

The WITNESS

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FEBRUARY 17, 1944



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FIRST OF THE LENTEN SERIES

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.

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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. Spiritual Healing 4 P.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.

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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. Edward R. Welles, M.A., 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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THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August by the Episcopal Church Publishing Co., on behalf of the Church Publishing Association, Inc. Samuel Thorne, president; Mrs. Henry Hill Pierce, treasurer; Charles A. Houston, secretary.

The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

FEBRUARY 17, 1944
VOL. XXVII. NO. 32

CLERGY NOTES

GRINDON, HOWARD A. L., rector of the Church of St. Philip the Apostle, Cleveland, has accepted a call to be rector of St. Mary's Church, Cleveland, effective April 1.

KNIVETON, BURKET, was ordained to the priesthood by Bishop Van Dyck on Jan. 31. He will continue to serve as curate at St. Paul's, Burlington, Vt.

LAUENBORG, ALFORD B., was advanced to the priesthood by Bishop Wing on Feb. 2. He is in charge of St. Edmund's Church, Arcadia, and St. Andrew's Church, Boca Grande, Fla.

MOORE, MOULTRIE, has moved to St. Luke's Church, Salisbury, N. C., from the Church of the Epiphany, Leaksville, N. C.

PEASE, RICHARD N., has resigned as vicar of All Saints' Church, Whalom, Mass., to become an assistant at St. Gabriel's, Hollis, L. I.

PEARSON, LAWRENCE W., was ordained to the priesthood by Bishop Creighton on Jan. 30. He is priest-in-charge of St. Paul's, Brighton, and St. Stephen's, Hamburg, Mich.

RIEMENSCHNEIDER, OTTO R., was ordained to the diaconate by Bishop Sherrill on Jan. 26. He is serving as curate at St. John's Church, Waterbury, Conn.

SMITH, WILLIAM, has resigned as rector of St. Matthew's Church, Worcester, Mass.

STEPHENS, WILLIAM E., formerly rector of St. Luke's Church, Mount Joy, and vicar of St. Elizabeth's, Elizabethtown, Pa., is now rector of Christ Church, Coudersport, and All Saints', Brookland, Pa. Address: Christ Church Rectory, Coudersport.

STIFFLER, JOHN L., formerly rector of Trinity Church, Jersey Shore, and Trinity Church, Renovo, Pa., became rector of St. Thomas' Church, Glassboro, N. J., on Feb. 1.

THOMAS, HENRY B., has returned to his duties as rector of the Church of the Advent, San Francisco. He has been on leave as a chaplain in the navy.

VINCENT, Z. T., former rector of St. John's Church, Deadwood, and priest-in-charge of St. Thomas', Sturgis, S. D., has accepted a call to St. John's Church, Jackson, Wyoming.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays: 8, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.
The Church is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
The Rev. Thomas N. Carruthers, D.D., Rector
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

Editorial Office: 135 Liberty St., New York 6, N. Y.

Circulation Office: 6140 Cottage Grove Ave., Chicago 37, Illinois

Delegates Appointed to Visit England This Summer

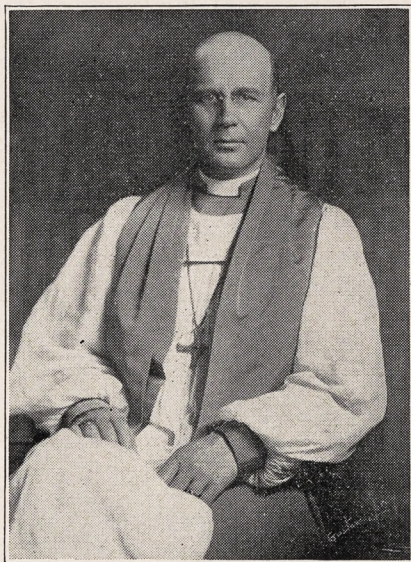
National Council Also Heads Encouraging Reports on Improved Financial Situation

By W. B. Spofford

New York:—Bishop Hobson of Southern Ohio, Bishop Oldham of Albany and the Rev. H. W. B. Donegan, rector of St. James, New York, have been appointed by the Presiding Bishop to go to England next summer to confer with leaders of the Church of England on ecclesiastical matters. He also read to the National Council, meeting last week in New York, a letter from Archbishop Temple in which he urged that such a delegation be sent; indicated that a delegation from the Russian Church was likely also to visit England; stated that the Church of England was aiding in the reconstruction of Orthodox Churches in war areas. At the same time Bishop Tucker told the Council that he had not gotten very far with the action of General Convention that a delegation should be sent to Moscow, due largely to travel difficulties and ecclesiastical situations. He made no reference to any other difficulties, but THE WITNESS is reliably informed that the state department, which Bishop Tucker suggested at the December Council meeting in December did not look favorably on such a visit, is now prepared to issue passports.

The 1944 budget was balanced at \$2,503,062, which is \$112,320 less than the budget approved by General Convention. Cuts were made in the work in Columbia, European Churches, work in defense areas, aid to British Missions, and the item of \$50,000 placed in the budget for new work in mission fields, especially China, was dropped at least until such time as additional funds come in. At the same time authorization was given for an additional field worker in the department of religious education at \$4,000 a year and the new director of the promotion

department, Robert D. Jordon, was authorized to go ahead with plans for an organization for field work, the idea being to return to the scheme of having field secretaries which was discarded under the regime of Joseph Boyle. While sufficient funds were not available to meet the entire budget authorized by General Convention, the treasurer of the Council, Mr. Franklin, stated that in 1943 re-



Bishop Oldham of Albany is one of the three appointed to visit England next summer

ceipts were nearly \$50,000 greater than had been estimated, with collections 102.1%, and that it had been possible to reduce the old deficit by \$140,751.

He also reported that there is now over thirteen million dollars in trust funds, an increase of over \$385,000 during the year.

The Rev. B. W. Harris, secretary of Negro work, stated that there are a considerable number of Negro priests in the armed forces—he knew

of fifteen and there may be more. There are now twenty-five Negro parishes without clergy. There are eighteen Negroes now in theological seminaries.

There was considerable discussion of Forward in Service, with the Presiding Bishop stating that he was encouraged by its progress and particularly by the work of Canon Gilbert Symonds in editing devotional and other literature. Bishop Hobson of Southern Ohio stated that he found a great deal of confusion in the minds of people as to what it is that the Movement is aiming at and suggested that it might be wise to concentrate on one or two major projects, but no action was taken.

A half day was devoted to a discussion of Indian work in the Dakotas and Minnesota, based upon a survey made by a committee. Their recommendations were approved by the Council; better educated Indian clergy; better salaries; revival of a couple of schools; sending promising Indian candidates to standard theological schools; better administration of the work.

Announcement was made that the youth commission would hold a meeting at Racine, Wis., April 21-24, with the secretary stating that an all-year program for young people is gradually being developed.

Miss Helen B. Turnbull was appointed assistant secretary in the college work division on a part time basis. She is also to be the director of Windham House, the Auxiliary's hostel for graduate training in New York. She is now associate secretary for college work in New England.

The Rev. Franklin J. Clark was re-elected secretary of the Council, an office he has held since 1911. During that entire period he has never missed a meeting of the Council.

Meals at Council meetings in the past have been served at a nearby hotel. At this meeting they were served by the women of Calvary Church, next door, which brought forth, "Pleasanter arrangement" from Bishop Hobson and "More fitting" from Bishop Dandridge. Incidentally money is saved.

The Presiding Bishop announced

the visit of the Archbishop of York in April, with the big show, as far as New York City is concerned, a dinner on the 26th given by the church club. He is also to preach at Washington Cathedral and at the New York Cathedral during his visit.

THE PICTURE ON THE COVER

New York:—In 1938 Bishop Johnson laid the cornerstone of the parish house of St. Luke's, Denver. Shown in the picture are two workers, Bishop Johnson, the Presiding Bishop and the Rev. J. B. Roe, now an army chaplain, who was then the rector of the parish.

NEGRO PRIEST AT CONSECRATION

Washington:—That the Archbishop of York and the Primate of the Church of England in Canada will take part in the consecration of Dean Angus Dun as the Bishop of Washington in April is the advanced news of the event. This is being featured. We are reliably informed that one of the presentors at the service will be a former student of the Dean's, the Rev. J. M. Burgess, rector of St. Simon of Cyrene, Cincinnati. That also is news.

NO PROTEST FROM BULGARIA

Geneva, Switzerland:—Word has reached here that a deep impression has been made on the Bulgarian Church by the election of Sergius as the patriarch of the Russian Orthodox Church. He is described as a great Christian leader and the opinion is expressed by the leaders of the Bulgarian Church that the whole Christian world will be affected by the election. The Bulgarian Church, despite strong political pressure, refused to join in a protest against the election.

HOUSE OF PRAYER FOR ALL PEOPLE

London:—A cathedral which will be for all. Anglicans and Non-Conformists alike, is to be built amid the ruins of Coventry, according to an announcement by Bishop Neville W. Gorton. The plan provides for an Anglican cathedral and an interdenominational center, connected by a Chapel of Unity which will be open to all. Another innovation will be the placing of the altar in the center. "This is not a crack idea," says the Bishop. "It goes back to the very early days of the Christian Church.

The altar does not belong to the clergy alone. It belongs also to the people. Therefore set it up in the middle of the church and let our people gather around it." Endorsement of the proposal has been received from the Archbishop of Canterbury and from representatives of Non-Conformist Churches. The architect for the proposed cathedral is Sir Giles Gilbert Scott, noted architect who is himself a Roman Catholic.

CHURCH INFLUENCE ON STATESMEN

Des Moines (RNS):—Christianity may influence statesmanship without violating the time-honored principle of separation of Church and state, Professor W. E. Hocking of Harvard told a peace conference meeting here. "Separation of Church and state," he said, "does not mean that religion and politics have nothing to do with each other, but simply that they work on each other most naturally when they are not tied up in the same organization. The point is that Christianity, if it were actually there in spirit, would not wreck foreign policy, and further it might actually create the substance called good will. If Christianity can inject into statesmanship some of this precious substance it will make the greatest and most practical contribution to the world's peace."

The Rev. Walter W. Van Kirk, another speaker, told the conference that passing resolutions about peace was not enough and he suggested these six things that all Church people can do: 1. Gain an informed mind. 2. Exercise vigilance with respect to current international developments. 3. Accelerate the movement for interchurch cooperation and Christian unity. 4. Constantly emphasize the futility and hopelessness of a post-war settlement dictated by consideration of hatred and revenge. 5. Rise above the spirit of defeatism and make Christians out of pagans, and 6. Rededicate themselves to the task of evangelism.

PRIVATE RELIEF AGENCIES CALLED UPON

New York (RNS):—Francis B. Sayre, diplomatic adviser to the United Nations Relief and Rehabilitation Administration (UNRRA) told the annual meeting of the foreign division of the YWCA, that the governmental organization plans to cooperate actively with private relief agencies in their work. "UNRRA,"

he said, "cannot nor will it want to undertake all the diversified welfare services that will be required as countries are liberated." It was stated at the meeting that the YWCA is now on the field in Turkey, Syria, Egypt, Sicily and Italy.

On the same day Mr. Sayre, an Episcopalian, told 600 representatives of Jewish relief agencies that steps had been taken to safeguard against any form of discrimination in administering relief in liberated countries and also that relief and rehabilitation supplies would not be made "the instrument for gaining political or other ulterior ends."



Churchman Francis Sayre says food will not be used for political ends in the liberated countries

AUXILIARY BOARD MEETING

New York:—The executive committee of the Auxiliary made several grants from the United Thank Offering at the meeting February 4-7; Bishop Y. Y. Tsu, \$5,000 for his discretionary fund for work in China; \$1,500 toward a hostel for the girl's school in Dornakal, India; \$500 toward the building fund for the medical college at Vellore, India; \$750 for literature for the mission fields overseas; Appalachian School in Western North Carolina, help with needed repairs; travel expense help for Deaconess Margaret Peppers who is working with Japanese-Americans in Idaho. Several scholarships were set up to enable women Church workers to do graduate work. It was reported that the value of supply work done last year was \$155,000, with several diocese yet to report.

Resist Until Victory Is Won Urges Bishop Y. Y. Tsu

*Bishop of the Burma Road Is in Florida
Speaking at Large Missionary Meetings*

By Rose Phelps

Orlando, Fla.: — "Resist until victory is won; reconstruct until it is done." That, said the Right Reverend Y. Y. Tsu, assistant bishop of Hong Kong, is the slogan offered by Chiang Kai Shek and accepted by China. The Bishop of the Burma Road was speaking for the Florida chain of missionary assemblies on its four-day stay here. Annually at this time the Florida chain visits some 16 cities in the state, presenting in each a series of notable missionary speakers of various denominations. Over the years the chain has developed a reputation for offering a program of wide variety and unfailing interest, so that meetings, morning, afternoon and evening, are well attended.

Bishop Tsu's topic for *Social Trends in Wartime China*. Of these he chose three for special consideration: 1) the building up of democratic life. The National Congress had met four times since 1933 to write a constitution for the Chinese Republic, and was planning to adopt the final form in the fall of 1933. The Japanese arrived in July of that year. 2) The advancement of women. Formerly Chinese women had no part in public life; now every university welcomes them, and one of the members of the People's Council of five, inner circle of the governing body, is a woman, Dr. Wu, president of Ginling College. In Japan, by contrast, the status of women has been steadily declining of late years. 3) The upsurge of youth, a new phenomenon in a country where age has always been deeply revered. Now China rejoices in young professors, young bankers, young judges. Chiang Kai Shek himself, at 55, is the youngest of the four leaders of the United Nations.

Bishop Tsu was in Chungking when Madame Chiang received a plea from the young people of the rice bowl to save them. She was more than willing to have them come to Chungking, but the army was using all available transportation. The young people packed up their belongings and marched for two months, arriving ragged and un-

combed, but indomitable. After a few months' training these youngsters went out through the countryside, explaining to the people why they were at war with Japan. As Bishop Tsu pointed out, it is important for every nation, and especially for its armed forces, to understand clearly what they are fighting for.

As an institution, the Christian Church has taken no direct part in the reconstruction of China, but through consecrated men and women it has played a tremendous role. Bishop Tsu quoted the Generalissimo as saying on Christmas Eve of 1938: "Without faith we could not have come through the last two years." And Bishop Tsu himself concluded his address: "It is only by faith that we can carry through."

The chain of missionary assemblies got under way in Jacksonville on January 26th and are to wind up at Tallahassee on March 6th. Others on the programs are missionaries from India, Turkey, Greece, Algeria and Latin American countries. Also a number of executives of missionary boards are taking part, including the Rev. Mark Dauber, an authority on rural missions; the Rev. Walter W. Van Kirk, secretary of the department of international justice and good will of the Federal Council of Churches and the Rev. Peter K. Emmons, an executive officer of the board of missions of the Presbyterian Church. Bishop Tsu is the only Episcopalian among the so-called "Christian Ambassadors" to visit the many Florida cities.

THE OHIO CONVENTION SEEKS TOLERANCE

Cleveland: — Resolutions calling for more tolerance toward Japanese-Americans and for more recognition of the part of the Negro in the war effort were passed at the convention of the diocese of Ohio. The resolution in regard to the Negro, introduced by the Rev. George Brewin of Toledo, called upon the Office of War Information to show Negroes as well as whites in the war posters

sent to factories, churches, etc. The Rev. Pembroke Reed of Barberton, declaring that he was "more interested in apostolic success than in apostolic succession," was responsible for a resolution calling for vigorous evangelism in rural areas. In appointing a commission on Negro work for the diocese, headed by the Rev. John C. Davis of Cleveland, Bishop Beverley D. Tucker declared that in his opinion "there is no more important phase in our diocesan program at this time than the strengthening and extending of our Negro work." The convention was largely attended, with 138 laymen present and 96 of the clergy, which meant every single parochial clergyman except one who was ill with flu.



*Dr. Wu Yi-Fang, head of
Ginling College, is a member of
China's People's Council of Five*

LABOR LEADERS SENT BULLETIN

New York:—Seventy leaders of international unions have been sent the bulletin *Stop Inflation* which had previously gone to the 10,000 Church people who are members of the organizations affiliated with the United Christian Council for Democracy. With it went a personal letter pointing out that there are at least some in the Churches who are anxious to join with progressive labor in fighting the battle against inflation. The second of a series of six bulletins, dealing with *Secure Full Employment* is to be issued next week.

CHURCH IN POST WAR WORLD

West Englewood, N. J.:—The Protestant Churches of Teaneck are to join forces on February 20th for a conference on The Mission of the Church in the Post War World. The opening address is to be given by the executive secretary of the Church League for Industrial Democracy. This will be followed by group discussions which will be led by Miss Margaret Shannon of the board of missions of the Presbyterian Church, the Rev. C. Lloyd Lee, director of young people's work of the New York area of the Methodist Church and the CLID secretary. Mr. Donald C. Bolles, member of Christ Church, West Englewood, will sum up at the close of the three hour conference.

WOMEN WANTED FOR VANS

Toronto (RNS):—The Church of England in Canada has sent out a call for women volunteers to drive vans in Western Canada this summer, when twenty-four vans are to tour rural areas. They have the teachers but they need drivers who can get them on the roads and keep them there. You have to know something about repairs as well as driving.

VOORHEES COLLEGE GETS RATING

Denmark, S. C.:—Voorhees Junior College has been approved by the Southern Association of colleges and secondary schools with a class B rating. The school operates under a bi-racial board of trustees in cooperation with the American Church Institute for Negroes.

HERE'S ONE FOR MR. RIPLEY

St. Louis:—A nice-looking young man, a stranger, entered the study of Dean Sidney E. Sweet at Christ Church Cathedral the other day and asked if he would do him a favor.

"Certainly, if it is in my power," said Dean Sweet, not knowing whether he was about to be asked for a loan or for any of a dozen other aids which are a part of a minister's daily life.

The man drew a \$5 bill from his pocket.

"This is to pay for your trouble," he said, and when Dean Sweet protested, insisted he keep it and use it for the church.

Then the man took four \$100 bills from his pocket and asked him to send it to an occupational therapist

of a Pennsylvania hospital where he said he had been a patient.

"I want to send this as a token of my gratitude for what he did for me," he said, "and it is to be used in any way he desires." Dean Sweet readily agreed to send the money, and inquired if the young man wished to give his name.

"That's unnecessary," he replied. "Let this be as one Christian to another." And he departed.

Dean Sweet said the man did not say what had been the nature of the disability for which he had been treated and there was nothing about his person to indicate it.

"It was a heartening experience," Dean Sweet said. "We need more people like that."

ears when we suddenly heard singing beyond the bars of our prison—songs of faith and combat sung by a large number of voices. Then we heard greetings, and we realized that our parishioners were in front of the prison. A shower of parcels and letters rained through the bars. Suddenly there was silence. We heard the measured steps of the SA men and their threats against the crowd. Then there was a cry by many voices: 'Set them free. Liberate our pastors or imprison us, for we share their convictions entirely. They are no guiltier than we. We want to speak to the director.' Never had our parishioners been so unanimous. The SA men did not dare do anything, although the whole crowd was unarmed. A dele-



Bishop Davis of Western New York celebrated the fourteenth anniversary of his consecration last month. Besides being a much beloved and efficient diocesan he is also an eminent national Church leader, being the chairman of the commission on holy matrimony and the president of the Church Pension Fund

PASTORS RELEASED BY PEOPLE

Belgium:—The Underground Belgian newspaper, *Le Peuple*, in a recent issue carried the following letter from an "anonymous clergyman" telling how a group of Belgian parishioners secured the release of their pastors from prison.

"I was in prison with some other pastors because we had dared to proclaim that certain truths in the Gospel are not in keeping with the teachings of National Socialism," the clergyman's letter was quoted as saying. "We could hardly believe our

gation of men then went to the chief warden of the prison, and some time after the incident we were liberated."

DIOCESAN STATUS IS PLANNED

Albuquerque, N. M.:—Plans looking toward self support and diocesan status for the missionary district of New Mexico and Southwest Texas have been announced by Bishop James M. Stoney. The plans are on a ten-year basis and include increase of local support and the raising of an endowment for partial support of the episcopate.

EDITORIALS

Group Editing Works

At the annual meeting of the Church Publishing Association, on behalf of whom THE WITNESS is published, a report was presented by the chairman of the editorial board, the Rev. Frederick C. Grant. The request was made by those present that it be printed, not only as a report to CPA members who were unable to attend the meeting but to all WITNESS subscribers as well. At the weekly meeting of the editorial board a few days later, Dr. Grant's report was unanimously approved and is therefore presented as an editorial.

THE WITNESS has had over two years' experience with the experiment of board-editing. The experiment is successful—at least so far as the board is concerned. It was commonly predicted in 1941 that plurality of editorship would soon bring THE WITNESS to grief. Such forebodings have not been justified. Of course there is a variety of opinions represented on the board and some very sharp divergences but we have held tenaciously to our rule: Whatever is adopted by a majority will be published; at the same time the minority, even a minority of one, has the privilege of publishing his views *over his own name*. This rule has resulted in a certain amount of friction, but it is the friction that comes from minds in actual contact. Too much religious discussion, we feel, is of the kind where opposing views slip neatly past each other like trains on double tracks. We suppose it is true that THE WITNESS is the most provocative, the most widely discussed, the most vigorously attacked and the most ardently defended Church paper in the whole Anglican world. This is just as it should be. One of our most conservative critics said recently: "You can never go to sleep reading THE WITNESS. It wakes you up and makes you think."

The usual features have been continued throughout the past year with special numbers devoted to

the race-question, Anti-Semitism and other issues before the Church. In every case these issues are dealt with not academically but as human questions involving actual people; their life and work, their hopes and aspirations and above all the bearing of the Gospel of Christ upon the problems they face. The special articles devoted to the General Convention, and the excellent reporting of the Convention

done by Mr. Spofford and other members of the board has been praised very widely throughout the church. The account of the Convention which appeared in our pages gave the list of the sessions and at the same time something of the spirit of the gathering.

During this past year we have concluded the series of special articles by various Church leaders on *A New Definition of Liberalism*. These articles were well received and were made the subject of discussion in various clerical groups—we don't know how far the laity participated.

Three special features of novel interest have recently begun to appear: Bishop Johnson's colorful Autobiography; Dr. Suter's *Thoughts on Holy Communion*, which we plan to reprint as a booklet when the series is completed; and Professor Shepherd's *The Living Liturgy* which promises to match the great series of *Prayer Book Interleaves* contributed by the late Dean Ladd on the liturgical movement and after his death published in book-form by the Oxford University Press.

The policy of the editorial board has not changed. We are eager to give the Church a paper which is readable, interesting, brief, alert, and which above everything else views the problems that confront the Church and the world from the standpoint of the Gospel of our Lord Jesus Christ. We are not interested in judging other persons; what we are concerned with is acts or practices, theories or beliefs that contradict or deny the Christian faith in God and the Christian hope for man. We believe in freedom, and as we practice it ourselves we pro-

"QUOTES"

SO FAR no signs of a spiritual revival have been visible to us. Money comes in better but congregations, organizations, schools, are down, all of which adds up to a lessening in religion. Why? Is it because religion does not supply what people want? Well, there are some things religion cannot supply. It cannot revive a status quo that is dead. It has no formula for enabling us to have our cake and eat it too. It cannot free us from the necessity of decision and commitment which this particular rendezvous with destiny compels. If and when people want to go all out for fellowship with God and man, for the faith which can cooperate in the working of God's will for progress, then religion becomes vital. While we wait on such a stirring of the spirit that is in man, we will carry on and do the best we honestly can.

—JAMES E. FOSTER
Rector, Christ Church,
Gary

pose to continue granting it to others—as we think our popular *Backfire* page amply demonstrates. In brief, we have enjoyed our job immensely and we hope you have got some pleasure and profit from our labors. Incidentally, we are anxious to have many more members in the Church Publishing Association, a membership corporation for whom THE WITNESS is published. We will gladly send details to any interested.

Infalibly, Msgr. Sheen

ONCE again the professor has spoken. From the Catholic University at Washington, D. C., comes the talkative, Irish voice of the Rt. Rev. Fulton J. Sheen, S.T.D., to give us the latest low-down on Joseph V. Stalin, the Premier of Soviet Socialist Russia (and of its 16 associated republics), and we are enlightened beyond words. It seems that the Marshal of the Red Army hates only Hitler while he actually loves all the German generals, each and everyone, and the same apparently goes for their armies which even now he is affectionately driving from his own territory but once having beaten the tar out of them he is actually going to let them surrender and have peace. We must admit that we never thought before of this searching explanation of Russian tactics but now, thanks to our Vatican spokesman, we have all the answers. We know why Mr. Stalin ordered a scorched earth policy during the German advance and we can give the inner meaning of the battles of Stalingrad, Kharkov (where they had atrocity trials), Kiev and recently Leningrad. It is all because Stalin does not hate the Germans enough, or does not love Hitler more. What Msgr. Sheen did not tell us about Premier Stalin is that he has another hate in his life—the Pope.

Roman Catholic apologists are driven to the most ingenious tactics to keep the light from being turned on their post-war policies. In their attempts to preserve the illusion that the Vatican is really non-political (the Pope himself may be) they must use every device for concealing what is actually going on. Hence this attack on the dependability of our ally. The result for Americans is that they are being deceived as to what is really being done in Italy which keeps the king in power, as they were in regard to the French situation in North Africa, and as they will be about the position of the Baltic states and the case of the Polish border. The Russians, however, are not being fooled. They know what is on the Vatican's mind, and it is not religion. It cannot be the practice of the Catholic religion in these countries that is in question, because when they were taken over by the U.S.S.R. in 1939 adequate provision was made for the reten-

tion of the churches, the clergy and the native culture. What the Soviets object to is that anti-socialist propaganda (from a non-political state!) will be poured in from Rome and money taken out to support a hostile agency. This, we would point out to Msgr. Sheen, is the inner meaning of the Soviet attacks on the Vatican. And we would further remind this radiogenic ecclesiastic that when this is the sort of thing that is really the trouble at bottom then all the papal infallibility in the world will not make up for the emotionalized infantilisms that he has been disseminating of late.

The Sermon: Where?

By

EDWARD R. HARDY, JR.

Of the General Seminary Faculty

THE place of the sermon would be a large general question; my concern here, however, is the lesser one of the point in the service where it should be delivered. Our present practice is somewhat confused. The Prayer Book calls for a sermon only at one point in our regular worship. This is the ancient and traditional position in the Communion Service, after the lessons and before the offering, the intercessions, and the eucharistic action. There the sermon is, at least in principle, a commentary on what precedes and a preparation for what follows. At ordinations the sermon is pushed still earlier, and becomes an introduction to the unusual occasion. So much for the Prayer Book, which suggests that sermons are preparatory to worship rather than vice versa. The common custom of a sermon after Morning Prayer arose unintentionally, from the omission of the latter part of the Matins-Litany-Ante-Communion combination which was for some three centuries the usual Anglican Sunday morning service. The result can only be called unbalanced, nor do the collection and blessing which commonly follow provide any but a false climax. The sermon is not integrated into a liturgical order. But it is preceded by a liturgical office, so that we do not have a non-liturgical service dominated by the preaching of the Word either. Probably most of us would not want that at our regular services anyway. No wonder that various experimental alterations of the customary arrangement have been tried. In some places Morning Prayer is shortened; elsewhere the collection is put before the sermon. The latter is at least quite rubrical, since the Prayer Book says nothing about collections except at the Offertory in the Holy Communion, and so presumably allows us to take them when we please. But neither shift

does much to produce a more balanced order of service.

History has some light to throw on this subject, at least as showing that different arrangements from the present custom have been contemplated. The early English Prayer Books and other documents often follow the analogy of the sermon at the Eucharist, and assume that the place for an addition to Morning or Evening Prayer will be after the Second Lesson. Our Prayer Book still suggests this point for Baptism, and the present English Book suggests it for catechising at Sunday Evensong. Protestant services at first followed the order of the classic liturgies—lessons, instruction, and common prayer. Lutheran services, and I believe those of the Reformed Churches of Europe, still do. Historians of the Church of Scotland attribute the abandonment of this order in English-speaking Protestantism to the English Nonconformists, who in the seventeenth century wished to vary as much as possible from what was then customary in the Church of England. In recent times some efforts have been made to revive the older order in Scotland. It is also provided for in the Book of Common Order of the United Church of Canada. To return to our own tradition, the present custom is quite the reverse of what W. A. Muhlenberg planned when he began the “separation of the services” at the Church of the Holy Communion in New York in the 1840’s. In his schedule Morning Prayer was an early morning devotion, and the Litany and Holy Communion, with the sermon in its proper place in the latter, followed at a later hour.

INTERESTING as it is to wander in the garden of precedents, the present notes have a practical purpose. The writer admits that he would like to

—SONNETS—

for ARMAGEDDON

THE THREEFOLD CORD

A Sequence of Three Sonnets

By

CHARLES RANN KENNEDY

My Lady Obedience

HER meek surrender to command is built
So clean in God, she cannot but refuse
Allegiance to those standards that abuse
His name — the world’s fatuity, its guilt.
Hers is the blood of martyrs, only spilt
For causes holy, rendering the dues
Of fealty where they belong; and, muse
On this, her sword stark naked to the hilt!
Lady Obedience, her name; and mine
By humble worship. If I ever reach
Some place fulfilling what I only preach,
My guiding star will be her faith divine.
Lady immortal, hear my lips beseech
Thee pitiful, for loyalty like thine.

see the general adoption of the Holy Communion as the principal Sunday service, which would remove part though not all of the problem here being discussed. But as long as there are parishes which give that position to Morning Prayer, one would like to see that service made as fine an act of worship as possible. The upshot of these observations is that the best place for a sermon at Morning Prayer would be after the Second Lesson. As far as I know, this has not been tried recently, but I should like to see it done. Some may feel that a sermon which rouses some practical concern is well placed at the end of a service. But we must remember that people do not usually rush out of church on Sunday morning to reform the world. They may take that up later, but their immediate action is to go home to dinner. Would it not be well for the concern roused by the sermon to be expressed in prayers of intercession and dedication, which would provide a real and fitting climax for the worship of the day?

There is also a place for the frankly non-liturgical service in which the sermon is the main item, although the atmosphere is still that of worship rather than of lecturing. The bidding-prayer-and-sermon was common in the Middle Ages, which were certainly not unliturgical in their worship, and has always survived in the English universities. It had its place, I think, on occasions when instruction or hearing a visiting preacher is the main concern. Mission services and other special occasions have their particular demands, as we all realize, though I have had difficulty in persuading a parson that the Gospel could be preached on a summer evening without the assistance of Evening Prayer. When there is a sermon after Evensong it is perhaps as well, however, to allow the occasion to be less integrated than our main acts of worship ought to be; there is necessarily a more meditative and leisurely character about afternoon or evening services anyway. So our present customs seem to me proper for these occasions; let the Office first be a complete act of worship by itself, and then the sermon be a second one. Only I would add that if there are to be special intercessions at such services they might better be attached to the sermon (as a bidding prayer before it, or as part of the devotions after it) rather than following the third collect.

Others may have different ideas on the subjects here discussed. I hope this may rouse some of them to expression, and even suggest experiments. In too many of our parishes what is done seems to be carried on from force of habit, and not on the basis of any idea or principle at all. What I should hope for, in this matter as in others, is the intelligent and flexible use of tradition, which ought to mark the worship of a liturgical Church.

Christian Ethical Principles

The Report of the Theological Sub-Committee of the Committee on Reconstruction

THIS statement begins with the war because no life is untouched by its tragic sweep. The war is understood, however, as symptomatic of a deep aberration of human life which expresses itself in every aspect of human culture. In the west this aberration is directly connected with the fact that a Christian culture has forsaken its transforming and sustaining source of life, *God* as He has revealed Himself in a continual encounter with man which is the history of the Bible and the Church. Of necessity, an attempt to analyze the major effects of the apostasy of the modern world cannot be an official essay of the Church. This is true because four levels are involved in every Christian's economic, social and political decisions. On the deepest level is the Christian's thanksgiving (eucharistia) for his redemption in Christ and for his participation in "the fellowship of the Spirit" which is "the Body of Christ," "the blessed company of all faithful people" made known in the proclamation of God's Word and the celebration of His Sacraments. This glad response moves toward God and men as love evoked by Him who first loved us.

The second level of Christian action is the guidance of God through *Christian ethical principles*. There is no longer any real question that the Christian ethic leads us deeply into every problem of human society, domestic and international. There is a widespread recovery of the Christian social ethic.

But grateful action in accordance with the revealed will of God never takes place in a vacuum. The Christian ethic is embodied in history only by making a titanic effort to understand our time; that is, by the use of every scientific method which brings our age into clearer focus. In analysis and interpretation of contemporary history the third level of Christian action appears. Obviously there is room here for legitimate Christian difference.

Even more palpable is the fact that on the fourth level, decision as to what must be done and doing it, there are legitimate differences among those who have equally deep understanding of the Christian ethic and equally profound devotion to God.

The Church in her ancient wisdom has always understood this dilemma of Christians, at one in motivation and ethical penetration and divided in analysis of their world and understanding of the concrete will of God for their time. And the Church has always met and even now meets our dilemma in several ways. First she recalls to us our re-

demption and renews our fellowship in Christ by her Word and Sacraments. She would keep us in the worship of the true God. Secondly, she teaches us the will of God as He has shown it forth in Biblical and Church history centered in the life, teaching, death, resurrection and continuing presence of our Lord. Thirdly, she warns us of our partial perspective in every human matter, that is, of our finiteness and doubles the warning with her teaching that we are not only finite but also sinners. Fourthly, she insists that we learn to make our analyses and decisions in the presence of God and *one another*. Christians ought to be aware of the world's tragedy of division as it appears among them within the fellowship. Perhaps only when we decide for war against other Christians, only when we decide for conservatism against radical Christians or vice versa, only when we confront each other from many places in the struggle for justice—perhaps only in these experiences do we know the full measure of our need for God and the depths of His answering Grace. Certainly our conflicts, if not taken away, would be mitigated and subdued if we submitted them to God and one other at the foot of the Cross and under the reign of the Risen Christ.

Fifthly, the Church commands us with the voice of God Himself *to act*. "Be ye doers of the words, and not hearers only." (James 1:22.) Christians must act, for inaction is itself an ethical decision for things as they are or as others make them. But while the Church urges action upon us as individuals and as unofficial groups with common political objectives, the Church when she is true to herself neither sanctions nor joins with any individual or group. The Church draws us together with her worship, in "the doctrine" and with her ethical teaching, but she does not divide with our differences.

This statement, therefore, *does not ask* the approval of the Church as Church. As a report, it asks only to be recommended among other statements to the membership for conscientious consideration. St. Paul once said, "I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord . . . and I think I also have the Spirit of God." (I Cor. 7:25, 40.)

QUESTIONS

1. Do you consider that worship is essential for a true understanding of God and His purposes? Is it not as

helpful to take a walk and meditate; read a good book or listen to a radio sermon? Discuss.

2. What service of the Church do you find most helpful? What part of that service is most helpful? What in our services do you fail to understand? Discuss.

3. How is one to know the will of God?

4. What is sin?

5. What are some of the tragic divisions of the world? Of the nation? Of your community? Of your parish? Discuss.

6. The report says Christians should struggle for justice. Can you enumerate opportunities now before us where Christians have the opportunity so to struggle?

Next week: THE WAR IS DIVINE JUDGMENT. The report is to appear in eight installments. Therefore if you have not ordered your bundle please send it at once to our Chicago office (6140 Cottage Grove Ave.) so we may start with the February 24th number. We will bill at Easter week at five cents a copy. Use the report with a discussion group or otherwise distribute the paper in your parish during Lent.

The Autobiography of **BISHOP JOHNSON**

PAUL MATTHEWS and I, having reached the age of two score years and ten, felt that we had settled down to a life of academic leisure and mutual pleasure in Seabury Divinity School at Fribourg, but it was not so to be. Just as we had settled down to the comforts of the situation, he was elected bishop of New Jersey and a year later I was elected to Colorado. Thus we left Fred Kramer as we had found him with a school on his hands and two vacancies in the faculty.

One June day I had gone to Minneapolis to address a group and to be entertained at a layman's home for the night. No one at the school knew where to reach me, so my first notification of my election to be coadjutor of Colorado was when I picked up the morning paper and saw my own pictures staring at me. I at once wired Mrs. Johnson who was with my sons at Harvard and received the reply "Sympathy from a sorrowing family."

It was a rude awakening. The diocese had been in charge of the standing committee for two years and from all that I could learn the committee was well named. Things had stood still. The bishop had been in retirement and while he retained the title he had no intention of exercising the office. There had been a financial debacle and the coadjutor-elect was expected to straighten things out. Fortunately a group of laymen had met the situation by creating a board of trustees who bore the same relation to the diocese that a vestry bears to a parish. By action of the court the various trusts were

dissolved and the diocese was restored to a solvent condition.

I was elected in June of 1916 and was consecrated on January 1, 1917. I did not feel that I could leave the school without giving them time in which to choose my successor, and, as a matter of fact, I was in no hurry to undertake the work for I had no illusions as to the nature of the task ahead of me. I had once told my class that the office of a bishop was a myth between two imposing ceremonies, his consecration and his funeral, both of which the people were pleased to attend. In spite of my pessimism about the office, I was destined to enjoy twenty-two years of delightful weather, for which Colorado is noted, free from storms or unpleasant experiences.

One of the first efforts I made was to restore the missionary district of Western Colorado to the autonomy of the diocese. It has always seemed to me that some of the missionary districts were set off to get rid of unprofitable territory, and that they had no future prospect of becoming dioceses. This was particularly true of Western Colorado for there



Mrs. Johnson is the equal of her brilliant husband in wit and repartee. This picture was taken in 1921 soon after he was consecrated Bishop of Colorado

was no adequate See city from which it could be administered and no great prospect of growth. There are other missionary districts of which this is true. When the reunion was accomplished the diocese chose a coadjutor to whom was assigned the missions of the diocese including the western slope. By the selection of the Rev. Fred Ingley for this position the missions of the whole diocese secured an able and industrious leader who amply justified the experiment. For twenty years we worked together in harmony until, upon my resignation in 1938, he succeeded to the office of bishop.

I soon found that the duties of a bishop of a diocese of one hundred thousand square miles was no easy task. As I discovered, they are a combination of those of a travelling salesman and a fire insurance adjustor. The bishop was travelling most of the time and no one appealed to his authority except when they were in trouble. As a rule the clergy do not follow "with a glad mind the Godly admonitions of the bishop," as they promised at their ordination, because when the admonitions are contrary to their desires they cease to be "Godly" in their estimation. Vestries also are not apt to consult their bishop in calling a new rector, oblivious of the fact that the rector becomes a member of the diocesan family. On the whole, however, I had nothing of which to complain for both clergy and laity were most considerate.

Next week: More of being a bishop.

The Hymnal Presents

AWAKE, THOU SPIRIT OF THE WATCHMEN

CANON WINFRED DOUGLAS enriched the Hymnal by many translations of his own from Latin and German, some of which do not bear his name but are merely termed "Hymnal Version."



In churchmanship he was an Anglo-Catholic, but so far from letting this be a divisive thing that he was on terms of affectionate intimacy with the Evangelical members of the Commission as well as with those of his own party. His catholicity of mind and heart is evident in the fact that while his translations from

the Latin were so valuable as to have attracted the attention of Roman Catholics, and eighteen of them were included by the Collegeville Benedictines in their "Shorter Breviary" in English, eleven of his translations for the Hymnal of 1940 were from the German and from authors dear to Evangelicals, such as Martin Luther and Paul Gerhardt. "Spread,

O spread, thou mighty word," was reviewed in this column August 19, 1943, and "Praise to the Lord, the Almighty, the King of creation" October 7, 1943. In translating "Wach auf, du Geist der ersten Zeugen," Dr. Douglas collaborated, as he did on several other occasions, with Arthur Farlander.

*Awake, thou Spirit of the watchmen
Who never held their peace by day or night,
Contending from the walls of Sion
Against the foe, confiding in thy might.
Throughout the world their cry is ringing still,
And bringing peoples to thy holy will.*

*O Lord, now let thy fire enkindle
Our hearts, that ev'rywhere its flame may go,
And spread the glory of redemption
Till all the world thy saving grace shall know.
O harvest Lord, look down on us and view
How white the fields; the laborers how few!*

*The prayer thy Son himself hath taught us
We offer now to thee at his command;
Behold and hearken, Lord; thy children
Implore thee for the souls of ev'ry land:
With yearning hearts they make their ardent plea;
O hear us, Lord, and say, "Thus shall it be."*

*Send forth, O Lord, thy strong Evangel
By many messengers, all hearts to win;
Make haste to help us in our weakness;
Break down the realm of Satan, death, and sin:
The circle of the earth shall then proclaim
Thy kingdom, and the glory of thy Name. Amen.*

"Wach auf, du Geist der ersten Zeugen," was published by Karl Heinrich von Bogatzky in 1749. It appears in nine stanzas in the "Evangelisches Gesangbuch" of the Province of Brandenburg, but the translators have used only four.

—HOWARD CHANDLER ROBBINS.

THE SANCTUARY

CHURCH AND GOVERNMENT

... "Is Democracy compatible with Parliamentary Government?" God forbid. Is God compatible with Church Government? Why should He be? It is other things that have to be compatible with God. *A church can only be a humble effort to utter God.* A Parliament can only be a humble effort to express Man. But for all that, there is a deal of commonsense left in the world, and people do know when priests or politicians are honestly trying to express a mystery—and when they are only taking advantage of an ambiguity.

—G. K. C., in Maisie Ward, *Gilbert Keith Chesterton*, 1943.

Conducted by W. M. Weber.

Protestant Missionaries Aid Our Good Neighbor Policy

South American Leaders Say Missionaries Contribute to Progress and Improvement

Edited by James W. Hyde

New York:—The charge is frequently made that Protestant Missions in South American countries, predominantly Roman Catholic, are an obstacle to the good neighbor policy. Protestant missionaries, some of whom have served many years south of the border, have been refused passports and visas to return after furloughs, indicating that our state department may very well share this point of view. It is possible however to establish this fact: that outstanding leaders in South American countries, many of them Roman Catholics, do not so consider Protestant missions.

The Rev. George P. Howard recently returned from a trip of thousands of miles as a representative of the Protestant Committee of Cooperation in Latin America. He visited Chile, Argentina, Uruguay, Brazil, Peru, Bolivia, Colombia and Mexico. He had interviews with leaders in all these countries, and to all of them he put the question: "Are Protestant Missions an obstacle to the good neighbor policy?" and he reports that "In hundreds of interviews I was able to discover that the best thought in Latin America ridicules any such idea."

He gives direct quotes. Dr. Casal Castel, Argentine educator and leading Roman Catholic writer: "I consider that the presence of Protestant missionaries and teachers who have come from the United States to my country is the most effective expression of good neighborliness." Dr. Ossorio y Gallardo, former ambassador from the Spanish Republic to Argentina: "As a Catholic I do not see that you as a Protestant have anything to do in South America. But as a liberal and a man of democratic spirit I shall fight to defend your right to preach your Gospel anywhere and everywhere. All Fascists in Argentina are Catholic and the fact that they fight freedom and democracy proves clearly that they are the defenders of privilege rather than the followers of the faith." Dr. Manuel Carlos Ferraz, president of the Supreme Court of Can Paulo, Brazil:

"Protestantism has been a stimulus to Catholicism in my country. It has aroused that Church from its sleep of centuries. When Catholicism was the state religion of Brazil and it had no competition that Church fell into a state of decadence." Dr. Hugo Artucio, a member of the House of Deputies in Uruguay, and the man to uncover the Nazi spy ring there: "The spirit of Catholic intolerance which is being reflected in the foreign policy of the United States is very disturbing to us in Uruguay; we take it as a symptom of a dangerous leaning toward totalitarianism. There is evidently a clerical uprising in the world today and it would appear that it is gaining strength in the United States." Ex-President Alessandri of Chile, in speaking of Protestant missions, said to Mr. Howard: "I give it my unstinted applause and recognize that it has always contributed to the progress of our country and the moral improvement of our people."

Mr. Howard quotes many others, but this is enough certainly to substantiate the claim he makes.

The Name Please?

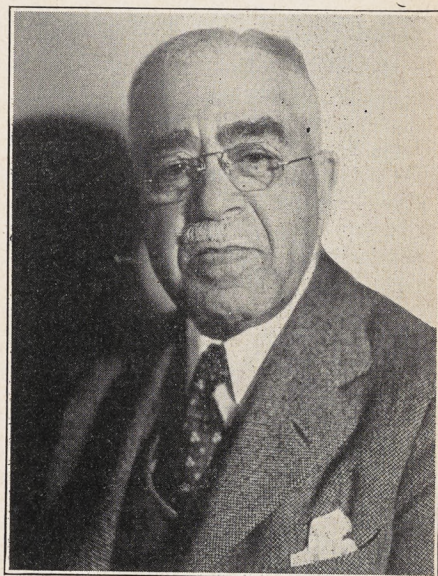
New York:—A tidal wave of post-war social problems threatens the whole area of social work, and especially the field in which the Church Mission of Help is active, according to numerous speakers attending the annual meeting of the society, here. Added to the familiar maladjustments and difficulties of adolescence and youth will come many results of current abnormal situations and relationships. To quote only one of the many sources of future trouble, a marriage license clerk in a large city reports that every hour of the day brings at least one man asking for a license to marry a girl whose name he cannot at the moment remember.

Church Mission of Help, already faced with more opportunities than it can meet, is endeavoring to extend its work, increase its staff, and at the same time uphold its high standards. Staff or board members from fourteen of the seventeen dioceses in

which the society is organized reported a greatly increased demand for help in meeting acute problems due to current abnormal conditions in family and community. The seventeen dioceses which have CMH branches, it was pointed out, include more than half the communicants of the Church.

Nearly 9,000 individuals have had some service in the past year from Church Mission of Help, according to the report of the national executive, Miss Edith F. Balmford. More than 4,000 young people have had long-time counsel and care. Of the total number, 98.3 per cent were native-born Americans; more than 85 per cent were white.

"Anxieties and emotional strains of war time and the moving of a great many families and individuals because of military and industrial activity have had their effect on the makeup of families and communities," Miss Balmford states.



Harry T. Burleigh, noted soloist and composer who was honored at St. George's, New York, on his fiftieth anniversary as a member of the choir

Negro Singer Honored

New York:—A reception in honor of Harry T. Burleigh, Negro soloist and composer, on the fiftieth anniversary of his membership in the choir of St. George's Church was held on Feb. 4. In paying tribute to Mr. Burleigh, the Rev. Elmore M. McKee, rector, said, "When I accepted the call to St. George's a friend in Buffalo said: 'Are you going to Mr. Burleigh's church?' I quickly came to understand how deeply this parish has been identified across the country with his name. We honor Harry Burleigh the man, gracious, friendly,

devoted servant of Christ who has served one church and one community through half a century. . . . We honor Harry Burleigh, the Negro. Distinguished representative of a gifted race, he is a symbol of the powers latent within his people, who, having suffered overmuch at the hands of their human brothers, have chosen to express their suffering in song, not retaliation. May God grant that the days of equal opportunity everywhere may be close at hand."

Church in Politics

Cleveland:—The Rev. Ray Gibbons, director of the council for social action of the Congregational-Christian Church, told that church's missions council that the objective of the social action group for 1944 was to formulate a campaign for Christian citizenship to help church people study issues of the political campaign and to participate in the election. "If you regard politics as a Christian responsibility to the state, then we can implement our gospel with Christianity in action. We are ready to go forward," he said. Details of the campaign will be directed by Tom Keehn, legislative secretary of the social action council, who said in New York that the move was "primarily educational, maintaining non-partisan objectivity because we are a Christian organization." Mr. Keehn revealed that the campaign will be launched in an educational drive in the state conferences in the spring.

Montgomery Mission

Montgomery, Ala.:—The three parishes in this city have joined together to hold a week's mission in St. John's Church under the leadership of the Rev. Edward G. Mullen, sometime missionary in the Philippines. The town has been canvassed and at least 100 confirmations are expected from the mission.

China Missions

Wilkes-Barre, Pa.:—Bishop Lloyd R. Craighill, who recently returned from China, spoke to two groups at St. Stephen's Church here, early this month. He also spoke to neighboring churches at Plymouth, Alden, and Nanticoke about the continuing work of the China missions.

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College Work

Tuscaloosa, Ala.:—A conference of the college workers in the Province of Sewanee was held here Feb. 15-18. The general topic was *The Church and the colleges*, and the leaders were: the Rev. Alden D. Heilely, national secretary for college work; Chaplain Thorpe Bauer, coordinator of religious work among the army air force trainees in the colleges within the Gulf Coast command; and the Rev. William Turner, provincial chairman of the commission for college work and rector of Holy Trinity, West Palm Beach, Fla.

Methodist Crusade

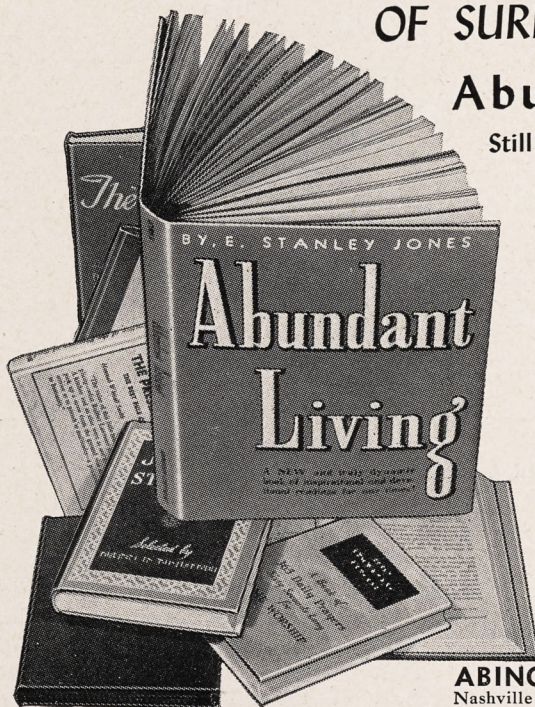
New York:—From all sections of the country Religious News Service reports large attendance figures for meetings of the Crusade for a New World Order sponsored by the Methodist Church, meetings of which were held in 100 cities in January. In Columbus, Ohio, 5,565 people attended the first three meetings and in Cincinnati 2,416 attended the opening session.

Speaking to a large gathering in Nashville, the Rev. Fred Knickrehm, of Portland, Me., issued a vigorous indictment of the present social order on the grounds that it "deifies" the profit motive and creates class distinctions. Asserting that "we have accepted the philosophy of Adam Smith that selfishness is the only human quality that can be relied upon for material production" and that "as a natural corollary the

Church has blessed and sanctioned the competitive system" he declared: "We have sown seeds of war and have wondered why we have had no peace. We have sown the seeds of unemployment and wondered why we have not had security for the worker. We have planted the seeds that must inevitably grow to depression and wondered why our prayers for prosperity have been unavailing. . . . we have blessed an economy in which the Cross has had no part but where the law of the jungle was the rule of life. The time has come," he added, "when in simple consistency we must either stop preaching about the Cross or make its teachings applicable to our economic and industrial life."

In Philadelphia, Bishop Clare Purcell of Charlotte, N. C., told a Crusade meeting that "discrimination against minority groups is pagan and must be condemned and defeated." He declared it to be one of the five great destroyers of America along with isolationism, luxury, exploitation, and sensual indulgence.

Bishop J. Ralph Magee told an overflow audience in Des Moines that the Crusade was not an attempt to regiment the thought of churchgoers. "In a day such as this," he said, "we had better let our boys who are fighting over there know that we are interested in a movement to get politics out of the way and make our leaders give us a peace that will stand up and endure."



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Home from China

New York:—Miss Venetia Cox, missionary teacher of the diocese of Hankow, has just returned from China. Miss Cox was able to secure plane passage from Tsing Chen where she has been teaching in the Hankow Union Middle School and came from Bombay on a transport, making the trip in just a month. She had been in China since 1917.

Money Rolls In

New York:—Two new records in the payments against pledges for the missionary work of the Church have been established. At the beginning of the year 1943 eighty-eight dioceses and missionary districts in the United States and nine districts overseas filed statements of the amounts they expected to contribute during the year. The final record shows that every one of these dioceses and districts met their expectations in full. This is the first new record. Many made substantial overpayments and the total collected from this source was \$1,355,710 against total expectations of \$1,327,312 or a percentage collection of 102.1%. This is the second record. One diocese did not file an expectation but gave \$127,353, making a total of \$1,483,063. Due to this fine record of collections the budget for 1943 is balanced.

Calls for Unity

London (wireless to RNS):—Bishop Headlam of Gloucester issued a call for Christian unity at a special service last week that was attended by Church representatives from many countries, including Archbishop Germanos of Thyateira and two Russian Orthodox arch-priests.

Young People Lead

Louisville:—The Young People's Service Leagues of the diocese of Kentucky are conducting services at

the Church Home for the aged and infirm every Sunday evening. The preacher at these services is usually the rector of the parish represented by the young people. Weekly services have also been established in the chapel of the John W. Norton memorial infirmary. The preacher at these Thursday evening services is chosen from the outstanding clergy of the community and are under the direction of the Rev. Ralph D. Bonacker, chaplain of the infirmary.

When Soldiers Return

Chicago:—An appeal to Lutheran clergymen and church members to assume active responsibility now for re-integration of returning service men and women into the life of the Church has been issued by the Rev. J. W. Behnken, president of the Evangelical Lutheran Synod of Missouri, Ohio, and other states. In a

pastoral letter he warned against permitting men and women in uniform to "slip back into the congregation unnoticed." Returning men and women must be welcomed back into our congregations with prayer and thanksgiving and we should plan to place them again into congregation activities both for their own good and for the good of the congregation.

At the same time, the responsibility of the Christian Church in extending its ministry to returning soldiers and sailors during the demobilization period was discussed in New York by the executive committee of the Federal Council of Churches. A proposal for setting up an inter-agency commission on post-war plans of the churches was referred to the Council's advisory committee, according to Religious News Service.

Announcing

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Oklahoma Convention

Enid, Okla.:—Bishop Thomas Casady asked the annual convention held here recently to establish a board to be known as the Bishop and Council to facilitate the work of the diocese. He also reported a gift of \$11,000, to be used for the construction of a diocesan center, given by Mr. E. J. Miller of Oklahoma City in memory of his wife. Mr. Miller will give a similar amount later if the diocese will raise funds to match it.

See Revival

Chicago (RNS):—Optimistic ministers attending the annual minister's week at the Chicago Theological Seminary declared that there is a renewed interest in the Christian religion. "There is more open-mindedness on religion than there was before the war," one declared. "Men who weren't interested a few years ago now think Christianity may be something more, after all, than just a survival from a world that is behind us." Others agreed that there is more interest but stated that it is not expressing itself in church attendance. "A lot of them stay away," said one minister, "because they feel that they really must have rest on Sunday." Another said that many stay away because they cannot see any difference in conduct between those who attend and those who stay away. This man recommended revising rolls to include only practicing Christians but most of those present disagreed on the ground that there was nobody qualified to be the judge.

Clergy vs. Laity

San Francisco:—A resolution condemning racial prejudice and affirming its belief that "many American-born Japanese are loyal" was defeated by the annual convention of the diocese of California. Believing that the measure would be defeated and desiring to show the difference between lay and clergy sentiments, the Rev. John M. Krumm, of St. Matthew's Church, San Mateo, called for a vote by orders, in which the clergy favored the resolution, 28-1, but the laymen defeated it, 35-28. A milder resolution, referring to no specific minority group, was passed later in the convention.

Japanese-Americans

Topeka:—A resolution adopted by the American Legion executive committee of Kansas opposing the admission of Japanese-Americans to the state has been strongly countered by the ministers of Topeka. The counter

resolution reads in part: "We regard the statement by the executive committee of a democratic organization as shocking. We are further disturbed by the action of an executive committee of an organization founded to defend the Constitution, which formulates resolutions which seem to be opposed to the Constitution. Under the guise of concern for the future welfare of our American soldiers, this resolution is in part a misrepresentation of facts, and is a subtle but clear statement of racial prejudice and discrimination. . . . Because of these facts, both as Christians and Americans, we citizens are forced to express our opposition to acts and sentiments, wherever they may appear, which seem to be violations of Christian justice, and of the democratic rights which this country is fighting to maintain, and which it constitutionally guarantees to all its citizens regardless of race, national origin, or religious belief."

The statement was signed by 26 ministers, four of whom are war veterans, including Dean John Warren Day of Grace Cathedral, and the Rev. Alvin H. Hanson, curate of the cathedral.



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Chaplains Promoted

Boston:—Promotion of ten Episcopal chaplains from First Lieutenant to Captain is announced by the army and navy commission. The men advanced are: Julian S. Ellenberg, Joseph L. Germeck, Albert N. Holloway, Edwin A. Norton, Edward C. McConnell, Francis W. Read, Ernest Sinfield, Loren Lea Stanton, Frederick E. Thalman, and William J. Wyckoff.

Chaplains Charles M. Brandon and DeVon Ellsworth have been advanced from Captain to Major, and the commission announces two new appointments, Chaplains Stanley L. Welsh, and Osmond S. Whiteside.

To Visit England

New York:—The Rev. Horace W. B. Donegan, rector of St. James' Church, has been invited by the Archbishop of Canterbury to visit Britain next summer to consult with him and other Church leaders and to preach in British churches as a representative of the Episcopal Church in the United States.

Any Nominations?

Detroit:—The long and difficult process of choosing a new bishop

has begun in Michigan with admirable non-partisan objectivity. At the suggestion of Bishop Creighton, who asked for a coadjutor, the standing committee has been given power to enlarge itself and will act as a nominating committee. This committee has written every clergyman and all lay delegates to the diocesan convention asking for nominations from "any member of the Church." The names received will be considered by two sub-committees for men from within and without the diocese, and a report will be made in time for ample consideration before the special convention.

Japanese-Americans

Hunt, Idaho:—The newly established Church of the Holy Apostles, the congregation of which is made up of Episcopal Church people from Alaska, Washington, Oregon, and California, is ministering effectively to the Japanese-American people of the Minidoka Relocation Center. During the year there have been 37 baptisms, of which 34 were adults; 54 confirmations; and 38 boys are reported in the service. Teaching and pastoral ministry, with regular services held in both Japanese and Eng-

lish, are carried on by the Rev. Genosuki Shoji, the Rev. Joseph Kitagawa, and Deaconess S. Margaret Peppers.

To Puerto Rico

New York:—Miss Ruth G. Clark of Westfield, N. J., has been appointed to work at St. Andrew's Mission, Mayaguez, Puerto Rico. Miss Clark has had wide experience in work with girls as a teacher and director of Girl Scout and Girl's Friendly activities. She will leave for her new post as soon as she completes special study in which she is now engaged.

Peace Campaign

Columbus:—One-day conferences on a just and durable peace will be held in every county in Ohio, March 6-17, it was announced here at the conclusion of the Ohio Pastor's Convention. The county conferences will be conducted by teams of prominent clergymen on the basis of a five-point peace platform adopted by the convention, which calls for world-wide economic cooperation, a world court, reduction of armaments, rehabilitation of war-ravaged nations, and maximum distribution of goods on a fair exchange basis.

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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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page eighteen

NEW BOOKS

***PRAYERS OF THE SPIRIT. By John Wallace Suter. Harper. \$1.00.

This is a collection of 100 prayers composed by Dr. Suter for private and public devotion. Four of the prayers are already in the Prayer Book . . . and the remainder are equally worthy of inclusion. They have been written on the highest level of liturgical composition, brief, direct, luminously clear, with never a word too many, and none but precisely the right word in every instance . . . no heaping up of synonyms (as in most "free" prayers), no "vain repetitions," but with all the severity and restraint of Greek poetry, combined with an immense depth of true feeling and solemn earnestness in the presence of God. Take for example, this one on page 32, *For One Departed*:

"O God, whose love embraces thy whole family in heaven and earth: Grant that this thy servant, having laid aside the garment of mortality, may enter more into thy presence, and find therein the fulness of joy; through Jesus Christ our Lord."

I wish there were room to quote many more of these prayers, especially for those in sorrow and also for use in war-time. However, our readers have already come upon some of these prayers in the pages of THE WITNESS, where Dr. Suter has until recently conducted a department devoted to this purpose. Some of our readers have, to my knowledge, cut out these prayers as they have appeared and pasted them in little books. It is a great advantage now to have this larger collection bound in one volume, and at a price which makes possible a wide distribution.

—F. C. G.

* * *

***CHRISTIANITY AND THE CONTEMPORARY SCENE, edited by Randolph Crump Miller and Henry H. Shires. Morehouse-Gorham Co. \$3.00.

A valuable and refreshing collection of fifteen essays by thirteen authors to commemorate the Jubilee of the Church Divinity School of the Pacific, Berkeley, California.

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—L. B. W.

* * *

***VICTORIOUS MOUNTAINEER. by W. Bertrand Stevens. The Cloister Press. \$1.00.

This is a charmingly written memoir of the late Harry Peirce Nichols by Bishop Stevens of Los Angeles. The illustrations drawn by Carleton M. Winslow add much to the attractiveness of the book and there is a fine photograph showing Dr. Nichols in a characteristic pose. The book is full of anecdotes, and considering the fact that Dr. Nichols knew every one in the Episcopal church, every one will want to read it! Perhaps no one in our generation has interested so many young men in the ministry. Wherever one goes throughout the church, he finds Dr. Nichols' "boys." Would that we had more men like "Uncle Harry."

—F. C. G.

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THE WITNESS — February 17, 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.

Mr. G. FORREST BUTTERWORTH
Chancellor, diocese of New York

The gist of your *Courting Disaster* editorial of December 30, 1943, as I understood it, was that business executives who, as a class, had received an average salary increase of 20% from 1939 to 1942 should be severely condemned for making a "personal profit" in wartimes. In my letter of January 4, 1944, I pointed out that the increase in federal income taxes in those years so far exceeded the average salary increase, that instead of a gain there was a substantial net loss during the period.

Your editorial reply to my letter in the January 27th issue suggests that I regret these reductions. You will find no such statement in my letter. I think the present taxes and the resulting income reductions are proper. Let all the income be taken if necessary. My point was not that you should sympathize with these executives, but that you should not abuse them for crimes most of them have not committed.

You then say that in one case which I mention the executive with reduced spending income is "still well off." This is an interesting subject, but it has nothing to do with the question of "personal profit" which you seem to think he has realized in 1942 as compared with 1939.

You proceed to mention specific instances of increases. Since the issue was the average 20% increase of the class, these extreme cases do not prove your point. But consider for the moment the largest salary you mention—\$947,000. Assuming that this salary represented the taxpayer's taxable income from 1942 to 1944, he will pay a federal income tax of approximately \$952,000 \$5,000 more than his entire income, and probably he has state income, real property and other taxes, and his subscription to THE WITNESS, to pay. To picture him, as you do, rolling in his illgotten gains, strikes me as absurd—and quite unfair.

How about that apology?

ANSWER: We like this letter from Mr. Butterworth. In any case we have no intention of abusing anyone (see editorial this issue) but we would like to see this world so ordered, as of course would Mr. Butterworth, that men would not be compelled to do things that offend their moral sense. We still do not understand why executives accept salary increases under present circumstances, unless it is because they are so strongly for the present administration that they wish to get in those high income brackets where everything goes to the government in taxes. Anyhow if the man with \$947,000 income can't afford to pay his subscription to THE WITNESS we are going to join the lobbyists in Washington. * * *

REV. DAVID E. HOLT
Rector at Texarkana, Texas

You include Canon Douglas in your 1943 Honor Roll. You have a column on the 1940 Hymnal by Dr. Robbins. Have you considered that many of the hymns express or imply or connote medieval, superstitious, magical, sacerdotal doctrines of the Mass repudiated by this Church at the Reformation? We were to have been given a book which people of the 20th century could use with honesty, simplicity and

without affectation. The commission seems to have forgotten that it was supposed to be making not an anthology of religious poetry but a practical book for the use of normal groups within the Protestant Episcopal Church. It was a waste of paper and of money to cumber the book with this museum stuff.

It was senseless to include *Away in a Manger* and *God be with you till we meet again*, without including their proper tunes. Other wrong tunes are 95, 147, 377, 419, 459, 474. Most of the new tunes put in for words already wedded to tunes could have been left out for all the use they will get. The saintly tunes-editor, full of music and ancient lore, was too much a dweller in the middle ages to understand the psychology of American preferences.

Altogether it is evident that a clever little group has put one across . . . getting their practices which have been tolerated in local parishes and dioceses into an official publication of the Church. Is it too late to demand an expurgated edition of our hymnal? Or to start a movement to urge parishes to use some such book as *The New Church Hymnal* by H. Augustine Smith?

ANSWER: We are sorry to have had to cut Mr. Holt's letter somewhat because of space limitations. In his letter as we received it he listed many hymns to support his position. We wonder if Mr. Holt's first premise is that the Hymnal should meet his needs and those of his parish, but no one else's needs? His complaints are well founded, provided the Hymnal is not to be used by the whole Church which includes those who hold the doctrines to which he objects. Further, the commission did an honest, scholarly job of editing, printing what authors actually wrote. And has he discovered no additional hymns that set forth his theology or faith? What about 195 or 353, or 429 or dozens more we might list? We print this letter because it seems to represent a certain body of opinion in the Church; but we do not think the great majority of Churchmen will grant its major premise, which seems to us fallacious . . . i.e. the Hymnal belongs to one group or party, not to all of us.

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