

The WITNESS

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JANUARY 13, 1944



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SOCIAL SECURITY TREND

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. Roelif 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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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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JANUARY 13, 1944

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NO. 27

CLERGY NOTES

ARMITAGE, WILLIAM T., has become rector of Trinity Church, Whitinsville, and St. John's Church, Millville, Mass.

BECKER, ROBERT T., has resigned from Trinity Church, Covington, Ky., to serve as a chaplain in the army.

BLOOMFIELD, T. CLARKE, has moved from the Church of the Good Shepherd, Forrest City, Ark., to St. Mark's Church, Jonesboro.

BLUM, EDWARD E., formerly of Christ Church, Grand Rapids, Minn., has become rector of St. Peter's Church, Huntington, W. Va.

BRUDER, ERNEST E., Chaplain of Christ Church Hospital, Philadelphia, was advanced to the priesthood by Bishop Hart on Dec. 18.

CHARNOCK, ARNOLD, was ordained to the priesthood by Bishop Wing acting for Bishop Darst on Dec. 21. He has been appointed priest-in-charge of the Church of the Good Shepherd, Dunedin, and the Church of the Holy Spirit, Safety Harbor, Fla.

DAVIS HOWARD E., was ordained priest on Dec. 18, by Bishop Hart. He will serve as curate at Calvary Church, Germantown, Pa.

DAVIS, SHELDON H., was advanced to the priesthood by Bishop Hart on Dec. 18. He is vicar-in-charge of St. Faith's Church, Upper Darby, Pa.

ELDRIDGE, ELSON, formerly a missionary in Alaska, has accepted a call to the rectorship of the Church of the Good Shepherd, Nashua, N. H.

PENDERGRAFT, ALLEN, was ordained priest by Bishop Block on Dec. 19. He will serve as a minor canon of Grace Cathedral, San Francisco.

SHREVE, CHARLES A., was ordained to the priesthood on Dec. 21, by Bishop Block. He will serve as assistant to the Rev. John M. Krumm at St. Matthew's Church, San Mateo, Cal.

SMITH, WILLIAM, has resigned the rectorship of St. Matthew's Church, Worcester, Mass., upon the advice of his physician. Mr. Smith has been rector of St. Matthew's for 23 years.

WARD, WILLIAM, formerly rector of Christ Church, Plymouth, Mass., has joined the staff of the Church of St. Mary the Virgin in New York.

WHITMEYER, GEORGE L., formerly in charge of Trinity, DeRidder, La., is now the rector of Trinity, Galveston, 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.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.

8 P.M. Evensong and Sermon.

Weekday Services

Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Paysant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.

8 A.M.—Holy Communion.

11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

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The Past Year Saw Outstanding Religious Developments

*Russian Church Recognition and Campaign
For Just and Durable Peace Top the List*

By William Spofford

New York:—The recognition of the Holy Orthodox Church by the Soviet government was the outstanding event of 1943 as far as the religious world is concerned. This event was dealt with editorially in this paper for September 23 and October 7 when we tried to point out its great significance. As one would expect, it has been variously interpreted both in the religious and the secular press. Some insist, like *Time* magazine for last week, that the ingrained piety of the Russian people finally forced the Kremlin to admit defeat in their anti-religious campaign that lasted for twenty-five years. We think rather that it means that the people of the Soviet Union, including leaders of the Church who for many years were a counter-revolutionary force, are now so thoroughly sold on the Soviet system that they are no longer a threat to the state—indeed are now to be numbered among the enthusiastic supporters of the Soviets. More than that, the recognition of the Church has international significance since it means that the millions of Orthodox believers in Europe, and particularly in the states bordering on the Soviet Union, now look to Moscow as the center of their religious life. Hitler had believed that these millions would be the "fifth columnists," looking to his Nazi hordes as their deliverers from the Godless Bolsheviks. Recognition of the Church, as we will see presently as the Red Army moves west, means that these people will welcome the Red Army as their deliverers from the Godless Nazis.

Bound up with this action of the Kremlin, and likewise a major religious news story of the past year, was the visit to Moscow of the Arch-

bishop of York to confer with Russian Church leaders. Thus the Churches of the Soviet Union and the British Empire put their sanction behind the united front against fascism and any plotting on the part of the Vatican to isolate the Soviet Union from the other democracies. Our Episcopal General Convention, by unanimous vote, directed the Presiding Bishop likewise to send a delegation to Moscow (first urged inci-

worked out by their governmental leaders in recent conferences. Action in this matter may well test the vitality of our Church in the present world situation and the statesmanship of our leaders.

Another leading story of 1943 was the campaign of all the Protestant Churches for a just and durable peace, based upon the Dulles Report of the Federal Council of Churches and the Six Pillars of Peace. The Post-War Aims conference held in Princeton in July (WITNESS, July 14) which was attended by religious leaders of fourteen nations was also a significant event, revealing the increasing awareness of our leaders of the revolutionary steps that must be taken if there is to be a lasting peace. The Interfaith Statement, signed by many Protestant leaders



The meeting of the Bishops of the Holy Orthodox Church in Moscow on September eighth following the recognition of the Church by the Soviet government. Patriarch Sergius is in the center

dentally by THE WITNESS). He reported at the December meeting of the Council on the difficulties in the way, but it is still to be hoped that representatives of the Episcopal Church, and perhaps other American Churches, may soon be able to meet with Church leaders of Russia and England, if not in Moscow then elsewhere. Thus would Church support, at least a considerable proportion of it, be placed squarely in back of the policies of the United Nations for a just and durable peace, as

(WITNESS, Oct. 14) and the Report on World Reconstruction of our own General Convention (WITNESS, Oct. 14) were both progressive announcements, thoroughly in line with Church statements issued earlier in the year by inter-church committees and conferences. Taking them together they signify that the Churches are pressing for the "one world" attitude in international affairs and are distinctly progressive in economic thought.

The resistance of the European

Churches to the Nazis was a story of heroism that was reported in practically every number of *THE WITNESS*. From Norway, Denmark, the Netherlands, France came stories of persecution, imprisonment and death, and yet through the year the resistance to the Nazis increased. And it may well be that, could the truth be learned from Germany, we would have similar stories from that unhappy country. Also not to be overlooked is the fact that many of the so-called lesser clergy of Yugoslavia have actually joined the left-ist Partisans led by Tito and have taken their places with the guerilla fighters.

The part played by Boston Churchmen, particularly members of the CLID, in combating a wave of anti-Semitism, was a significant news story of the past year (*WITNESS*, Nov. 4 and Dec. 9). The election of Dean Angus Dun as Bishop of Washington and of Dean Austin Pardue as the Bishop of Pittsburgh, likewise were significant, not only because of the outstanding contributions that we are sure these two men will make as Bishops, but also because of the clean-cut and thorough way the dioceses went about finding their candidates.

The Report on Reconstruction and the appointment of a commission to visit Moscow have already been referred to as significant events at General Convention. Other Convention happenings that made good news stories were the controversy on unity; the defeat of the proposed new marriage canon on a technicality and the generally progressive action of the meeting of the women.

The appointment of Archdeacon Harris as secretary of Negro work for the National Council; the resignations of Joe Boyle and Artley Parson as 281 secretaries; the efforts of Buchmanites to avoid military service; the temporary merger of Bexley Hall with the Virginia Seminary, were stories carried during the year which we think significant.

To do a bit of self-back-slapping, we'd like to say that *THE WITNESS* published during the year a large number of timely news stories that appeared exclusively in our pages. Just to list a few: The Church's opportunity in Puerto Rico by W.B.S., jr.; the report on the Churches in Europe by Samuel Cavert, secretary of the Federal Council; Malcolm Dade, Negro priest, honored by a labor union; steps toward unity in Iran and Australia by Lane Barton;

two stories on China by Jack Foster; the Church in the U.S.S.R. by Joseph Fletcher; the bishops on unity as a result of a questionnaire; seminary professors on unity; an interview with Lewis S. Mudge on the attitude of Presbyterians on unity by Anne Milburn; the student strike at St. Augustine's College; Why the common cup should not be used, an interview with a leading doctor by Gardiner M. Day; the work of the Federal Council by Bishop Sterrett; Wolcott Cutler fights police brutality by W.B.S., jr.; a visit to a CO camp by W. B. Sperry; the story of Emity Sprott by Bishop Littell; are more men needed for the ministry by Clemens Kolb; five exclusive stories on what the church is doing to combat anti-Semitism in Boston, one by Professor Richard Emrich, four by

Church Mission of Help; to work in the diocese of Rochester; to work in the diocese of Newark. All of which means, we believe, that *THE WITNESS* gave you good coverage of the religious news in 1943, and we hope to do as well or better in 1944.

INTER-FAITH COMMITTEE IS APPOINTED

Hartford:—Dean Arthur J. McKenney of Christ Church Cathedral is one of five clergymen to be appointed by Governor Baldwin to a committee "to promote unity and amity among all men of patriotic motive," according to Religious News Service. The state also has an interracial committee to study racial discrimination, with Bishop Walter H. Gray serving as chairman.



Students at Margaret Hall, Versailles, Kentucky, presented an opera, Holy Night, written and composed by Lucas Underwood, teacher of music at this Church school

W.B.S., jr.; an outline for pre-seminary studies by Frederick C. Grant; the Princeton Inter-Church Conference and the opening of the mission on world order, both by William Huntington; two stories appraising the meeting of the Woman's Auxiliary, one by Mrs. Jane Hargate and the other by Professor Adelaide Case; the statement on world events by Sidney Dark, former editor of the *Church Times*, London; how Pittsburgh prepared to elect a bishop by James W. Hyde; the business men's association at Christ Church, Philadelphia by C. Dougless Pearson, comments on the Dulles Report by leading Episcopalians. We also devoted entire numbers to combatting anti-Semitism; to Negro work in the Church; to the Church Army; to the

THE CHURCH BREAKS RECORDS

New York:—According to the Living Church Annual the Episcopal Church has the largest number of communicants in its history, reports Religious News Service. The increase was 11,095 last year, bringing the total to 1,520,394. Ordinations during the year totaled 453 priests and deacons compared to 353 in 1942. Baptisms numbered 77,972 which was 8,337 over 1942 and the largest on record for one year. Contributions totaled \$38,388,766, which was an increase of nearly three million over the previous year. There was a decrease however of 35,336 in Church schools.

THE WITNESS — January 13, 1944

Archbishop Temple Points Out Peace Responsibilities

He Declares United Nations Must Be Ready To Cooperate Fully to Insure Just Peace

London (by cable):—Archbishop Temple of Canterbury issued a New Year's message urging the people of England and elsewhere to be strong in their personal lives since without this strength there will be no effective Christian influence in the world. He declared that 1944 "will bring a vast claim, certainly, on perseverance, endurance and sacrifice so that the war may be won; and possibly also on labor, self-restraint and sacrifice so that the peace may be won. Victory will bring great responsibility, and we must be ready to meet it. It will be, in the words chosen by Commander Herbert Agar for his noble book, a time for greatness. After the last war, the mood of relaxation expressed itself in an orgy of 'debunking.' We were not willing to accept the burden of greatness, and that refusal is one reason why we are engaged in another war now. We must be ready this time, in full partnership with the United States, with Russia, with China, and with the cooperation of all nations that love peace and freedom, to insure the maintenance of international order and to promote general prosperity and goodwill. We must, for example, be ready to supply the needed amount of force in men and munitions for our share in the maintenance of order, and to continue rationing our own food and clothes in order that the people of Europe may be clothed and fed. If we are to rise to the occasion we shall need greater spiritual resources than we seem now to possess; the way to develop these is by deepening our faith and making it more secure."

A few days earlier, according to Religious News Service, the Archbishop issued a statement outlining "five affirmations on the basis of Christian fellowship" which had been discussed with representatives of various churches before being released. The affirmations are grouped under five headings; 1, for God, Who has spoken; 2, for our neighbor; 3, for man as rooted in nature; 4, for history; 5, for Gospel and Church. The Archbishop then commented as follows on each affirmation:

"1. A vague theism is futile. Be-

lief in God is used by many Christians as a means of escape from the hard challenge of life. They seek to evade the responsibility of decision by throwing it upon God. Faith in God should not be a substitute for scientific study, but a stimulus to it, for our intellectual faculties are God's gift.

"2. The limitless individualism of revolutionary thought, which aims at setting the individual on his own feet that he may, with his fellows, direct the state, defeats its own object and becomes a fount of totalitarianism. If we are to save freedom we must proceed from the democracy of the individual to the democracy of the person and recollect that personality achieves itself in lesser groupings within the state, in family, school, guild, trade union, village, and city council.

"It will need strong and sustained effort to emancipate ourselves from the one-sidedness of the individualistic attitude and to penetrate to the full meaning of the truth that the fundamental reality of life is the interplay, conflict, and continuous adjustment of a multitude of different groups. Acknowledgment of this truth would create a wholly different spiritual and intellectual climate. It would be recognized that men can live at peace with one another only if each individual and group renounces the claim to have the final and decisive word. We must cease to think and feel either in a vertical dimension, wherein we are related to God, or in a horizontal dimension, wherein we are related to our neighbors, and substitute a triangular relationship of God, self, and neighbor.

"3. The fundamental duty which man owes to God is reverence for the world as God has made it. Failure to understand and acknowledge this is a principal cause of the present ineffectiveness of Christian witness in relation to the temporal order. The first grave error characteristic of our time is a too-exclusive occupation with politics to the neglect of other equally important spheres of human life and activity. It is forgotten that man is not a be-

ing ruled wholly by reason and conscious aims. Recognition of the vital importance of centers of human life and activity that underlie and precede the sphere of politics must not be made an excuse for evading political decisions which have to be made in the near future.

"The real crisis of our time is primarily not a moral but a cultural crisis. The cure has to be sought by seeking to re-establish unity between men's ultimate beliefs and habits and their conscious aims. Christians must take their part in recreating a sound social and cultural life. What has to be aimed at is such a distribution and balance of power that a measure of justice may be achieved



The Archbishop of Canterbury issues a New Year's Message urging Cooperation of the United Nations following the war

even among those who are actuated in the main by egotistic and sinful impulses.

"4. A decision for history confronts us with two urgent, practical tasks. The first is to disabuse the minds of people of the notion that Christianity is in essence a system of morals so that they have lost all understanding of the truth so prominent in the New Testament, that to be a Christian is to share in the new movement of life and to cooperate with new regenerating forces that have entered into history.

"5. Christians are constrained to believe that in the power of the Gospel of Redemption and in the fellowship of the Church lies the chief hope of the restoration of the temporal order to health and sanity."

BISHOP THOMAS CALLS FOR ACTION

Charleston, S. C. (RNS):—An appeal to church congregations to press for action against officials responsible for scandals in the state's penal institutions has been made here by the Rt. Rev. Albert S. Thomas, Bishop of South Carolina. The Bishop's plea is contained in a letter to the *Charleston News and Courier*, in whose columns a suggestion was previously published calling for some utterances by bishops and ministers in connection with alleged "crimes" by penitentiary officials.

At the last session of the general assembly, charges were made that many officials of the state penitentiary at Columbia and the state reform school for girls had been guilty of scandalous irregularities with inmates. Several officials, including the heads of both institutions, resigned as a result of the investigation.

Bishop Thomas called on the coming legislature to "do something drastic to cure this horrible sore on the body politic, something more than investigations and reports," and urged also that every citizen write to his senator and representative "not merely asking, but demanding such action. If there was more direct cooperation by the laity with the clergy through the friendly approach of the former to the latter in consideration of public issues," Bishop Thomas stated in his letter, "more opportunities might be pointed out, realized, and seized by which the church could use its influence more effectively for the public welfare."

TAX AMENDMENT IS KILLED

Washington (RNS):—The Senate finance committee has killed an amendment to the Federal withholding income tax law which would have permitted an employee to have subtracted from his salary the amount of his contributions to religious, charitable, and other organizations before the tax rate was applied. Various religious groups testified before the committee in favor of the amendment.

Action of the Senate finance committee became known when the income tax bill was reported out of committee prior to the adjournment of Congress for the holidays. Principal opposition to the amend-

ment was that the procedure suggested would prove too cumbersome. It was described as an impossible task for the employer to recalculate each individual's withholding tax with the contributions subtracted.

GOODWILL MISSION IS HONORED

London:—A reception in honor of the Chinese mission of goodwill now visiting England was held December 23, arranged by the United Aid to China Fund and the British Missionary Societies. The Bishop of London presided and there was a large and representative gathering, including many missionaries and Church leaders. The Bishop of London spoke of the admiration which Britain felt for China, while the

al Christian student bodies in the United States, Canada, Mexico, and other countries.

"We turn with humility for insight and strength to Christian students elsewhere more deeply disciplined by suffering and want," said the message.

"Caught in the tragedy of war and aware of the poignant plight of students in a score of lands . . . we find hope in this situation only as it calls for action toward a world community in which the tremendous resources of the earth and human skills can serve everyone.

"We pray as Christian students for courage and persuasiveness to demand that our respective governments find just answers to the economic and political dilemmas of today."



Mary Ann Mack, Janice Crocker and Elsie Laine inspect the bulletin board at the Girls' Friendly Society camp in the diocese of Los Angeles

Chinese speakers testified to the value of the pioneer work of missions in their country, particularly in education, medicine and social service.

STUDENTS CONCERNED WITH NEW ORDER

Wooster, Ohio (RNS):—A message to Christian youth movements throughout the world to join in creating a better post-war order was adopted here by 400 college and university students attending a planning conference on the world mission of the church. The delegates represented nearly a score of nation-

MISSIONARIES BARRED FROM POLITICS

Stockholm (wireless to RNS):—Emperor Haile Selassie addressed a letter to the Swedish Mission Society informing them that legislation governing missionary activities in Ethiopia will soon be enacted. Missionaries will have to make a formal declaration that they will not interfere in politics but will limit themselves to religious, charitable and educational work. The society announced that a new group of Swedish missionaries is ready to leave for Ethiopia soon.

Juvenile Delinquency

FROM all over the nation come protests against a rise in juvenile delinquency. That's a technical term, meaning that John and Mary, Tommie and Laura and the rest of their group are behaving just the way you might expect . . . with both parents in war work, with the movies and the radio, the newspapers and magazines full of nothing much but destruction and death. What has become of moral standards? They still exist, all right; only John and Tommie and their gang haven't been impressed that way. The other day a gang of boys threw a metal box in front of a subway train . . . not wrecking it, fortunately, with a thousand passengers aboard, but blowing the fuses and halting traffic for half an hour. What possessed them to do it? A day or so later another gang stole a can of gasoline and set fire to one of the heavy-traffic railway bridges leading out of New York. Why did they do it? As one of them said, "I get a great kick out of pictures of bombings, and cities burning up."

What schools, churches, and the government must do, it seems to us, is provide in some degree what, in more normal times, the home ought to provide . . . not only recreation, but a sense of duty and responsibility. Here the school has a special part to play . . . and its failure is shocking. In one great city, the annual cost of vandalism to school and park property totals around a quarter-million dollars! More than this, why should not the state step in and take charge when boy gangs start in their career of crime, and put them to work at useful, healthful tasks . . . such tasks as the C.C.C. was doing before the war? Crowds of boys growing up with no responsibilities, no home restraints, and nothing in the world to do, are simply bound to get into trouble.

The Church has a task too, and a big one,

embracing both education and discipline (like the school and the state), but even more the duty of rousing parents to a realization of their part in the upbringing of boys and girls. For fifty years now parents have steadily relinquished more and more of their duty in this respect. The time has come to reverse this socially disintegrating process, and make the home once more a school of faith and morals and a nursery of wholesome, loyal citizenship.

"QUOTES"

THE INTERNATIONAL is no longer the Russian national anthem. A more appropriate song has been adopted in Moscow, the words and music of which have been sent by telephoto to the rest of the world. Inspired by this example George Bernard Shaw has suggested a new second verse for *God Save the King*. Not everyone has heard the present second verse which runs:

O Lord, Our God, arise!
Scatter his enemies
And make them fall!
Confound their politics,
Frustrate their knavish
tricks!
On Thee our hopes we fix
God save us all!

In place of this Mr. Shaw proposes the following:

O Lord, our God arise!
All our salvation lies
In Thy great hands!
Center his thoughts on
Thee,
Let him God's captain be!
Thine to Eternity,
God save the King!

A Valiant Leader

IN THE death of Professor William Adams Brown the whole Christian Church has lost a valiant and an able leader. For 56 years he had been associated with Union Theological Seminary and for most of that time he had been closely associated with the movement toward the reunion of Christendom. His long series of books on Christian doctrine, on missions, on theological education . . . books published in several other languages as well as in English, and read all over the world . . . these have helped to fashion the thinking of ministers and Christian leaders in all the Churches in our generation. In 1936 a group of his former students produced a volume *The Church Through Half a Century*, edited by Dr. Samuel Cavert and Dr. Henry Van Dusen. At that time the titles of Dr. Brown's books and articles filled twelve pages at the end of the volume.

It was not only as an author that William Adams Brown influenced our generation. He was a great traveller, a great friend, a great attender of meetings, a great listener to other men. He knew how to build up areas of understanding within groups; and he knew how to let them grow, under the guidance of God, until these areas spread beyond the groups where they originated and embraced far larger unities. He was a stalwart liberal; and there was nothing superficial

about his liberalism. It was bedded deep in the ancient faith. Nor was there anything narrow about his liberalism. He could find common ground even with extremists in the fundamentalist and neo-orthodox camps . . . and on the other side he was greatly respected by the academic humanists and the philosophers. It was because he always recognized and stressed honest faith, and felt instinctively at home with men for whom religion meant a conquest, a victory of the intellect, for whom faith involved hard and careful thinking rather than an easy emotional acquiescence in standards of the past. His mind was perfectly alive . . . one of those minds that tingles with vitality and by its electric quality rouses the minds of other men to a full awakening. He was a man of singular gifts and abilities and he used them very humbly and very devoutly to the glory of God, the good of his brethren, and the binding up of the wounds in the Body of Christ. May he rest in peace, and may light perpetual shine upon him!

Theological Education

THE Presiding Bishop has appointed January 23rd as theological education Sunday. On this day the whole Church is asked to consider the needs of the seminaries. Bishop Strider as chairman of the commission on seminaries has seconded the appeal. The needs of the theological schools ought to be presented to the whole Church at least once a year. Their situation is very different in America from that which obtains in the old world and in other parts of the Anglican communion. Our schools are independent institutions rather than departments in well-established universities. Not only that but most seminaries have to do much more for their students financially than medical schools, law schools, schools of journalism or of liberal arts are expected to do for their students. Why this should be so is another question: prospective salaries after graduation have something to do with the subject, but not everything.

The seminaries deserve help. As Bishop Strider says: "No substitute has yet been discovered for skilled and devoted ministerial leadership. The Church stands or falls, so far as her program on earth is concerned, with a body of clergy willing and able to lead."

The results of collections on previous theological education Sundays have been most encouraging, as the news item on page thirteen this week shows. Let us hope that the offerings this year may be even larger than heretofore for all of our Church Seminaries.

page eight

The Hymnal Presents

FOR THE EPIPHANY

IN SONGS OF PRAISE, the hymn *Christ is the world's true Light* is classified as an Advent hymn, and the editor describes it as being more in accord both with the actual teaching of Christ and the most Christian aspirations of the present day than is the case with some of the older Advent hymns which it has replaced. In Our Hymnal of 1940 it is classified under missions, which makes it more appropriate to the season of Epiphany. The third and fourth lines of the second verse echo the opening sentence for Epiphany: "From the rising of the sun even unto the going down of the same"; and the reference at the end of the same verse to Isaiah 2:4 is equally appropriate to either season.

*Christ is the world's true Light,
Its Captain of salvation,
The Day-star clear and bright
Of every man and nation;
New life, new hope awakes,
Where'er men own his sway:
Freedom her bondage breaks,
And night is turned to day.*

*In Christ all races meet,
Their ancient feuds forgetting,
The whole round world complete,
From sunrise to its setting:
When Christ is throned as Lord,
Men shall forsake their fear,
To ploughshare beat the sword,
To pruning-hook the spear.*

*One Lord, in one great Name
Unite us all who own thee;
Cast out our pride and shame
That hinder to enthrone thee;
The world has waited long,
Has travailed long in pain;
To heal its ancient wrong,
Come, Prince of Peace, and reign. Amen.*

The hymn concludes with Amen, which in the revised Hymnal is properly reserved for hymns which conclude with prayer or praise. The author, George Wallace Briggs, is also the author of *For the brave of every race*, which was reviewed in this column May 27, 1943.

—HOWARD CHANDLER ROBBINS.

THE WITNESS — January 13, 1944

Social Security Trends

by Spencer Miller Jr.

Consultant of the National Council

THE action of General Convention in approving the inclusion of lay employees of the Church under the Social Security Act will be welcomed by most Church people. The case for their inclusion rests upon moral and



social grounds which are now more widely recognized than ever before. The Congress has already been urged to implement this sound principle of social responsibility by a broad amendment to the Social Security act which would extend the coverage to include some 15 million additional persons enumerat-

ing specifically the lay employees of religious organizations.

What alone remains is the proper timing for the enactment of this new social security measure. The war, which today has imposed a daily cost of \$100,000,000 upon the people of the United States, has profoundly transformed our domestic economy and has overshadowed certain claims for passage of social justice legislation. It is unfortunate that this is so but a war of liberation which is global in extent and total in character puts first things first and survival now is counted as a priority over security for the future.

If then the exact time when the proposed amendments to the act will be enacted into law is uncertain, the argument for broadening the base and widening the coverage suffers little disagreement among students of social advance. Both logic and ethics support such an extension.

Since the General Convention adopted the idea of social protection for lay employees in principle at Kansas City over three years ago and created a joint commission of social insurance for lay employees to study the practical application, some very significant events have happened in this area of the social services.

First of all there has been the issuance in Great Britain and then in the United States of the *Report on Social Insurance and Allied Services*, more popularly known as the "Beveridge Report" after Sir William Beveridge the distinguished chairman of the inter-departmental committee which con-

ducted the survey. That report, which sold over a million copies in Great Britain in two days, became a best seller in the United States almost overnight. It marks a great forward step in public thinking on social insurance as indeed it contemplates some far reaching extensions of present practices in Great Britain. The report contains one of the most thoughtful analyses of the causes of want and poverty in Britain and proposes a practical method for their abolition. The plan as set forth in this now historic report provides in brief "the assurance of an indispensable income" to every citizen when for any reason he cannot work. Provision is also made to reduce interruptions in work to a minimum. Thus the aim of the plan is both prevention and alleviation. The risks to livelihood such as unemployment, industrial accidents, old age and sickness are treated on a definite though related basis. Significant forward steps are proposed for dealing with each of these risks.

Into the field of old age pensions, for example, there is introduced a new and sound principle namely that pensions are paid only upon retirement from work and not merely upon reaching a certain age. Pension allowances are increased as a man continues at work beyond the minimum pensionable age of 65 years. The purpose of this proposal is simple: it is to encourage men to stay at work and thus decrease the idle members of the community. For Britain this is a most necessary provision as those reaching a pensionable age are increasing each year. Moreover the opportunity to continue at work after 65 should provide a pleasure for the individual as well as advantage to the community.

With the expansion of provisions of health insurance there is enunciated the ethical as well as social principle that "the duty of the citizen is to be well and the state to insure, in the common interest, that he has the means of being well."

While it is estimated that the total cost of the social services will reach 860,000,000 pounds in 1965, it is significant that it appears to be the consensus of the British public that such an amount is not too huge to preserve their way and life in the days to come. Today the Beveridge report has given tangible evidence to the kind of a world for which the British people are fighting.

When I discussed with Sir William our modest

proposal to bring the lay employees of the Churches within the coverage of our social security act, he expressed the conviction that it was sound in principle and represented the type of extension of the social services which had characterized British practice in the past.

At the conclusion of his report there is a concluding paragraph that sums up his dynamic faith in the future and in man's capacity to abolish want. "Freedom from want cannot be forced by a democracy or given to a democracy. It must be won by them. Winning it means the courage and faith and a sense of national unity. Courage to face facts and difficulties and overcome them; faith in our future and in our ideals of fair play and freedom for which century after century our forefathers were prepared to die; a sense of national unity over-riding the interests of any class or section."

THE distinction and authority of this great social document quite overshadowed the significance of our own National Resources Planning Board's report for 1943 issued some months after the British report. A comparison of these two documents reveals many similarities in objectives, recommendations, risks provided for, and those protected, and the methods for providing social security.

In some respects the National Resources Board plan is even more comprehensive in its planning for the future though on a somewhat more theoretical basis. It is a report which is destined to be studied by social scientists and others inter-

ested in social security because of its bold and far-sighted planning.

But from the standpoint of lay employees of the Church the proposed amendment to the Social Security Act will have the virtue of beginning where we are with our present pattern for social security. It provides for needed extensions and simplifications of administrative machinery. This bill has the support of the social security board, the labor organizations and other national bodies. It waits only on a proper moment for being translated into legislative enactment. In broad terms, it may be asserted that this new measure would (1) create a unified national social insurance system; (2) broaden the coverage to include about fifteen million now excluded from social security benefits such as farm workers, domestic servants, persons employed by educational and charitable institutions and lay employees of religious organizations; (3) provide a more adequate national system of public employment offices; (4) protect the social security rights of men and women in the armed services; provide unemployment allowances on termination of military service; (5) establish a new federal unemployment system; (6) create a system of disability insurance; (7) provide health and hospitalization insurance; (8) liberalize old age and survivors insurance; (9) provide maternity benefits; (10) require equal contributions from employers and employees.

Just as the Beveridge Plan builds on past British practice and projects its plan into the future, so our new bill makes a long step forward in universalizing social security for all. This takes on a new meaning when it is recalled that on the occasion of the seventh anniversary of the enactment of the social security act President Roosevelt was able to assert that already 70,000,000 persons are covered under one form or another of social security.

Such then are the trends in the field of social security and the promise for the future. The probable delays due to the war in implementing these social principles with social legislation have prompted certain groups among the educational and charitable organizations to conclude that it is unwise to defer longer the establishment of some private retirement fund for their own employees. Notable in this group are the Community Chests and Councils, Inc., which have been in the forefront in encouraging the amendment of the social security act. It is their considered judgment that any private plans set up can be used to supplement the federal plan when it has been put into operation. They are not content to "fall between the two stools" any longer.

The Church might properly take a leaf out of this clear reasoning. They should without delay

SONNETS

for ARMAGEDDON

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

Fortitude

FORTITUDE ranks with non-resistance: yes,
 Turning the other cheek and meekness, things
 Of dynamite so fierce they blow up kings
 And mighty polities, I must confess.
 Just standing still, enduring, while the mess
 And welter of the world goes on, the stings
 Of their barbed weapons in you, and no wings
 Of healing, cup of wine, your pain to bless!
 And yet it is the loneliness that wins
 That proud pre-eminence, that final place
 Of vantage, whence, thrown back upon the grace
 Of God, comes victory. No javelins
 Of man may kill, nor polity outface
 High fortitude in God, despite your sins.

make provisions for all lay employees of churches and church institutions by private voluntary plans for retirement pensions. They should do so in clear recognition of a moral responsibility to faithful employees not as a substitute for federal social security but as a supplement to future social security benefits. The period for debate and delay should be ended; let our own Church act now and justly toward its lay employees.

The Autobiography of **BISHOP JOHNSON**

AFTER my ordination to the diaconate by Bishop John Williams, I went out to Omaha on the invitation of Bishop George Worthington to start our associate mission. In spite of the fact that we were pledged not to marry for three years in this venture, I became engaged to Miss Grace Woodruff Keese, who was teaching in New Rochelle, with the understanding that we were to wait for the three years before we could be married. I believe it would be a good rule for all divinity students to follow, instead of rushing into holy matrimony as soon as they are ordained. If they were to become lawyers or doctors they would be obliged to wait until they were assured of an income. Inasmuch as a clergyman must not secure a divorce, it would seem wise to test out the engagement before closing the door. Suffice it to say that we survived the experience and lived happily ever after.

So on June 10, 1891, I arrived in Omaha and kept house for the summer with the Rev. John Albert Williams, a colored priest and Francis W. Eason, afterward rector at Watertown, N. Y., who was then a theological student. It was an embryo associate mission in which we did our own housework. I was responsible for breakfast, Eason for lunch and Williams for dinner. I recall that on one occasion I was writing a letter to Miss Keese while breakfast was on the way. I interrupted the correspondence by stating that I must put an egg in the coffee; upon resuming the letter I wrote that the egg was bad. I am afraid that the housekeeping was not of a high order. I never could get Eason to make his bed and I am afraid Williams and I were often negligent, but I did a very mean thing. Hearing that the bishop was coming out to inspect the house, I warned John

Albert and we made up our beds, leaving poor Eason to incur the Episcopal censure. It was a happy summer but I waited expectantly for the arrival of our seminary group. Of the four prospects, Paul Matthews was the only one to arrive in the fall. The other three asked to be excused for what I presume were good reasons.

One of the red letter days in my life was that in which Paul Matthews arrived in Omaha to begin the work of the associate mission for which we had made plans for so long a time. We two were but a remnant of the original five, but others came to take our place and so demonstrate the value of the idea. In the fifteen years of its existence it was to include such men as Percy Silver, Francis White, Samuel Welles, Charles Herbert Young, Walter Howard, Lewis Wattson, and James Wise who laid the foundations of their future careers in the life and work of the associate mission.

Stories About BISHOP JOHNSON

WHEN Bishop Johnson was rector of Gethsemane Church, Minneapolis, one of his ministerial neighbors and good friends was the Rev. Marion Shutter, for many years pastor of the Universalist Church of the Redeemer. They always delighted in scoring off one another. On one occasion both of them were on the same train and went into the smoker together. Once settled in the smoker, Johnson opened a grip and extracted therefrom a tin box marked "Cake," from which he proceeded to fill his pipe with tobacco. Shutter observed him curiously, and snorted: "Ho, ho! And I suppose you've got a bottle in there marked 'milk!'"

Some time after that Johnson evened scores. Shutter called him up and asked: "Johnson, how do you handle the ring ceremony in a marriage?"

Johnson replied: "You've got a Prayer Book there, haven't you? That tells you what to do." Shutter: "Yes, but that tells you what to do only when there is one ring. What do you do when the bride gives the groom a ring?" Johnson: "That's very simple. I've devised a little ceremonial for that which I'll give you gratis. The groom puts his ring on the bride's ring finger, reciting the words after the minister, as prescribed in the book—and then the bride puts her ring in the groom's nose!"

Submitted by E. H. ECKEL JR.
Rector of Trinity Church, Tulsa

Previous to the invitation of Bishop Worthington for us to come to Omaha, we had offered ourselves to two or three missionary bishops who felt that our churchmanship was too advanced for their evangelical constituencies. In fact, they turned us down. So we welcomed the invitation of Bishop Worthington and never regretted our acceptance.

It took a full year before we settled down to community life, but in course of time we added clergy to our ranks, more missions to our care, a parochial day school, and under Miss Eva Matthews, a House of Martha consisting of several young women who lived together. Ultimately out of this beginning came the Community of the Transfiguration of which Miss Matthews was the foundress and which now is doing work in Honolulu and China as well as in the dioceses of Ohio and Southern Ohio. The influence of the associate mission upon those who enjoyed its life was very great. The daily services, the congenial fellowship, the hours of study and the round of labors created a delightful internship prior to the subsequent careers of those who were privileged to participate.

One wonders why other seminarians have not repeated the experiment more frequently. Three things are involved: first, the idea of giving a few years to missionary labors; then the gathering of the congenial students who desire such a vocation; and finally the securing of a patron in the person of the bishop under whom they are to serve. I can truthfully say that of all the influences of my own career that of the associate mission is the most outstanding. Of the three factors which make such an experiment possible, the most essential is that the members of the group be congenial. It takes a good deal of grace for men to live together in such intimacy as we enjoyed.

AFTER serving for three years in the community life, I married and was assigned to the care of St. Martin's Church, South Omaha. At that time South Omaha was a separate municipality containing five packing houses and ninety saloons. It had every odor but that of sanctity. I retained a connection with the associate mission but I had a great problem in the work assigned to me. In addition to St. Martin's the bishop asked me to become what he called a district presbyter which meant that I was to superintend mission work in a certain section of the diocese. It was in this capacity that I beheld the only miracle which I ever witnessed. Bishop Worthington held that when administering the Holy Communion, the priest should surrender the cup to the recipient. I remember protesting to him that there was danger of

the chalice falling. Well! Upon a visit to the little town of Creighton when the bishop was handing the chalice to a recipient, it did fall, landed on its base and never spilled a drop. I never could tell whether the bishop was justified in his contention. He did drop it but did not spill it.

The work at South Omaha was quite arduous but at the same time most interesting. I labored there for seven years in which time I built a stone church. It was a matter of great joy to me that I was succeeded in the work by the Rev. James Wise (late Bishop of Kansas) whom I had presented for confirmation in St. Andrew's, Omaha. He was a product of the associate mission.

I entered very largely into the civic life of South Omaha. On one occasion the Chamber of Commerce discussed the possibility of changing the name of the city so as to separate it from Omaha. Suggestions were called for and I suggested that they make up a name from the initials of the five packing houses, which when placed in order spelled 'chaos.' The suggestion was not adopted.

It was the custom of Paul Matthews and myself to exchange pulpits on Sunday evenings in order to avoid the drudgery of two sermons a week. Late one Saturday night I came home fagged out, threw myself into a chair by the fire and asked, "You ready for tomorrow, Paul?"

"Yes, I am ready."

"What are you going to preach about?"

"The law!" Growing eloquent Paul expounded the three points of his sermon.

"You might make something of that," I observed, and went to bed. The next day after dinner I told Paul, "You'd better not preach that sermon at St. Andrew's tonight. I preached it this morning."

Now some clergy would refuse to see the joke, but it was the ability to take a joke that made it possible to enjoy the atmosphere of the associate mission. I always thought Percy Silver got his start there as he loved to crack jokes at the expense of his fellow clergy. Surely hilarity rather than solemnity is a Christian virtue.

I must not leave the account of my ministry in South Omaha without paying tribute to the service rendered by Mrs. Johnson. The wife of a clergyman in the mission field can either make or break him. When I recall her training of the choir, her preparation of vestments, her entertaining of young people and her mingling with all sorts and conditions of men, I can do no less than express my gratitude for the assistance which she gave me in my work. It was here also that our two sons, Norman and Stanley, were born, and the care of them added greatly to the labors of my wife.

Next week: GETHSEMANE, MINNEAPOLIS

Parishes Urged to Contribute To Theological Seminaries

Episcopal Church Is to Carry On Work in A Large Housing Development in Virginia

Edited by James W. Hyde

Philadelphia:—Offerings for theological education last year amounted to \$48,179.30. In 1942 the total was \$33,009.91. In 1943, a total of 1622 parishes participated; in 1942 only 821. Dean Allen Evans of the Philadelphia Divinity school, chairman of the committee to develop observance of theological education Sunday, believes that there is a very real increase in recognition of the importance of the seminaries and their vital part in equipping clergy for the Church of the near future.

Supplementing a letter sent recently by the Presiding Bishop, Dean Evans has written to the bishops, urging that they shall personally emphasize the importance of national theological Sunday, January 23; secure publicity for it in papers; urge all clergy to preach on the subject; urge clergy to take an offering for theological education on Sunday, January 23, or sometime during the year, to be sent directly to the seminary of their choice. Dean Evans points out that there are approximately 7,000 active parishes and missions in the country, and that 23% of them took an offering in 1943; also that the average offering was \$29.70. "The need for more clergy is acute," says Dean Evans, "and it will be even more so in the post-war years. Let us seek to strengthen our theological schools now, that they may be the more able to serve the Church and the country in the future."

Episcopal Community Church

Washington, D. C.:—Building priorities have been awarded to the diocese of Virginia by the government for the construction of a chapel to serve the new Parkfairfax and Fairlington housing developments. This will be the first church building in the neighborhood of the new developments a combined total of nearly 5000 dwelling units. Final drawings for a building seating 200 persons have been made and construction is expected to be completed by February 1.

The Rev. Darby W. Betts, former rector of Whittle and Piedmont parishes has been named chaplain of the newly organized chaplaincy of Parkfairfax-Fairlington. He stated that only the sanctuary of the new building will be consecrated so that the rest of it may be used for educational and recreational activities. A men's and boys' choir has already been organized and is serving at the chapel of Virginia Theological Seminary. To this will be added a young people's group, a Woman's Auxiliary, Church school, scouts and other activities which will contribute to the well being of the community. The new building will be of colonial design and is to be named for St. Clement. The whole project is under the diocese of Virginia and receives special support and sponsorship from the convocation of Piedmont in which it is located.

Plan for Lent

* One of the reports which brought forth lively discussion at General Convention was Section B of the report of the Commission on World Reconstruction. It had been prepared by a committee of distinguished and scholarly Churchmen as a supplement to the main report, which was known as Section A. This latter section was adopted unanimously by the House of Bishops and with but few negative votes in the House of Deputies. The Deputies at the same time passed a resolution stating that Section B was not approved. The editors of THE WITNESS believe it is a very important document for our times, and particularly appropriate for study by Lenten groups. It is our plan therefore to feature it, section by section, during Lent. Notices will go to the clergy, with order blanks for bundles, in plenty of time. We merely wish to take this opportunity to urge them to plan now to use this material this coming Lent.

Bishop Tsu Visits

Richmond, Va.:—When the Rt. Rev. Y. Y. Tsu, assistant bishop for work in southwestern free China, was preaching recently in Richmond, Va., he went to call on Miss Mary Nelson, now 87 years old. Her father was the Rev. Robert Nelson, who went to China in 1851 and was in charge of Shanghai's oldest mission, the Church of Our Saviour. Miss Mary was born in Shanghai, in 1856. She returned to the United States more than sixty years ago but when Bishop Tsu greeted her in Chinese, she promptly replied in that language, using the Shanghai dialect of her day. Bishop Tsu's father succeeded Mr. Nelson as priest in charge of the mission, which has since become one of the strongest churches in the diocese.

Miss Nelson took Bishop Tsu to see a little country church built by her father on his return and named by him the Church of Our Saviour, after his Chinese mission. In 1929 this Virginia church had burned, and the Shanghai parish contributed \$250 toward rebuilding its American namesake. In 1937 the Shanghai church was badly damaged by bombs. The vestry sold the land and prepared to build a new church in a better location. When the new building was nearly finished, they lacked \$2,000 to complete it, and this amount was sent by the National Council from funds given by the diocese of Virginia for China Church relief.

Notable Record

Miami Beach, Fla.:—A long list of achievements in 1943 has been announced by All Souls' Church, Miami Beach. Included are: Opened for first services February 28, then only a mission of eight members, the vestry. Ten weeks later 510 members. In 14 weeks grew from a mission to a full-grown parish. Between February 1 and 28 bought and installed pews, hymnals, prayer books, Lectern Bible, pulpit, chancel and sanctuary furnishings, altar and all other equipment necessary to worship. Over 300 people attended the first services. More than 700 were at the Easter services. Church filled almost every Sunday. Seven weeks after opening, confirmed a class of 45. Four weeks later, ten more. In November, five others. Baptized 15, married 40 couples. Nearly 100 candidates in new class to be confirmed in 1944. Organized Woman's Auxiliary, altar

guild, Sunday school, an acolytes guild, ushers' guild, every member canvass committee. Four-fifths attendance at early Communion and two-fifths of the 11 o'clock congregation is composed of service people. One-half of our Sunday school staff comes from the army. We have had an organized choir since our first services. It is now second to none in this area. Our clergy visit army and other hospitals regularly. The rector has made nearly 100 calls on sick and troubled people and over 600 calls in parish and city. All Church work and membership has been far greater than we anticipated. The Rev. J. Mitchell Taylor is rector.

Praise for City Mission

Detroit:—This city is a place of many problems: overcrowding, difficulties of transportation, labor problems, juvenile delinquency. But the staff of the City Mission took time out last week to rejoice over a letter from Mr. E. L. Bridge, register of the juvenile court, who praised them for the fine job they are doing. The letter, addressed to Bishop Creighton, expressed thanks on behalf of the employees of the court, for the fine work done by the Church organization, particularly for being "a great help to us at the court as well as the many children they serve."

Free of Debt

Sanford, Fla.:—Holy Cross parish entered the new year entirely free of debt, it was announced last week by the rector, the Rev. Frank Pulley. Within less than two years a debt of \$15,000 has been cleared, with the last mortgage, one on the rectory, being burned at the annual parish meeting which was held January 12th.

Rural Techniques

New York:—To meet a growingly evident need for effective Church work in rural communities (whose life is disorganized by the war, an intensive short course of study in useful techniques is being given at Windham House, January 10-27. It is sponsored by the Woman's Auxiliary and the divisions of domestic missions and social relations of the

National Council. There are twenty women enrolled, carefully selected to represent various types of work as well as all parts of the country. Lectures are being given by a large number of leaders in social work.

Missionary Weakness

Chicago:—The weakness of the modern foreign mission enterprise lies in its continued devotion to the "unwieldy and antiquated system of denominational sovereignty," F. M. Potter, secretary of the foreign mission board of the Reformed Church told the delegates to the convention of the Foreign Missions Conference, meeting here last week. According to Religious News Service, he scored the sixty denominations represented at the conference, for giving only lip service to interdenominational co-operation. He was supported by the Rev. R. E. Diffendorfer of the missions board of the Methodists, who said that missions of the future must be "planned on a scale comparable to other major forces in the world, forces such as politics, economics and social trends." Bishop Tsu of China was one of the speakers, saying that foreign missions needed more "consecrated preachers and pastors and fewer experts."

Generous Gift

Boston:—Bishop Sherrill of the army and navy commission has announced receipt of a gift of \$10,000 for the work of the commission. The donor is Mr. George F. Jewett of Spokane, Washington.

Aid to Missions

Chungking (wireless to RNS):—The Chinese government will henceforth give a one hundred per cent supplement to funds raised abroad for "orphaned missions," it was announced here. Under the exchange regulations the government had previously given a fifty per cent supplement to funds coming into China for normal mission work and a hundred per cent supplement to relief funds for famine areas. The increased supplement was requested by a Chungking Church committee which is working with missions cut off from their home base because of the war. The move was hailed in Church circles here as "further evidence of the generous and sensible

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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attitude which the Chinese government has taken towards Christian missionaries who are nationals of enemy countries."

It is considered likely, according to officers of the Church League for Industrial Democracy, that this new policy will greatly aid the work with orphans carried on under the direction of the Rev. Kimber Den, with the government matching a dollar for every one sent from the United States.

International School

Honolulu, T. H.:—The 420 pupils enrolled at St. Andrew's Priory, Church school for girls in Honolulu, includes seven racial strains as well as 17 "others." There are Hawaiian, Chinese, Caucasian, Portuguese, Japanese, Korean, and Filipino. The pupils are 154 Episcopalian, with 74 members of various Protestant bodies, 34 Roman Catholics, 28 Mormons, 7 Buddhists, and 123 pupils who claim no religious affiliation.

Army Criticized

Los Angeles:—Despite the fact that Japanese evacuees returned so far to their west coast homes are so few as to be negligible, California agencies opposed to the return of any Japanese are continuing their campaign without let-up and criticizing the army for alleged liberalism.

Answering protests from the American Legion and other organizations unfavorable to the return of Japanese evacuees to the West Coast, Lieut. Gen. Delos C. Emmons, chief of the western defense command, declared, "Only 16 additional persons of Japanese ancestry have been admitted to the coastal area during the last three months. All of these are mixed blood or mixed marriage cases, and are wives or children of persons of unquestioned

loyalty. None in any way threatens the national security."

Representatives of the Southern California branch of the American Civil Liberties Union were refused the right to testify before the senate committee at a hearing in Los Angeles because they were assumed to be favorable to a return of the evacuees. The Southern California branch is planning to bring legal action in the federal courts in the near future to enjoin the military authorities from continuing their exclusion. The A.C.L.U. holds that military security no longer justifies "the doubtful discrimination on racial grounds against the entire population of Japanese ancestry."

United Nations

London:—A United Nations service was held at St. Paul's Cathedral on January 2nd at which thirty nations were represented. A service for United States forces was also held at the cathedral on New Year's day at which General Jacob L. Devers read President Roosevelt's proclamation appointing the day as one of prayer.

Sing in Factory

Baltimore:—The boys' choir of Old St. Paul's Church, here, sang Christmas carols for two shifts of workers in the plants and foundries of the American Hammered Piston Ring Division of Koppers Company. Dressed in vestments, the boys trudged through the dirt-begrimed war workers in the vast plant area singing carols without accompaniment. Each of the boys was personally thanked by Mr. Allen W. Morton, general manager of the plant, and they made short work of a chicken dinner provided for them between shifts.



John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

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page fifteen



Nazis Go To Church

Stockholm RNS):—Many German storm troopers attended church services at Christmas for the first time in ten years, according to reports received here. Church attendance followed a proclamation by Nazi Gestapo chief, Heinrich Himmler, that all men belonging to the S. S. behave like private persons at Christmas services, so that worshippers would believe that Nazism is compatible with religion. The edict aroused much surprise among storm troopers, who have been educated in the complete denial of God. Some clergymen referred to their presence in sermons and greeted them as former enemies now returned to Christianity. One German pastor said the new worshippers had found their way back to humanity if they took their conversion seriously.

Church Underground

Stockholm (RNS):—Representative Church groups in Denmark have launched a new underground newspaper which praises anti-Nazi sabotage activities as "patriotic acts necessary for Denmark's speedy recovery." The illegal newspaper expresses its policy by saying that the war is being waged on two fronts, the Christian front and the German front.

Moscow Broadcast

Stockholm (RNS):—Special religious programs were broadcast on Christmas Eve over the Moscow and Leningrad radio for listeners in Estonia, Latvia, and Lithuania. The programs were conducted in the three Baltic languages and consisted largely of hymns and short sermons.

Chaplains Are Busy

Washington (RNS):—Chaplaincy activities among U. S. forces throughout the world increased more than one hundred per cent in the period from August, 1942, to November last, a comparison of official summaries issued by the war department reveals. Figures for November have just been made available by the office of chief of chaplains.

Religious services conducted by chaplains during November totalled 133,261 and attendances numbered 8,922,993, as compared with corresponding figures of 62,911 and 3,683,060 in August, 1942. The November report shows that the sacraments were administered on 83,949

occasions to 921,163 participants. Totals for the 1942 month were 42,219 administrations and 431,069 participants. Hospital and guard-house visits have grown from 48,646 to 93,378 and pastoral contacts from 3,150,880 to 6,768,872, in the fifteen-month period.

On the Cover

New York:—The cover picture is of Dorothy Langdon, movie actress, who is now in the army of defense workers. "I got tired of just playing at doing something." She is now working forty-eight hours a week at an inspection table. Her husband is in the army.

Bishop Boynton

San Juan, P. R.:—Presiding Bishop Tucker appointed Bishop Charles S. Colmore to act for him at the consecration of Bishop Coadjutor Charles F. Boynton, in St. John's Cathedral, San Juan, Puerto Rico, on January 2. Bishop Boynton will serve under Bishop Colmore until he, as Coadjutor, succeeds him. Co-consecrators were Bishop Ivins of Milwaukee, and Bishop Gardner of New Jersey.

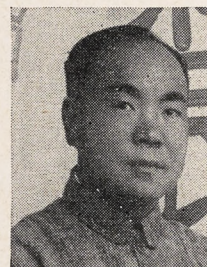
Richards Joins Up

New York:—William L. Richards, National Council executive, has enlisted in the navy and will start work shortly in the ship repair unit. He has been granted a leave by the Council.

Condemn Discrimination

London:—The Episcopal synod of the Church of the province of South Africa, representing 14 bishops, has issued a strongly worded condemnation of South Africa's racial discrimination. The statement, published in London by the *New Times and Ethiopia News*, was worded as follows: "The effect of color prejudice is cruel, wasteful, and dangerous—cruel, because it deprives its victims of an opportunity of making full use of their capacities and talents, thus causing frustration and despair; wasteful, because it deprives the community of the skill of many which would otherwise be used for the benefit of all; dangerous, because unjust treatment meted out

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Youth Week

Chicago: — Emphasizing the importance of work with boys and girls, J. Edgar Hoover, director of the Federal Bureau of Investigation, has called upon adults, "to welcome the opportunity to salute our future citizens in the annual observance of Youth Week," in a statement released by the Rev. Philip C. Landers, director of public relations for the International Council of Religious Education. Youth Week is sponsored annually by the united Christian youth movement which is administered through the International Council of Religious Education. The youth division of the National Council is one of the groups of 42 Protestant denominations cooperating in the observance in which more than 2,000,000 young people of this country and Canada will participate during the period of Jan. 30 to Feb. 6. Historically, this observance dates back to the founding of the International Society of Christian Endeavor sixty-three years ago and has been observed by youth groups of many denominations ever since then.

Bishop Perry Resigns

Providence: — Bishop James DeWolf Perry has resigned to the Presiding Bishop his charge of the American churches in Europe. At the General Convention of 1937 Bishop Tucker asked Bishop Perry to continue this work until he was ready to undertake this part of the Presiding Bishop's responsibilities. Bishop Perry has been in charge of the American churches since he was elected Presiding Bishop in 1930 and during the last three months he has been engaged in plans for extended use of the churches when the way is open for our return to them. These plans he has turned over to Bishop Tucker.

Parish Celebrates

Philadelphia: — St. Stephen's church commemorated the 120th anniversary of the consecration of its church building on December 26. In preparation for the event, over five thousand dollars was spent in renovations and improvements to the

church interior. The rector, Alfred W. Price, said that over thirty-six thousand people had attended services at St. Stephen's during the past year.

Goes to Puerto Rico

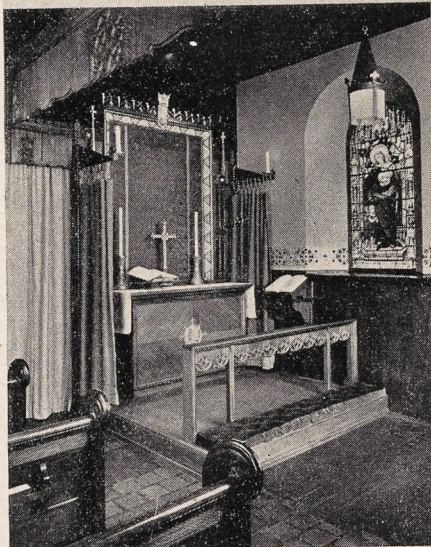
New York: — Miss Violet May Powell is going to Puerto Rico to take charge of the craft shop which has long been an important feature of St. Andrew's Mission, Mayaguez. Miss Powell was born in Dublin and is a specialist in Irish folk lore and drama. She studied in Florence and London and worked with the Grenfell Mission before taking her present position.

Pray for Unity

Washington, Conn.: — Canon Hodgson of Christ Church, Oxford, and general secretary of the World Conference on Faith and Order has appointed the week of January 18-25 as the annual week of prayer for the unity of Christendom. "Year by year in this week, in every continent, Christians are praying together for the unity of Christ's Church," the announcement said. "We in the

Faith and Order Movement join in these prayers, praying that the work with which we are entrusted may be blessed and guided so as to help forward the wider cause. Current events make clear the need of our work. In the discussions on the South India proposals, in the conferences between Episcopalians and Presbyterians, in the negotiations between Congregationalists, Methodists and Presbyterians in New Zealand—here and elsewhere we see churches hindered from union by differences in the field of faith and order. We hear them saying that they can get no further without thoroughgoing theological investigations of the grounds of division. Let us pray that through the work of our movement the Churches may be helped to find the way to overcome the difficulties which are keeping them from union."

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page eighteen

NEW BOOKS

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**THE VARIETIES OF NEW TESTAMENT RELIGION. By Ernest F. Scott. Scribner. \$2.75.

The fundamental thesis of this book is one of major importance for all study and interpretation of the New Testament. The old fashioned idea that since "all Scripture is inspired" it is therefore all on one flat level, is a false inference. There is great variety in Scripture, and even a considerable amount of sharp contrast . . . as in any significant work of either art or nature. Present day New Testament scholars are aware of all this; but the idea has not yet "got over" to the laity. Professor Scott's book will help enormously in making the idea clear, and also in bringing out its real religious significance. This is not a history of early Christianity, nor a book on New Testament theology. It is a series of interpretations of the various types of theology—or rather of religion . . . reflected in the New Testament. There is always a clear and balanced presentation of opposing viewpoints, so much so that the author sometimes appears to contradict his own statements. The book must be read and re-read and carefully pondered, for the author seems to be determined that his readers must themselves weigh the opposing forces in early Christianity, and appraise them at their true worth. Some of the striking features of the book that will appeal especially to scholars are, for example, the recognition of the importance of pre-Pauline Hellenistic Christianity; the large amount of Hellenism to be found in the Jewish Diaspora; the absence of any formal Kerygma in the primitive community; the slight amount of difference between Jewish and Gentile Christianity. These are all matters of emphasis, for the most part, but they certainly have an enormous lot to do with our understanding and interpretation of the New Testament.

Dr. Scott is setting a noble example of "retirement" from active teaching. Where formerly he taught scores of men in his classroom, he now continues teaching thousands through his printed books, to the great benefit of all the Churches.

—F. C. G.

**ONE PROPHET—AND ANOTHER, by Ethel Cutler. Woman's Press. \$1.50.

**ONE PEOPLE AMONG MANY, by Ethel Cutler. Woman's Press. \$1.50.

These two excellent books bring out the religious significance of the great teachers of the Bible and of its history and literature. There are many passages quoted from poets, ancient and modern, and a sympathetic and at the same time scholarly attitude characterizes both volumes. It is this kind of "popularization" of biblical scholarship that is greatly needed in the church at the present time. Critical scholarship need not undermine one's faith or religious convictions; as a matter of fact, if it is properly presented it strengthens faith rather than weakens it. It is greatly to the credit of Miss Cutler's writings that she brings out this positive value in the modern approach to the Bible.

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THE WITNESS — January 13, 1944

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.

RT. REV. OLIVER J. HART
The Bishop of Pennsylvania

In order to bring you up-to-date I thought that you would like to know that Christmas was really invented by Benjamin Franklin. The managing director of Philadelphia's Benjamin Franklin Hotel send out a greeting card that stated: "Since the days of Benjamin Franklin the Christmas season has been an occasion for joy and gladness. We hope this Christmas etc. etc."

* * *

MR. FREDERICK B. TAYLOR
Lawman of Boston, Mass.

Your editorial in the issue of December 30 seems to have been written without careful reflection. The point of this editorial seems to be that part of our society is profiteering from the war, and that among the worst profiteers are the executive managers of 120 large corporations whose salaries in 1942 averaged 20% higher than in 1940. I do not condone profiteering from this war by any one or any group, but I don't see why this one statistic should produce such shudders. National income in 1942 was considerably more than 20% higher in 1942 than 1940, so that the relative increase in this group was much less than the average for everyone in the country. More to the point is the fact that the net salary after income taxes in this group shrank considerably as the tax burden rose much more than 20%. I shed no tears over high taxes on the wealthy nor do I believe the enormous salaries paid some top executives are justified. But in all fairness I don't believe this one statistic cited justifies branding these men as outstanding war profiteers.

* * *

MR. DUDLEY G. ROE
Layman of Sudlersville, Md.

Please don't send me any more copies of your paper. I have never liked it or what it stood for. I have in hand a copy in which Bishop Johnson opposes Church unity. Also you must be hard up for a picture when you had to put the picture of a negro on your cover. Apparently you are for racial unity but opposed to Church unity. I am for unity of the churches and for racial purity, so we are just exactly opposed to each other on both propositions. I am sorry that such a paper as yours pretends to represent the Protestant Episcopal Church.

ANSWER: Anyone who has read four consecutive numbers of THE WITNESS knows that we are for both racial unity and Church unity. "Racial purity" sounds to us like Adolph Hitler.

* * *

REV. OWINGS STONE
Rector of St. Mary's, Baltimore

When THE WITNESS started under the new order of the editorial board I was frankly skeptical. But during the past year there has been real growth in the quality of your articles, editorials and news. I do especially rejoice in your renaissance liberal evangelical social approach. Let no one despise you for your liberalism. It is a neo-liberalism; a critical

liberalism. You have been able to take the neo-orthodox in your stride and still keep the fine values of the liberals. I think what has happened in theological thought might be compared to something in the field of epistemology in philosophy. At the turn of the century idealism had the field, then came the revolt of the "new realists," and from the clash emerged "critical realism" which today is dominant. Now all of this is simplification and certain fallacies are involved. In theology we had "liberalism" which brought about the reaction of a corrective . . . neo-orthodoxy is now beginning to emerge what might be called a "critical liberalism." All of this is just to say you are on the right track and that you are making a real contribution. Perhaps we shall find a new label for you but to me it is the Gospel for our day.

* * *

REV. GEORGE E. GOODERHAM
Rector at Flagstaff, Arizona

We seem to have achieved unity if not union here in this little town on top of the mountain. The music for the midnight mass was *Missa de Angelis* edited by Father Douglas. It was sung by a choir composed of Mormons, Methodists, Christian Scientists, Campbellites and Episcopalians. In the congregation were people of many denominations, Roman Catholics and Episcopalians. And all said that it was good.

ANSWER: Reads like *Ballads for Americans* as sung by Paul Robeson. Thanks.

MRS. HARRY SHERMAN
Churchwoman of San Anselmo, Calif.

THE WITNESS is very much enjoyed and appreciated, especially since its recent expansion. I find it always interesting and stimulating, liberal and for the most part kindly.

* * *

THE REV. JAMES FOSTER
Rector of Christ Church, Gary, Indiana

I enclosed the list of the thirty-two communicants of this parish who are service in the armed forces. We wish to have THE WITNESS sent to them each week. Our check is enclosed.

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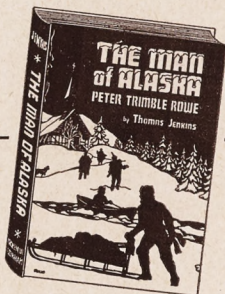
St. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

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The Presiding Bishop has appointed January twenty-third as Theological Education Sunday, asking the clergy to put before their people the needs of the seminaries of the Church where men are prepared for the ministry.

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