an assistant at St. Mark's, San Antonio, Texas.

## 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.

**GETHESEMANE, 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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## The Witness 1943 Honor Roll Nominated By CPA Members

*Selected for Outstanding Contributions  
In Furthering of the Christian Religion*

**By the Editors**

*New York:*—THE WITNESS presents an Honor Roll in the last number of the year. This year, letters were sent to members of the Church Publishing Association, on whose behalf THE WITNESS is published, asking them to nominate Episcopalians who have made outstanding contributions to the furthering of the Christian religion. We also made the request that they present not only "big" names but also men and women who have served effectively but have had little public recognition. The names of all nominated were then carefully considered at two meetings of the editorial board. In presenting them this week we wish to say that a considerable number were nominated whose names do not appear here, since they have been on our Honor Roll in previous years and it is our policy not to repeat. It will be noticed that they are presented alphabetically, except for the first citation, but we wish to report that several were nominated by a large number of people.

*Mr. and Mrs. Not-to-be-Diverted Churchman:* The many people throughout the land who, either with or without an additional war job, have stuck to their church tasks—the Church's Unknown Soldiers.

*Mr. C. C. Burlingham* of New York, who, at eighty-five, still preserves his youthful zeal and enthusiasm for all things which would put the Church in the van with every forward looking movement for human betterment.

*The Rev. Wolcott Cutler* of Boston, a battling champion for the under dog.

*Mrs. Genie Daly* of Maine for most effective work in the rural areas and for excellent supervision of summer religious schools in these areas.

*The Rev. Gardiner M. Day* of Cambridge for his faithful and effective leadership as president of the Episcopal Evangelical Fellowship.

*Canon Winfred Douglas* for his painstaking work in preparing for publication *The Hymnal* of 1940.

*Dean Angus Dun* of the Episcopal Theological School and Bishop-elect of Washington, for his outstanding contribution to Christian unity and his notable leadership in General Convention.

*The Rev. John Henry Edwards* of the diocese of Connecticut for promoting racial understanding as chairman of the state's inter-racial commission, and for the fine leadership he has given a Negro parish.

*Canon David E. Gibson* of Chicago for the great work he has carried on for many years at the Cathedral Shelter.

*Mrs. John E. Hill* of Philadelphia who has chosen to use her ability and training, which would make her a leader in any public enterprise, on behalf of the Church. For her long and effective service she was the natural choice to present the message of the women to a joint session of General Convention.

*The Rev. Frederick B. Howden*, formerly of the district of New Mexico and a chaplain in military service, whose death in a Japanese prison camp makes him symbolical of all clergy who minister to our armed forces in battle areas.

*Mr. Henry A. Lardner* of Montclair, New Jersey, a public spirited citizen who carries his Christian convictions into public service. As chairman of the board of education in Montclair he has won the respect and cooperation of diverse racial and social elements in furthering

progressive education in the community. Under his leadership the Gertrude Butts Memorial Home Association has ministered to the needs of hundreds of orphan children and placed them usefully in society.

*Miss Annie Parks of Virginia* for her outstanding work for the underprivileged and under-nourished children in the Blue Ridge Mountains, as the head of St. Anne's Preventorium. Hundreds of children have passed through her hands and many of them have been saved from early death or invalidism.

*Bishop Edward L. Parsons*, retired Bishop of California, for his scholarly attitude towards fundamental issues, his passion for unity, his progressive thinking, his social views so utterly Christian, and his kind attitude toward those who disagree with him.

*The Rev. George Plaskett* of Orange, New Jersey, the outstanding rector of a vital Colored parish, a respected citizen in both his community and in his state, and an effective worker for better inter-racial relations as a representative member of the Federal Council of Churches.

*Justice Owen J. Roberts* of the Supreme Court for the excellent job done as chairman of the nominating committee of the diocese of Washington.

*Bishop William Scarlett* of Missouri for the forward looking report which he presented to General Convention as chairman of the Commission on Social Reconstruction.

*Canon Gilbert P. Symons* for the excellent pamphlets issued under his editorship by the Forward Movement.

*Bishop Beverley D. Tucker*, host of General Convention, who assured the Church that there would be no racial discrimination at Cleveland and saw to it that there was none.

*Deaconess Nettie Whitford*, head of the Episcopal Church Home, diocese of Alabama, who in her good, strong, efficient way has made the institution nationally recognized by social workers, and particularly noteworthy for its home-like atmosphere.

## ARCHBISHOP TEMPLE ISSUES WARNING

*London:*—The concept of balance of power does not of itself constitute a desirable objective, although it is an indispensable condition to the achievement of any worthy goal, Archbishop Temple told the House of Lords, according to a report cabled to Religious News Service. The Anglican leader held up as the ideal a "system enabling all nations to feel it was to their interest to maintain the good neighbor policy. We must render the world safe from a repetition of German aggression," he said, "but if the peace settlement is one under which a new German generation grows up feeling relegated to a position of permanent inferiority or is excluded from the fulness of life, it would be a source of irritation and soreness which would bode ill for future world peace." Warning against transition from an "age of military imperialism to one of economic imperialism," Dr. Temple urged the limitation of economic autonomy by a regard for the needs and interests of weaker peoples.

"There should be more planned economic cooperation," he said, with less emphasis on "political frontiers."

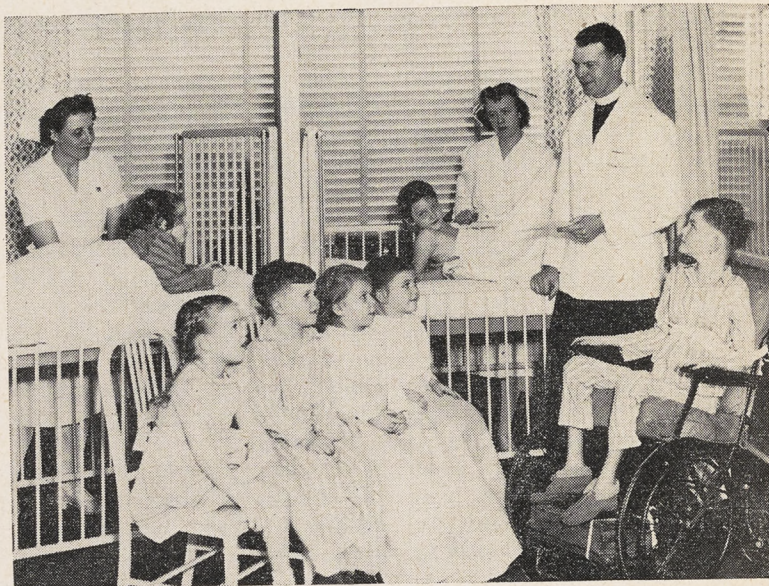
## EDUCATION TO COMBAT ANTI-SEMITISM

*Boston:*—Launching a program of education to combat anti-Semitism, the Boston school committee has approved a plan proposed by Mayor Tobin for an essay contest in public and parochial schools on "Religious and racial discrimination must not exist in America." War bonds for prizes. Police captains here have also been instructed by the police commissioner to "keep in close touch with religious leaders of all faiths, especially in connection with juvenile problems" and to report directly to him attempts "to create disunity, either racial or religious."

## EPISCOPALIAN APPOINTED SENIOR CHAPLAIN

*Great Lakes, Ill.:*—Captain Frank H. Lash, a navy chaplain for twenty-six years, prepared on December 22nd to leave Great Lakes to become senior chaplain of the U. S. naval forces in Europe, officials here announced. He has been senior chaplain of the naval training station and district chaplain of the ninth naval district. Captain Lash is an Episcopalian with canonical residence in

the diocese of Washington. He was commissioned a junior grade lieutenant at the outbreak of war in 1917 after having served for four years as rector at El Reno, Oklahoma. He has had a varied career, serving aboard many ships and land bases. In the first world war he was aboard the Missouri and later the Mississippi. He was fleet captain of the Asiatic fleet from 1927 to 1929, chaplain at Annapolis from 1929 to 1932; on a tour of duty at Great Lakes from 1935 to 1938, and the fleet chaplain of the Pacific fleet. He returned to Great Lakes in 1941.



*The Rev. Chilton Powell, chaplain, holds the story hour for polio patients at St. Barnabas Hospital, Minneapolis*

## THE PICTURE ON THE COVER

*New York:*—The cover picture is from an old Chinese painting. The Holy Family Fleeing to Egypt, the original of which is in the collection of Dr. William B. Pettus. Like the cover picture for last week, it is offered for sale by United China Relief, 179 Broadway, New York, at twelve cards for one dollar. The proceeds from the sale helps in the support of Chinese war victims. Why not order cards now for 1944?

## EDWIN POTEAT A DEAN

*Rochester, N. Y.:*—The Rev. Edwin Poteat, pastor of the Euclid Avenue Baptist Church in Cleveland, where General Convention was held in October, has been elected dean of the Colgate-Rochester Divinity School. He will be remembered by those who attended Convention for his brief and witty address at a joint session.

## ARMY CHAPLAINS DECORATED

*Washington:*—Since the beginning of the war a total of fifty-two army chaplains have been decorated for gallantry in action and for distinguished service, it has been announced by the war department. Three have received the Distinguished Service Cross, twenty-one, the Silver Star; seventeen, the Purple Heart; seven, the Legion of Merit; three, the Croix de Guerre of the Free French, and one, the Soldier's Medal.

## OVERSEAS SERVICE DENIED C.O.'s

*Washington:*—An amendment to a bill before Congress which would permit conscientious objectors to train and serve in overseas relief has been rejected by a committee, reports Religious News Service. The action blocks further legislation along this line for the present.

## DINNER TO HONOR DR. COFFIN

*New York:*—Henry Sloane Coffin, president of Union Seminary and Moderator of the Presbyterian Church, is to be the guest of honor at a dinner to be held on January 17th. He is at present in Scotland and England conferring with Church leaders on unity. Among those he is seeing is the Archbishop of Canterbury. He will report at this dinner after which he is to take an extended trip throughout the country to address Church groups.

# Distinguished British Editor Sizes Up the Situation

*Sidney Dark Formerly of the Church Times  
Thinks We Should Not Be Governed by Fears*

London:—One of the most distinguished laymen in the Church of England is Sidney Dark. As editor of the Church Times he brought that weekly journal to the front, not only in the religious world but in the secular world as well. Mr. Dark is also the author of many books on religious subjects, so that it can be said that he has had greater influence on the thought of English Church people than any other layman, and perhaps any other Christian of his generation, with the possible exception of the Archbishop of Canterbury. He resigned as editor of the Church Times a couple years ago, announcing at the time that he planned to devote himself to other matters.

He has now written an appraisal of the present international situation—an extremely significant document, particularly since it is written by one who for the past twenty-five or thirty years has been considered a conservative in political and sociological thought. If it indicates the trend of thought in England, and we are inclined to think that it does, then it certainly is a matter for the serious consideration of every American Churchman. His article, *The Fear of the Future*, is presented to WITNESS readers herewith:

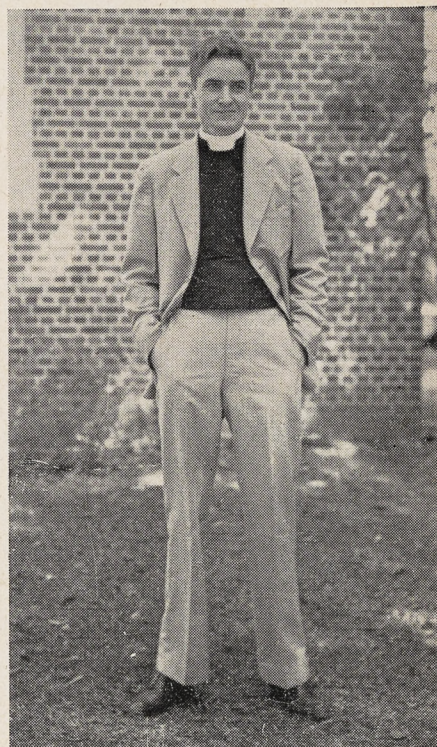
"We are frequently assured that the Allies are fighting to rid the world of fear—fear of want and fear of future wars. But it is perfectly clear that the destruction of Hitlerism will not necessarily mean the assurance of a decent life for all the common people or stable international peace. So long as monopoly capitalism dominates the economic life of the nations, so long will it also dominate their political relations and the greed for profits will inevitably be responsible for want and waste and recurring wars. Not to realise this is to fail to understand the history of the past 25 years. While greed rules the roost, peace and plenty are a Utopian dream. I do not assert that Socialism will necessarily and at once fill every stomach from Greenland's icy mountains to India's coral strand, or that Social Democracy will neces-

sarily make international war unthinkable. What I assert is that while world production is mainly controlled to provide profits for the few and not consumption by the many, there must be hunger and frustration for the many and a sequence of economic crises which may be or almost certainly will be exploited by political adventurers as the excuse for aggressive war. The Socialist is not a sentimentalist. He is indeed, the one realist in a world still enthralled by short-sighted self-seekers and timorous men of goodwill, who fearful of revolutionary change, cling to the belief that an economic system created by the devil, can be tinkered and polished into becoming an instrument of God.

Since 1917, the world's money kings, the Government's subservience to them and the churches which, directly or indirectly, they influence, have been mainly influenced by the fear of Communism. The establishment of the Soviet Republic was regarded, and properly regarded, as a challenge to world capitalism. And for 22 years, the foreign policy of all the capitalist states was ultimately dictated by the fear that Communism might cross the Russian frontiers. It was this fear that caused the "democracies" to welcome the Fascist revolution in Italy. What did it matter that Italian Socialists and Liberals were tortured, that Sturzo was exiled and Matteotti murdered so long as Communism was destroyed in Milan and Turin? It was this fear that induced the Vatican to sign the Lateran Treaty. It was this fear that was behind the refusal to interfere with Japanese aggression in Northern China since the younger Chinese intellectuals were Communists. It was this fear that led London and Paris and Washington to accept Hitler's claim to be the protector of Europe against Bolshevism, and to make no real effort to save the German Jews from bestial persecution. It was this fear that dictated non-intervention in Spain and allowed Franco to establish his tyranny. This fear was responsible for the cowardly and insane policy of appeasement. This

fear was responsible for the war.

All this is sufficiently familiar. It is worth repeating because the ominous fact is that the fear continues and that it has been increased by the magnificent victories of the Russian Red Armies. It is the sheerest lunacy not to recognise that while there is the closest liaison between the British and American Governments, there is, despite smooth official expressions of mutual admiration, no such liaison between them and the Soviet Government and that this is prevented by fear on the one side and suspicion on the other. The fear of a Soviet dominated Europe is openly expressed in the American press and is implied in Tory



*The Rev. James Stirling is the student pastor at the University of Florida and has a year-round program for students*

speeches and newspaper articles here. The suspicion that western capitalism will endeavour to rob Russia of some of the legitimate fruits of her defeat of the Germans is evidently in the acute minds of the Kremlin.

The capitalists' fear is by no means unreasonable. In a recently published book, *I Sit and I Think and I Wonder*, I have described what I believe will be the probable post-war political developments in Europe. There are two possible alternatives in Germany after the destruction of Hitlerism. One is a military dictatorship which, make no mistake about it, would not be

unwelcome in influential quarters in America here. The other is a Socialist republic, with an economy more or less on the Russian model and probably not in accord with the ideals of Social Democrats. Such a regime would be in accord with the German character and would naturally be sympathetically regarded by Moscow. It would mean that Europe would be Communist as far westward as the Rhine. The Balkans would necessarily come into the economic and political orbit of Russia, and I have, myself, no doubt that

fears is the attempt of her present allies to restore the pre-war anti-Communist regime in Poland, which was as incompetent as it was corrupt, and which is certainly not desired by the remnant of the always miserable Polish population, to prevent the incorporation of the Baltic republics into the Soviet Union; and to support the restoration of anti-Communist governments in the Balkans. This last suspicion is justified by the benevolence shown by the British Foreign Office to King George of Greece and by the philandering

will have to choose between being included in a united Socialist Europe or by becoming the western outpost of American capitalism. I do not deny that the second alternative might not afford material advantages. The incomes of the rentiers would be temporarily safe; the general standard of comfort, and greater social security, might be maintained. The spiritual loss need not be stressed. And if unhappily the world is to be divided into two zones, one Socialist dominated by Russia, the other capitalist and largely English speaking, further wars are certain.

Under which King, Bezonian? That is the question which the British people will have to answer.



*These two young women, Mary Amato, left, and Cecelia Edwards, came all the way from Philadelphia, Pa., to join the American Women's Volunteer Services harvest camp in the District of San Joaquín*

the destruction of the Nazis, whatever follows in Germany, will be the prelude of the establishment in Italy and Spain of republics of some shade of red with again the extension of Russian international influence.

The area of the Soviet Union is so vast and its potential natural wealth is so great that it cannot have any Imperialistic ambition outside its frontiers. The destruction caused by the Nazi armies must mean years of concentrated effort in reconstruction. What Russia must have is security against any further aggression. This can best be secured by the creation in neighboring countries of governments with similar ideals to her own, with which close and friendly political and economic relations would be made inevitable by realistic common sense. What I believe Russia

of the American State Department with the Hapsburgs.

It is unlikely, supposing the Russian victories continue and the prestige of the Soviets is increased, that Anglo-American capitalists will succeed in preventing the developments that I anticipate. In effect, a mainly Socialist Europe would be the new continental economic order, designed by Hitler but created by common acceptance for the general good and not forcibly imposed for the benefit of a master nation. It could quite conceivably exist without the inclusion of Great Britain. That would entail exclusion from natural and advantageous mutual trading with fatal economic results, which, however, might be mitigated if British capitalism were bolstered up by America.

As I see the future, Great Britain

## STATE CONTROL IN JAPAN

*New York:*—Missionaries who returned on the Gripsholm who are familiar with affairs in Japan have issued a report at the request of the foreign Missions Conference. There is now the Church of Christ in Japan, they state, which is a union representing 42 different Church groups. One of the last major denominations to affiliate is the Anglican-Episcopal Church. They also report that the United Church functions under local police jurisdiction, and under a charter issued by the Japanese government. The missionaries also state, according to Religious News Service, that the establishment of the United Church "was not wholly a spontaneous development from within" with "outside circumstances and influences greatly hastening the process." All of which would seem to indicate, though the missionaries do not say so directly, that the Churches have been forced to unite and have been taken over by the Japanese government. The report states that there are thirty-nine Protestant missionaries remaining in Japan; ten are Germans, seven are Finns, six are British, one is Canadian and fifteen are Americans.

## BRING A BOOK SUNDAY

*Nashville:*—A new Sunday was placed in the calendar on December 19th at Christ Church. The parish has a fine reading and writing room for soldiers, but there was little for them to read. So Rector Thomas Carruthers requested members of the congregation to bring a book to church in order to stock the library.

## EDITORIALS

### *Courting Disaster*

ONE would gather from a good deal of the discussion these days, both in newspapers and over the radio, that the increasing cost of living is directly due to the higher wages demanded by miners, machinists and other men in the ranks of labor. It is interesting therefore to come upon the report of a survey of reports filed with the Securities and Exchange Commission in Washington. A hundred and twenty-one American corporations, mainly devoted to the war effort, have added ten million dollars to the salaries of their officers and directors between 1940 and 1942. What has taken place in 1943, it is too early to inquire. Salary increases of from twenty-five to a hundred percent are reported "commonplace". And some salaries have gone up 3700 per cent. The average of all salary increases in these particular brackets is twenty per cent. Meanwhile food shortages continue, partly because of lend-lease and partly, we are informed, because the price ceiling is so low that wholesalers do not care to sell. Western Chambers of Commerce are reported as claiming that there is beef enough in this country for every family to have a steak a week, if only the price ceiling were raised.

Meanwhile, also, business prognosticators fear for the future relations between business and government. It is said that the "climate" of the period following the war will probably not be favorable to free enterprise. All this one can read in the pages of the daily press.

Now we would like to ask a question or two, not with any particular political or economic theory in mind but from the point of view of the man in the street: One, how can men accept such increases in salary while their fellowmen are laying down their lives at the front? Are these highly paid business executives somehow exempted from the war effort unless they are paid these super-salaries? Are their services so much more valuable than those of men at the front . . . in Italy, over Ger-

many, in the Solomons? How can these men escape the ostracism of their neighbors or the accusation of their own consciences? Above all, how can men who are making personal profit out of the war, expect to look the returning soldiers in the eye when the war is over?

Two, do business men never read history? If there is anything certain it is that all the way from Peisistratus in ancient Athens and the "unshoulderly of burdens" which were too great for the people to bear, down to the days of the Bourbons and to the Fascisti of today, the people who have demanded excessive wealth or income have periodically been overthrown. One doesn't have to be a theorist; this is just a constant factor in human history. What are the capitalists of today thinking of, especially when the whole nation is straining every muscle to win a war for freedom and for the preservation of the American way of life? What do these profiteers think the American way of life is, anyway?

These questions are not being asked by long-haired fanatics or agitators but by thousands of ordinary people all over America.

### *Not To Be Bought*

IT is time to take notice when a department store in the midst of the heaviest buying period of this year, if not of any year, devotes a full page advertisement to remind us that there are things which cannot be purchased. Under the caption, "These Christmas presents cannot be purchased," it listed, "Family voices

singing Christmas carols, Dickens read aloud, an apple left for Santa Claus, the solemn sound of Church bells and the shine on children's faces." Stores exist to sell goods but it would appear that there are some in management who have become alarmed at their very success. Perhaps they have sensed that the avalanche of Christmas buying threatens to obscure or bury the intangible, non-purchaseable present which unless they continue to be given the time will shortly come when they will no longer continue in business. Without its spiritual basis not only the Church but society loses its

### "QUOTES"

MY SOUL doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden. For behold from henceforth all generations shall call me blessed. For he that is mighty hath magnified me, and holy is his Name. And his mercy is on them that fear him throughout all generations. He hath showed strength with his arm; he hath scattered the proud in his imagination of their hearts. He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things and the rich he hath sent empty away. He remembering his mercy hath holpen his servant Israel as he promised to our forefathers, Abraham and his seed for ever.

—MAGNIFICAT

motivation, its inner core of meaning and value without which nothing else makes sense. Concern rather than satisfaction stirred management as it watched its well groomed patrons clamoring to buy presents for their equally well groomed friends who needed no additions to their wardrobes. The

hosts of customers on an orgy of buying presented a stark contrast to the hosts of suffering humanity in other lands. A contrast which might well serve to remind us that the struggle for mastery is not only being waged on the field of battle but much more in the souls of men.

# A Notable Anniversary

by **Bradford Young**

*Rector of Grace Church  
Manchester, N. H.*

OUR Presbyterian brothers have been celebrating the three hundredth anniversary of the Westminster Assembly. To the fruits of its deliberations, the form of Church government, directory for worship, confession of faith and catechisms, Presbyterians turn for the classic statements of the distinctive emphases of their communion.

Since this Assembly marked one of the points at which Presbyterianism broke away from the Church of England, one would expect to find here extreme teaching, partisanly hostile to Anglicanism, an embarrassment to both Presbyterians and Episcopalians who today are seeking the organic union of these two Churches in the United States. But this is not the case. On the contrary the Westminster formularies exhibit a judicious avoidance

of extremes, a reluctance to legislate the minutiae of Church life, and a fidelity to the main outlines of the catholic faith that we should like to consider Anglican.

This is less extraordinary when we remember that all of the 121 clergymen, who with 10 lords and 20 commoners composed the Assembly, were ordained in the Church of England. They had been summoned by the English Parliament to carry the reformation of the Church of England several steps further. They did not meet in order to found a new Church nor to make a complete break with the past. They met to continue a reformation that had been long in process. They held their meetings first in Westminster Abbey and then in colder weather in the Jerusalem chamber at the deanery. They proceeded deliberately, for they remained in session nearly nine years, although their work was practically completed in four.

The Assembly's most obvious break with the past was the break with the episcopacy. It abolished the episcopacy as a separate order of the ministry, not finding adequate scriptural basis for it. But it retained the functions and title of a bishop in the office of pastor. This office, "first in the Church for both dignity and usefulness," had, the Assembly taught, different names for its various duties: bishop, pastor, minister, presbyter, steward of the mysteries of God. The Westminster system was not so much a rejection of the office of bishop as a return to its undifferentiated form in a pastor's oversight of the flock of Christ. That many of the separate offices of the later hierarchical Church were performed as duties of a single office and ministry in the early Church would be admitted by most modern Church historians. The Westminster conception of the office of bishop has at least as good scriptural warrant as the Anglican. But there is nothing in the chapter on bishops of the

## SONNETS

### for ARMAGEDDON

*The Cardinal Virtues  
A Sequence of Four Sonnets*

By

CHARLES RANN KENNEDY

### Temperance

**F**ORSWEARING goodly cakes and ale, the kiss  
Of woman, the fine frolic of the dance  
And suchlike kickshaws, is not temperance;  
But blasphemous and bastard cowardice,  
Feigning its absolute antithesis.  
Sophrosyné herself takes every chance  
Life offers, adds provoking circumstance,  
Daring damnation, and concludes in bliss.  
Her plan is twofold: first, full-blooded, frank  
Acceptance of this very life we know,  
This tumult of great waters; next, the slow  
Sure building up of aqueducts that bank  
Its rages, make it work her will; and lo,  
A new creation out of chaos rank!

Form of Government that condemns as unscriptural a differentiated order of bishops. Were the Presbyterian Church in the U. S. A. to accept the episcopacy in uniting with the Episcopalians, as its committee proposes, it would not depart from Westminster standards as seriously as might at first be supposed.

What the Assembly did reject was prelacy. Prelacy meant bishops who were also temporal princes. The Lord Bishop of Durham, for example, was at least as much a landlord, civil governor and worldly nobleman as he was a servant of the servants of God. The Assembly declared for the separation of Churchly offices from civil. That this view was not confined to the Assembly is proved by the hostility of Episcopalians in the American colonies to the appointment of any bishops here. They wanted no worldly princelings either.

Prelacy also meant the hierarchical system. The bishops were not so much the servants of the Church as monarchical rulers. They deserved the jibe in the skit, "S.S. PECUSA", at a Church conference, in which the bishops sing,

"We love to sit in dignity upon our raised-up thrones.

We love to think our diocese in very truth our own,  
"We love to see our clergy shrink in fear when e'er we nod,

All power is laid on us!"

A few of our American bishops would like such power and behave as if they had it and enjoy being my-lorded at Lambeth. Such a one was Samuel Seabury, first bishop of Connecticut. But our Church rejected a monarchical episcopate hardly less decisively than the Westminster Assembly. We have a constitutionally limited episcopacy. Our bishops are true and honored servants of the Church and spiritual leaders, not autocrats. Indeed such a compromise might conceivably have been adopted at Westminster, had not the small but determined prelatinal party walked out at the very thought of it.

OTHER emphases of the Assembly were: the supremacy of scripture, well stated in our Church in the ordination vows; the sovereignty of God, which will hardly be disputed as a general proposition; the liberty of conscience, now one of the four freedoms; the independence of the Church from the state, thoroughly acceptable to American Episcopalians and desired by many Anglicans; political liberty; and catholicity. These abiding values are well set forth in a brochure on the Westminster Assembly published by the department of history of the Office of the General Assembly of the Presbyterian Church in the U. S. A., Phila-

delphia. In the diocese of New Hampshire this was sent free to all the clergy.

The emphasis on catholicity deserves further comment. To the surprise of most Episcopalians and even some Presbyterians, the Presbyterian Church prides itself on its catholicity and is not afraid of the word. "Presbyterianism is pre-eminent catholic," says one of the Sunday calendars used in their churches during this tercentenary. The purpose of the Assembly was not to start a new Church, but further to reform the old. It did not push nor dogmatize about some tenets or practices in such a way as practically to excommunicate all the rest of Christendom. It maintained a comprehensive system of New Testament faith, the Apostles Creed, an historic ministry, divinely instituted Church and sacraments. It provided for the possibility of general councils. Unless a differentiated order of bishops be the touchstone of catholicity, it did not reject catholic Christianity.

The moderation of the Assembly is proved by its fate. By the time its proposals were ready, the political power in England was forcing more sweep-

### The Sanctuary Christmas Presents

CHILD, I have brought my gifts:  
The list begins  
With seven Sins  
In good condition  
Packed for transmission:  
Blot out their label of death.

Child, alone in the dark room,  
Take my black Fear;  
I've laid it near  
So thy bright hardihood  
Might, as I knew it would,  
Dissolve my chilling breath.

Then, for the tip of the hemlock tree  
This little toy,  
A star-point of Joy:  
From branch to branch a silver rope  
Of inextinguishable Hope:  
And Love piled high around.

Child, into thy solitude  
I've crept this holy night—  
And see. The place is bright  
With enterprise of such-like giving;  
The whole world wakens into living,  
With full hands Homeward bound.

—The REV. FREDERIC C. LAUDERBURN, 1933

conducted by W. M. Weber.

ing changes. Cromwell was an Independent, or as we should now say Congregationalist. Parliament purged by Cromwell of all but his partisans dismissed the Assembly. But its work was not lost. The four ministers and two elders from the Church of Scotland, who were invited to share in the deliberations and were very influential although without vote, helped to carry its recommendations there, and thence to Presbyterianism in the U. S. A., Canada, and other English-speaking countries. Thus it came about that reform intended for the Church of England, and voted by a body containing officially not one Presbyterian minister, became the recognized standard for the Presbyterian Church throughout the world.

## *The Autobiography of* **BISHOP JOHNSON**

**I**N preparing for the ministry, it was my good fortune to come under the influence of three truly great men for I was confirmed by William Doane, of Albany, became a candidate under John Williams of Connecticut, and attended seminary in New York where I knew H. C. Potter. These three bishops were all men of unusual ability, and I retain a vivid memory of each of them. They have no successors of the same character—there were giants among us in those days.

I had one experience in college, the effect of which I never entirely overcame. At commencement I won a prize in an extempore speaking contest, but broke down the next morning on a commencement address over which I had labored for several weeks. The dread of the repetition of such an event has never left me so that I have always been nervous just before commencing a sermon. Breaking down before an audience is something that I have always feared in consequence of that experience. By the same token, I have always been afraid of horses because I was in a runaway stage coach when I was about ten years of age. Some occurrences leave their mark on the subconscious mind which time does not efface.

The big question that confronts a candidate for the ministry is that of choosing a seminary. The choice in my case lay between Berkeley and the General Seminary. I was devoted to Bishop Williams and was a candidate in Connecticut where Berkeley is located. Both of my brothers had attended Berkeley, but for some reason the General

made the stronger appeal to me, and I entered there in the fall of 1888.

There are three factors that enter into the selection of a seminary. They are the faculty, the student body, and the surrounding atmosphere. It was the student body that I found most impressive and in which I formed my lifelong friendships. In my own class there were Frank Spaulding, afterward the very able bishop of Utah; Ed Knight, afterward the bishop of Western Colorado and Fred Kramer, the warden of Seabury Divinity School under whom I subsequently taught Church history. In other classes were Paul Matthews, afterward bishop of New Jersey; Arthur Jenks, afterward professor in the G. T. S. and George Bliss who became bishop coadjutor of Vermont. All of them became lifelong friends.

In the faculty, I owe much to Dr. Richey, Dr. Oliver, and Dr. Walpole from whom I received great assistance in forming my convictions. In New York City, I remember with much gratitude Dr. Dix, Father Ritchie, and Dr. Huntington who represented different schools of thought in able fashion.

However, I found seminary life rather dull and too academic. I remember that at a missionary meeting in Cincinnati I was asked, shortly after my ordination, to prepare a paper dealing with preparation for the ministry. In this paper I said

### **Stories About BISHOP JOHNSON**

\* At a General Convention Bishop Johnson was rooming with a brother Bishop whose rotundity was quite pronounced and was having difficulty in tying his shoe lacings. With a groan in the effort he remarked that he "guessed he would have to have a valet." "Oh, no," came the reply. "You don't need a valet. What you need is more of that faith that can remove mountains."

—submitted by Charles L. Pardee  
Former secretary of the House of Bishops

\* \* \*

\* Bishop and Mrs. Johnson, so it is reported, are the same age and celebrate their birthday on the same day. One day Mrs. Johnson came home jubilant and said: "Irving, I've got the best joke on you. Everyone says how much younger I look than you do." Whereupon the Bishop retorted: "Well, Grace, that just shows how much better care I take of you than you do of me."

—Submitted by E. H. Eckel Jr.  
Rector of Trinity, Tulsa, Oklahoma

that theological seminaries were ineffective and that they failed to tell you how to preach, how to run a parish, and how to use the English Bible effectively. It is needless to say that my paper was not received with enthusiasm. It was the only paper that they did not publish, but I have never changed my opinion about seminary life in those days. I believe that seminaries have improved. Yet I imagine they are still too academic but do give some clinical experience to the student.

At the seminary, I became most intimately acquainted with Paul Matthews and together we formed a group who planned an associate mission in which men were to live together, to do missionary work from some center and to remain unmarried for three years. The group was composed of James Goodwin, Arthur Jenks, Edward Knight, Paul Matthews and myself. We met regularly in corporate communions and while three of the five failed to participate in the work, all I am sure profited by the association. Paul Matthews and myself formed the nucleus of the Omaha Associate Mission about which we will have more to relate later on.

During the first two years at General, I travelled one hundred miles every Sunday to Northfield, Conn., as a lay reader. This gave me an experience in the practical side of the ministry and kept enthusiasm alive during my academic training.

After Paul Matthews had graduated he planned to take a post-graduate course at Oxford. So at the end of my middle year I agreed to accompany him and his sister, Eva Lee Matthews, who became the founder of the Sisterhood of the Transfiguration some years later. At the time of our visit to Oxford she was a devout Presbyterian. We did not attach ourselves to any particular college, but secured the consent of various teachers to attend their lectures. In this way we were privileged to hear many men of distinction. Among these were Dr. Gore, Dr. Paget, Dr. Bright, and Dr. Locke. The atmosphere of the place was conducive to study and I owe a debt of gratitude to these lectures. It was a stimulating experience and I felt that I received more in three months there than I had learned in the previous two years. The winter of 1890-91 was the coldest period that England had experienced in forty years and the lecture rooms were devoid of heat. My hands and feet were cold most of the time. The doctor said that my resistance was very low and that I had better return to the States. And so, in January of 1891, I turned my back on Oxford, leaving Paul Matthews and his sister behind, and came back to General Seminary to graduate with my class.

Next installment: THE ASSOCIATE MISSION.

## Talking It Over

By

WILLIAM SPOFFORD

**D**ON'T put off 'til tomorrow what you can do today. I had a nice stack of Christmas cards which I was about to address to many friends when—bang—to bed with what fifty million other people seem to have—the flu. So please, all of you, accept my Christmas good wishes without the cards and a week late.

The other day at the meeting of editors we were discussing the things for which THE WITNESS stands. A couple of letters had come in saying "Why does the paper always seem to be against everything." The answer is that we are not; we just appear to be to those readers who are *against* what we are *for*. Our program is a positive one. To illustrate: we insist that Negroes are brothers. We have said so in various ways on many occasions. How people can interpret this to mean that we are against anything I can't understand, but a neat stack of cancellations of subscriptions testify that they do.—We are for brotherhood between people of different cultures, and consider the widespread hatred of Jews one of the most threatening things in American life. So a few people again say we are against something. In this case they are right—we are against anti-Semitism, though we prefer to say we are for brotherhood.—Others say that we are against capitalism. But we don't think of ourselves as being against anything but rather as being for social and economic justice and for the application of Christian principles in all areas of life. Isn't the Church for that? Certainly if the Report on Reconstruction, which passed General Convention unanimously means what it says then the Church definitely is, and the editors of THE WITNESS get satisfaction out of knowing that there was no group more solidly behind that report than this paper.

Then of course there are a lot of people who have been sore at us because of the stand we have taken, from the very start, on the matter of Church unity. Here again we have not been *against* something but *for* what we consider to be one good step in the effort to heal the division in Christendom.

**W**HEN we launched the new WITNESS a little over two years ago we presented our platform as follows: To Witness to the Gospel: To Maintain Evangelical Faith; To Attain Ecumenical Fellowship." We elaborated upon that as follows:



"We believe that God wills the Church to be Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical in its witness to the Gospel of Christ. We believe in the interpretation of the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life; in simplicity and dignity of worship; in immediate action toward Christian unity. We believe that discussion of these principles must be accompanied by adventurous action."

Each week our editors, differing with each other and representing different points of view on many things, ecclesiastical and secular, meet together to plan the forthcoming number. But we are united by the above affirmations and because we are our weekly meetings have been a lot of fun and we hope productive of a good paper.

So, friends, string along with us on our positive program for another year will you? We'll give you a breather next week—we always omit the first number of January. My grand-daughter has doubled in age since I last saw her, and any grand-child who has doubled in age ought to be seen again, even if still under one. So I'm spending the week in the mid-west. Cheerio—and a Happy New Year.

## Personal Responsibility

By GEORGE I. HILLER,  
Rector of Trinity, Miami

THAT is all there is to any office or position you hold. Any obligation you may take or any position you may accept requires that one thing—personal responsibility. Excuses, hardships, disappointments do not relieve one of personal responsibility. There is no honor in any office except for that individual with a sense of responsibility who carries on, and carries through.

Why not think straight? The person who accepts a position of leadership and fails to feel his or her personal responsibility, is worse than an ordinary slacker. It means a failure that dissipates the honest efforts of other people.

This is true in every sphere of life as well as in the Church. As a Christian, you witness for Christ, or you definitely witness against Him. Your name is not worth much, unless you are in back of it. Your parochial or diocesan office is of no prestige, unless you are worshipping God at His altar on Sunday. The Church is more hindered by those who have failed to realize this personal responsibility, than by those who actively oppose the Gospel of Christ. After all, it is your Church, your worship of God—or is it? Well, the answer to that depends upon you too. Is it your God?

## The Hymnal Presents

A HYMN FOR THE NEW YEAR

THE year which is now opening may be one of the most momentous in history. It is likely to witness the end of the war in Europe, and the beginning of the great work of political and social reconstruction which must follow the war in Europe if the future is to hold out hope. A hymn which emphasizes the continuity of human effort for social betterment under God's guidance, and which links past labor and sacrifice with present obligation and with promise for the future, is most appropriate to these conditions. Such a hymn is provided by The Grammar School, Loughborough, England, which was founded in the fifteenth century and has witnessed the changes of nearly four hundred and fifty years.

*Our Father, by whose servants  
Our house was built of old,  
Whose hand hath crowned her children  
With blessings manifold,  
For thine unfailing mercies  
Far strewn along our way,  
With all who passed before us,  
We praise thy Name today.*

*The changeful years unresting  
Their silent course have sped,  
New comrades ever bringing  
In comrades' steps to tread:  
And some are long forgotten,  
Long spent their hopes and fears;  
Safe rest they in thy keeping,  
Who changest not with years.*

*They reap not where they labored;  
We reap what they have sown;  
Our harvest may be garner'd  
By ages yet unknown.  
The days of old have dower'd us  
With gifts beyond all praise:  
Our Father, make us faithful  
To serve the coming days*

The author of the hymn, the Rev. George Wallace Briggs, was once rector of Loughborough, and wrote the hymn for the School. Another of his hymns, "For the brave of every race," was reviewed in this column May 27, 1943.

—HOWARD CHANDLER ROBBINS.

# News of the Episcopal Church in Brief Paragraphs

Edited by James W. Hyde

## Fletcher at Cambridge

*Cambridge:*—Dean Angus Dun has announced that Dean Joseph F. Fletcher of the Graduate School, Cincinnati, will be the visiting lecturer at the Episcopal Theological School during the next semester which opens in late January.

## One Rear Admiral

*Washington, D. C.:*—Authorization for the navy to advance one member of its chaplaincy corps to the rank of Rear Admiral was voted here by the House naval affairs committee, according to RNS. The highest ranking that a navy chaplain may receive at present is a captancy. The proposal is backed by naval officials as a substitute measure for the Walsh-Plumley bill which would create a chief of chaplains for the navy comparable to that of the army.

## War Criminals

*London:*—British Church leaders have taken a prominent part in the discussions on the punishment of war criminals, reports Religious News Service, because they realize the difficulties of the problem and are anxious to avoid the dangers of encouraging a policy of vindictive revenge. Listing outrages reported to him as committed by the Germans in Russia, the Archbishop of York told the House of Lords that the primary concern should be to punish leaders who have been responsible for the atrocities.

"We want to get behind the people who have actually carried out the atrocities," the Anglican leader stated. "We want to get, most of all, the men who have corrupted and perverted the youth and manhood of Germany, and who are responsible for these crimes."

He declared that if Hitler and Himmler escape to some neutral country, while their subordinates suffer at home, "it would be a monstrous outrage against justice."

"It is our duty, and that of the Allied Governments," he said, "to do everything in our power to stop these ways of escape."

The Primate warned against an

indiscriminate indictment of the whole German nation, declaring that "if we adopted unconditionally the policy advocated by Lord Vansittart, it would mean that for years we should have to be shooting people in Germany."

"The people in England," he added, "would not stand such indiscriminate executions and we should leave behind us a legacy of hatred which would endure for generations and which would hinder any permanent settlement of Europe."

## Japanese Americans

*Denver, Colo.:*—Any Christian settlement of the Japanese American problem in this country must depend in large part on the willingness of the American people to integrate resettled evacuees into the normal church life of the community.

This was the consensus of some 60 Protestant Church leaders; mission officials, and Japanese pastors meeting here in a two-day conference, reports Religious News Service.

Recommendations adopted by the gathering urged local churches to provide "church homes" for newly-resettled Japanese-Americans and to welcome them into church membership; opposed the establishment of separate Japanese churches in resettlement areas; and urged the appointment of Japanese ministers released from relocation centers as assistant pastors to churches serving evacuees.

In connection with the recommendations it was reported to the conference that one-fifth of the 18,000 Japanese-Americans resettled in the Chicago area were already becoming affiliated with churches in their communities.

Dr. Galen M. Fisher of the Committee on American Principles and Fair Play warned the gathering that the "present outlook on the West Coast is dark, although nationally it is fairly bright."

He urged nation-wide expansion of a program initiated by the Interracial Committee of the Northern California Council of Churches whereby clergymen throughout the country would preach simultaneous sermons on "Democratic and Chris-

tian Attitudes Toward Minorities" on a designated Sunday in January.

"Better ways of reaching the common people must be found," he said. "The opposition does it by sensational distortions and appeals to race prejudice and pseudo-patriotism. We should apply our wits to getting comparable attention for the truth."

The "opposition", according to Dr. Fisher, consists of four chief groups: "unscrupulous politicians, venal newspapers, farming and business competitors; and a lot of folks in many walks of life, ready to swallow rumors, believe the worst of people of color, angered over atrocities of Japanese war-lords, and illogically blaming the evacuees for them."



*The Rev. Charles Webber who has resigned as secretary of the Methodist Federation for Social Service to take a permanent position with a labor union*

## Bishop of Haiti

*Morristown, N. J.:*—The Rev. Charles Alfred Voegeli was consecrated missionary bishop of Haiti at St. Peter's Church on December 16th. This was his home parish where he served as a choir boy, acolyte and superintendent of the Church school. He was also ordained both deacon and priest there, with Bishop Washburn, who was the preacher at the consecration service, ordaining him in both instances. Presiding Bishop Tucker was the consecrator with Bishop Washburn and Bishop Oldham of Albany the co-consecrators. He was presented by Suffragan Bishop Ludlow of Newark and Bishop Spence Burton of Nassau. Others sharing in the service were Bishop Gilbert of New York, Bishop Gardner of New Jersey and Bishop Larned of Long Island.

## Interracial Churches

**San Francisco:** — The San Francisco Interracial Church held its first service in the edifice formerly occupied by the United Japanese Presbyterian Church. The Rev. Manly Johnson, Negro, preached, the sermon. He and the Rev. Alfred G. Gisk, Scottish-born Presbyterian minister and chairman of the department of psychology and philosophy at San Francisco State College, are co-pastors of the church. The various church boards and choir will be interracial.

Earlier this year, the Congregationalists organized an interracial Community Church in South Berkeley, following a survey conducted among local residents — both Negro and white — which showed that 80 per cent favored the undertaking.

## Social Work Conference

**Washington:** — The Hon. Charles P. Taft challenged the Church to "put more spiritual power" into social work at a conference held at the Church of the Epiphany by the diocesan department of Christian social relations. The discussions during the day were given point by the presence of the Rev. Joseph F. Fletcher of the Graduate School of Applied Religion, Cincinnati, who recently submitted reports of studies he made of diocesan social service institutions. For the first time members of the boards of the institutions met together to discuss their common problems and the standards by which they should be guided in their work. The reports themselves provide a sound basis for hoped-for cooperative effort and advance in the field of community service.

Plans for a broadened and enlarged program for Episcopal city missions were presented by the Rev. Peyton R. Williams, chairman of the department of Christian social relations. Mr. Williams pointed out that with the recent approval of the diocesan convention, an executive director for city missions will be secured who will have responsibility for giving leadership in the diocese in the fields of Christian service, Christian action and Christian edu-

cation. City Missions has pioneered and been for twenty-five years active in providing the Church's ministrations to persons in penal institutions and hospitals in the District of Columbia. Today not only must there be an expansion of this work, but efforts must be made to bring the Church into more active participation in meeting the social needs of the community, in developing sympathetic understanding of the rights of minorities, and giving intelligent leadership in solving our growing social problems.

Faced with an unprecedented demand for personal counselling amongst the young women who have migrated to Washington to do war work, the department has planned to bring to the diocese a case worker under the supervision of the Church Mission of Help. Miss Edith Balmford, secretary of the Church Mission of Help spoke at the Institute on the Christian approach to the needs of the individual. The urgency

of interfaith cooperation in Washington to implement the social ideals of the Church in the National Capitol were cogently stressed by the Rev. Francis McPeck, of the Washington Federation of Churches. He scored the Episcopal Church on its too frequent failures in this line.

## Panama Dean

**New York:** — The Rev. Raymond T. Ferris has been elected dean of the Cathedral of St. Luke, Ancon, Panama Canal Zone. He succeeds the Rev. C. A. Voegeli who is now bishop of Haiti. Mr. Ferris went to the Canal Zone a year ago and has been in charge of St. Mary the Virgin at Silver City.

## 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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## Christmas Creche

*Boston:*—The Christmas creche in place on the porch of the Cathedral Church of St. Paul has reverent figures of men and women in the uniforms of our armed forces worshipping the Christ Child in place of the traditional shepherds. Also on the porch, placed to balance the manger scene is the great eight-branched "Chanukah" candlestick. On December 22 at the opening of the Hebrew Festival of Lights, which predates the Christian era by two centuries and is significant for all Christians as being one of the great festivals observed by Jesus Himself, the first of the eight candles will be lighted, and Rabbi Joshua Loth Liebman will preach at the noonday service. Two candles will be lighted the following day, and so on until at the end of the feast all eight candles will blaze from the porch.

## Serving Soldiers

*Boston:*—The Temple Place service centre in its headquarters at the Cathedral Church of St. Paul is doing a most constructive work in cementing by one way and another the family ties between the service men and their families wherever the latter may be. Aids to correspondence, materials for gay Christmas wrappings, recordings of the men's voices, a photographic service and the skill of an artist in portraiture are all available with the Cathedral Church sending the results to the addresses designated by those posing for pictures or making the records. Quietly but surely the work of the centre has grown until the amazing number of 10,800 men in one month alone pass through it. The Rev. Norman D. Goehring of the Cathedral staff is the director; Mrs. Goehring is the matron in charge of the 300 volunteer young hostesses; and the Boston area Council of Churches together with the U. S. O. join with the Cathedral in this fine endeavor.

## Milk for India

*Philadelphia:*—Christian concern for the famine victims of India has come to a head in the shipment of \$100,000 worth of milk by the American Friends Service Committee. This gift for the starving children of Bengal is in part made possible by the united action of Protestant denominations acting through the Church committee for overseas relief and reconstruction. At the same time many denominations are contributing

to a \$25,000 fund sent for famine relief to the National Christian Council by the Foreign Missions Conference. The milk purchased by the Quakers represents the first American gesture of sympathy for the starving people of Bengal. Permission to buy 20,000 cases of evaporated milk was granted to the Quakers by the War Food Administration. Shipping space was promptly assured by the War Shipping Administration. The milk will make more than a million quarts — enough to feed at least 20,000 children for a three-month period.

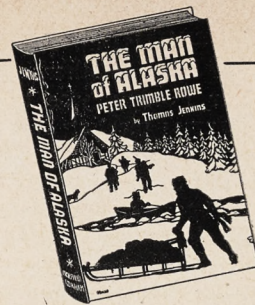
Already the Friends ambulance unit is feeding children in Calcutta and surrounding communities. Five canteens were established during the summer providing a substantial meal daily for more than a thousand children as the famine spread and the Indian Red Cross provided milk for 120,000 infants, mothers and growing children. Much of the distribution of these supplies are in Quaker hands. The American milk shipment will extend the work already established which has the cooperation of many Christian, Hindu and Mohammedan agencies.

The famine is causing acute shortage of clothing. Families and villagers wandering in search of food have abandoned the shelter of their villages and are lying naked on city streets. The Friends ambulance unit reports distributing more than 12,000 garments and blankets and has cabled for additional clothing supplies.

John F. Rich, Associate Secretary of the American Friends Service Committee, stated that about half of the 60,000,000 people of Bengal are now feeling the pinch of hunger. Thousands are roaming the streets and cities and many dead bodies are picked up daily on the main thoroughfares of Calcutta.

## Urges Cooperation

*London:*—The British Information Service stated in a recent dispatch that the Rev. Henry Sloane Coffin, moderator of the Presbyterian Church, has preached in St. Giles Cathedral, Edinburgh, and St. Martin-in-the-Fields, London, and has addressed many distinguished gatherings. He has spoken of the problems of the post-war world and of the importance of churches in Britain and America continuing in close cooperation and cordiality after the war, the dispatch said.



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## Cancel Free Speech

*Memphis:* — A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, was to have addressed a mass meeting last week at the Mount Nebo Baptist Church here. But after a conference of those described as "leading Negro citizens" and city officials, the meeting was called off. The Negro leaders later stated that the city officials did not ask them to prevent Randolph from speaking but indicated that there might be trouble if he did. So Randolph spoke instead at the convention of the Southern Tenant Farmers Union and told them that "The fascists are represented not only by Hitler and Hirohito but by local politicians who seek to fill the people's hearts with fear and drive freedom of speech and assembly underground." It was also said that many Negro people in Memphis felt that they had "been sold down the river" by the members of their own race who had cancelled the church meeting.

## Interfaith Service

*Detroit:*—Dean Kirk B. O'Ferrall addressed a special service in St. Paul's Cathedral here on Pearl Harbor Day. Representatives of four veteran's organizations took part in the service as well as ministers of four different faiths. The occasion was officially described as follows: "A service, non-denominational, non-sectarian, to demonstrate to the world that all faiths, veteran's groups and races stand united as Americans for everlasting and honorable peace."

## Burn the Mortgage

*Summerton, S. C.:*—St. Matthias' Church, here, made the last payment on its church debt on December 1. A little over four years ago the Rev. W. R. Haynsworth, priest-in-charge, instituted a five year plan with this end in view, and on December 10, Bishop Albert S. Thomas congratulated the congregation and urged them to go forward to the accomplishment of greater things, as he burned the mortgage.



## Hortatory

Where are the following bits of good advice? (Three are in the Apocrypha.)

1. If thou comest to serve the Lord, prepare thy soul for temptation.
2. Be not wise in your own conceits.
3. Pour not out talk where there is a performance of music.
4. Flee the shadow of this world, receive the joyfulness of your glory.
5. Study to be quiet, and to do your own business, and to work with your own hands.

## Church Movies

*London:* — The Archbishop of Canterbury has asked the Society for the Promotion of Christian Knowledge to form a Church of England film's commission. The commission will collect and distribute information about religious films suitable for use in churches and elsewhere, according to RNS.

## What Makes an Expert?

*New York:*—Paul B. Anderson, connected with the YMCA, at one time was stationed in Russia. That was many years ago. In recent years he has lived mostly in Paris where he has played around with Czarist Russians and has been close to the Russian Orthodox Seminary there—a Seminary which, obviously, has to be anti-Soviet to exist these days in Paris. Anderson is now in the United States "experting" before various Church groups on Russian affairs. The other day he told a mission board that missionaries will

not be allowed to enter the Soviet Union; that there is no freedom to propagate religion there though there is freedom for anti-religious propaganda.

## Peace Thru Understanding

*St. Paul:* — The council of churches here has launched a program for young people called Peace Through Understanding. With more than forty churches represented at a recent meeting, delegates drew flags from the massed colors and then were charged with the task of studying the cultures of that particular country. The Axis nations were represented as well as all others. In the spring it is planned to hold a peace conference at which representatives of the nations will present their problems. There is widespread interest in the venture, with the public library among the institutions aiding.

## Students Arrested

*Oslo, Norway:* —It is expected that the 1,356 students of the University of Oslo, arrested in late November charged with engaging in propaganda activities, will be deported to Germany.

## Enlarge Board

*New York:*—The Church Pension Fund has enlarged its board from eighteen to twenty-four trustees, and two of the vacancies thus created have been filled by the election of Leighton H. Coleman, a New York lawyer, and Jarvis Cromwell, a New York manufacturer.

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## Lectures at Cathedral

*Denver*: — Professor Allen G. Wehrli of the Eden Theological Seminary, an institution of the Evangelical-Reformed Church, lectured last Sunday afternoon on Moses at the Episcopal Cathedral—St. John's. It was one of a number of lectures he delivered in various churches that day to large congregations.

## Indian Superstitions

*Farmington, N. M.*: — "Can you imagine," writes a western Churchman interested in work among the Navajos, "one of our well favored and successful city clergy asking his wife to help him bury — and I mean personally pick-and-shovel bury — a little dead Indian who had been deserted by his terror-stricken parents?"

He refers to a recent melancholy adventure of the Rev. Ralph Channon, now at San Juan Mission, Farmington, New Mexico. The non-Christian Navajos are still governed to a high degree by their ancient dread of death and their utter terror of touching a dead body. When anyone dies in one of their hogans, the house is either destroyed or deserted.

A person known or believed to be dying is placed outdoors, and later some one is called to bury the dead.

Mr. Channon was sent for one night to attend to a child who had died. The body was lying outdoors. The parents had carried the boy there, built a bonfire and watched until he died. Then they left and sent word to Mr. Channon. He and his wife took the body to the mission cemetery, secured two grave diggers, and the four of them interred the body.

Bishop J. M. Stoney, writing of this, adds that one of the sure evidences that religion is real to the Christian Navajos is their willingness to bury their own dead. With sixty-five Navajos, mostly babies, baptized within a year, and twenty-two Navajos confirmed, the situation, though difficult, is far from discouraging.

## Twin City Curfew

*Minneapolis*: — There is such an increase in juvenile crime in St. Paul and Minneapolis that all under seventeen henceforth will be required to carry written permission to be out after nine-thirty from their parents. Failure will bring both children and parents into court. Recent

figures reveal that in St. Paul crime among girls has increased in the past year about fifty percent and among boys over thirty-five percent.

## Industrial Relations

*Dayton, Ohio*: — Clergymen of all faiths here are visiting industrial plants to study the reaction of workers to the policies of management, under the auspices of the local church and industry council. At the same time arrangements will be developed for a series of conferences in which representatives of the church, labor and management will participate through round table discussions and public panels.

## Rector Honored

*Mamaroneck, N. Y.*: — The Rev. Frank Dean Gifford and Mrs. Gifford were honored at a reception on December 12th. Attended by about three hundred parishioners and friends, the occasion marked the 20th anniversary of Mr. Gifford's rectorship at St. Thomas's. Rector Gifford, incidentally, is quite a bowler and the other evening scored the highest total in the last two years of rolling in a league in Westchester County.

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page eighteen

## Chaplain Writes Home

*New York:*—Major E. P. Pressey, chaplain of an army division, has written friends of army life in the Pacific. "We have passed our first anniversary away from the States," he writes, "and now are permitted to say that we have been in New Caledonia, New Zealand, Russell Islands, Guadalcanal and taken part in the New Georgia campaign.

"New Zealand is the only place I would care to revisit. It is a delightful country. The people were most hospitable and they made our all too short stay most enjoyable. I had the opportunity to visit the University of Auckland and Kings College at Otahuhu, which really is a secondary school and the Eton of New Zealand. I visited several churches and preached in two of them, both of them were Bishop Selwyn parishes.

"Perhaps two of the most unique services I have conducted were more or less recently (can't be specific) when I visited two native villages at the request of the Bishop of Melanesia. That was quite an experience and quite a story. They had built their own chapels and took good part in the service. I held it in English which most of them understand fairly well. However, I addressed them through a native interpreter. First, of course, I was introduced to everyone in the village by the Chief and then they all came to service. Quite a picture, all just wearing a loin cloth, both men and women, except the children didn't have even that. A bit different from St. Thomas' perhaps, but all very real and sincere.

"Out here our men appreciate Christianity more than they ever did before. They certainly come regularly to our services. At certain times we have been able to build a sort of chapel for ourselves either in a coconut grove or in the jungle. Of course, at other times it's just very simple wherever we happen to be and whenever we can."

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THE WITNESS — December 30, 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.

PVT. RIDGELY J. BELT

*On Furlough from Overseas Duty*

I have just returned to camp after a mighty swell and sweet 21 day leave of absence from the army, the first I have had in three years, all of which has been spent in foreign service. I was glad to find when I returned home that all my back issues of THE WITNESS were there so that I am now up to date on the affairs of the Church. The paper has been a great influence in my life. I was privileged and proud to be one of the members of my Washington parish to attend the diocesan convention and to help elect Dean Dun, a man so well suited to fill the Bishop's chair in Washington.

\* \* \*

BANCROFT P. SMITH

*Assistant at Grace Church, New Bedford, Mass.*

I am consistently thrilled in reading THE WITNESS as it always provides a stimulus to thought and does not leave the reader with the feeling that an axe has been ground over unimportant matters.

\* \* \*

R. A. SALTER

*Of Los Banos, California*

I wish to thank the editor for the editorial in Dec. 2 issue, *Death in a Parlor*. I have tried repeatedly, and in vain, in small towns where it is feasible, to have communicants buried from before the altar where they worshipped, sometimes with unhappy reactions. In the last case—one of an aged communicant, and I think a charter member of the congregation—my suggestion was regarded as an offense rather than an honor to the deceased, so far have churchpeople while in the Church in reality slipped away from it. My predecessor said to me complacently "the undertakers don't want to bring them to the church." Of course they don't. They want crowds brought to the house of business.

The Episcopal Church has magnificent principles on paper, which the clergy, seeking the easier way, make no effort to practice, with the inevitable result—dying and dead congregations in the small towns. Let the Church live up to her heritage, and the bishops "episcopate" over the laity as well as the mission clergy, then we shall have a growing and strengthened Church. At present the people are actually brought up in non-churchgoing habits by administrative methods, which seem to show indifference to the seriousness of closed churches and interrupted pastorates.

\* \* \*

J. SULLIVAN BOND

*Layman of Savannah, Ga.*

Please cancel my subscription and that of my son. I am not in accord with your Mr. Spofford's views as to the social equality of the Negro and white races which he sometimes expresses in the columns of THE WITNESS.

ANSWER: OK—who wants to take the place among our subscribers of Mr. Bond and his son?

ROWLAND F. NYE

*Rector at Lyndhurst, New Jersey*

The editorial *Roman Catholicism, Inc.* hits the proverbial nail on the head; likewise Bill Spofford's *Voice of Dissent* reviews a record that must not be forgotten. The age long conflict between feudal status and democracy rages. Roman Catholicism, Inc. is bending every effort to create reaction (fascism) and stabilize reaction everywhere. I hope other Protestant journals are as alert as THE WITNESS.

\* \* \*

DANIEL E. WILLARD

*Layman of Nebraska City, Nebr.*

I have read with astonishment an anonymous communication (WITNESS, Dec. 16) addressed to Spofford and postmarked Washington. I am appalled that you would degrade the pages of THE WITNESS with an anonymous, mud-throwing communication. Anyone who would write such stuff and refuse to frankly subscribe his name seems to me to brand himself as a coward. Criticism of Christian or non-Christian, Jew or Gentile, may be entirely justifiable but it ought to be decently reasonable, and the one criticizing should in fairness be willing to stand up over his own name and permit those criticized a fair hearing. I think the communication, as printed in *Backfire*, is a reproach and a disgrace and too dirty and scurrilous to entitle the anonymous writer to the respect of fair-minded readers.

\* \* \*

REV. JACK MALPAS

*On Staff of Emmanuel, Baltimore*

Thank you for the timely and arresting editorial page of the December 16th WITNESS. *Days Before Christmas* and *What Radicals Want* are two of the outstanding pieces to have appeared in your paper, ever. Those editorials go to the heart of the matter. Would that all the priests and lay folk of this Church might read them and subscribe to them. One has a feeling that this is the voice and mind of our Lord speaking to us in this tragic generation.

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Thanks to many WITNESS readers we were able to send another check for \$1,000 to the Rev. Kimber Den last week.

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And please remember this . . . one American dollar becomes thirty Chinese dollars so that the \$1,000 just sent Mr. Den on your behalf means that he received \$30,000 from the Bank of China.

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