

The WITNESS

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OCTOBER 12, 1944



CHAPLAINS HAVE TIME
OUT FOR LUNCH AND
TALK IN THE PACIFIC

(See page four)

ARTICLE BY OTIS R. RICE

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 8 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.; 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' CHURCH

Madison Ave. at 71st St., New York

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.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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

Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 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: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS

For Christ and His Church

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

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OCTOBER 12, 1944

VOL. XXVIII

NO. 9

CLERGY NOTES

ALLEN, CHARLES R., formerly rector of Christ Church, East Orange, N. J., is a chaplain in the navy.

CARSON, EDWIN S., is now vicar of the Church of the Epiphany, Allendale, N. J.
COCKE, HENRY TELLER, retired rector of All Saints' Church, Chevy Chase, Maryland, died Sept. 26, 1944 in Washington, D.C.

COSBEY, EDWARD, has resigned as vicar of Grace Church, East Rutherford, N. J.

GOODWIN, SHIRLEY B., formerly rector of St. James' Church, New Bedford, Mass., has succeeded the Rev. Alwin E. Worman as rector of All Saints' Church, Attleboro, Mass.

HINDS, KENNETH A. B., formerly of St. Stephen's Church, St. Michael, Barbados, B.W.I., received an appointment for missionary service in Mayaguez, Puerto Rico.

HUSTON, S. ARTHUR, Bishop of Olympia, is serving as acting rector of St. Mark's Cathedral, Seattle, which was reopened on Sept. 17.

KELLERMAN, ROBERT M., formerly rector of Trinity Church, Bellaire, Ohio, is rector of Nelson Parish in the diocese of Southwestern Virginia.

LAYLOR, LEON, formerly of Alexandria, Virginia, became curate of Trinity Cathedral, Newark, on Oct. 1.

LOSEE, F. VERNON, formerly of the diocese of Pittsburgh, became vicar of Grace Church, East Rutherford and St. George's, Passaic, N. J., on Oct. 1.

MILTON, MARSHALL McCORMICK, has accepted the position of chaplain at Virginia Episcopal School, Lynchburg, and will also conduct courses in religious instruction.

PORTEUS, CHESTER A., formerly rector of St. Paul's, Natick, Mass., and in charge of St. Paul's, Hopkinton, has been instituted as rector of Christ Church, Quincy, Mass., by Bishop Sherrill.

REINHEIMER, JOHN B., formerly assistant at St. Paul's Church, Akron, O., is now rector of Christ Church, Kent, Ohio.

SUDLOW, ROBERT J., formerly vicar of Church of the Epiphany, Allendale, N. J., is now rector of St. Bartholomew's Church, Ho-ho-kus, N. J.

WARD, WILLIAM, formerly assistant priest at Church of St. Mary the Virgin, New York City, will be assistant at St. John's Church, Los Angeles.

WHATLEY, ALLAN, formerly rector of St. John's, Union City, N. J., is now rector of St. Thomas', Newark.

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 Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

SUMMER SERVICES

Sundays 8 and 11.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 Noon Wednesdays, Holy Days 11:15.

The Cathedral 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

Rev. Peyton Randolph Williams

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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Negroes and Whites Sponsor Community Radio

*Junior Leagues Finance Project to Stress
Greater Unity and Cooperation in South*

By Charlotte Demorest

Winston - Salem:—Noah Webster defines "community" as "joint ownership or participation; as in a community of goods." In many of our churches as well as our political assemblages, it has long been recognized that joint participation is the secret that leads to the continued success of a new enterprise. It has been realized that only so far as a person identifies with an enterprise and becomes a part of a joint effort to make it succeed, does he feel any obligation to get behind it, to defend it or to make it part of his daily life. The community effort to build the churches of the middle ages—the community effort to build the union of these United States—such joint efforts succeed and last as living monuments. On the other hand, the imposition of the will of the few upon the many, as exemplified by the pyramids, creates a dead monument to a civilization with no community soul.

It has remained for a town of less than 90,000 inhabitants situated south of the Mason-Dixon Line to give the country an interesting demonstration of a new kind of community enterprise—one in which true community participation has been possible. It has been the more remarkable that the community radio plan has come to its first flowering in Winston-Salem, North Carolina, not only because of the inter-denominational and inter-racial aspects of the plan, but because it is inter-sectional. When a southern city responds to the professional advice of "a damyankee," it holds a broad conception of the word community.

The whole thing began as a result of the advanced radio-thinking of an inter-sectional organization, the Association of Junior Leagues of America. Their radio consultant, Gloria Chandler, for some time has preached the gospel of the interpre-

tation by radio of community needs by means of the pooling of resources. In her travels around the country, she is asked by the social and cultural organizations, by the churches, and by the general listening public: "Why are our community programs so dull? Why do I always turn them off?" While the radio industry asks her: "Do they need to be such bad radio? Must we continue to lose listeners when we schedule community radio programs?" It has been in attempting to answer the two sets of questions that Miss Chandler has found one solution to both: The community radio plan, which means quite simply "joint participation."

For the main reason that the average local community program is dull, is poor radio and is tuned out is that no one social agency, no single church, no lone library, nor school has within its own four walls sufficient talent to plan, to write, to rehearse, to act, to produce, and to promote its own radio program. At

least, it cannot produce a program that can compete successfully with the best talent that money can buy—talent which is to be heard over the same air at the same time as the amateur program. Thus the only solution seems to be to comb the city for talent—and then to pool it.

So the community radio plan was born—a plan to harness the writing talent and the acting talent, the directing talent and the producing talent together with the promotion talent of the community to produce its own programs, and its own listening audience. And the author, with a mixed background of business, radio and social work was asked to wet-nurse it professionally. Why Winston-Salem? Well, Winston-Salem happened to be the place where the three backers necessary to such a plan recognized its potentialities at one and the same time. The local radio stations WAIR and WSJS provide: (1) the mechanical facilities such as the studios, mikes, playbacks for study and rehearsal; (2) the professional skill for teaching the budding talent in a radio workshop; (3) the air for its programs. The local community council or council of social agencies provides the professional supervision (the author is on its staff), the secretarial facilities, and the office space as well as the cooperation of the agencies that are to benefit from the interpretation. And importantly, the local Junior League provides the financial support which makes possible the securing of professional leadership and the necessary committee expenses.

But the truly community-wide aspect of the plan is not limited to the creation of joint programs by a few social agencies. Those of us close to the planning feel along with outside observers that the real pulse of the community radio plan is beginning to throb with a useful life in the joint participation of the Negro and white members of this community. Right from the beginning, and that is probably the answer to the happy partnership, the two elements have made this plan together with joint committees, joint classes, and now finally joint programs.

PLEASE NOTICE

* * *

All mail is to be addressed to
THE WITNESS
135 Liberty Street
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above address. Due to the difficulty of securing and cutting stencils during war days it requires from three to four weeks to put through an address change. We will therefore greatly appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. When an address change is desired please make the request personally to THE WITNESS, 135 Liberty Street, New York 6, N. Y., by letter or postal giving both your old and new address.

Both groups have found pleasure and inspiration in working with each other, and from this joint partnership there seems to be coming a very special loyalty to the enterprise that is greatly benefiting the community radio plan itself.

The tuition paid by the students for the workshop courses—courses in radio production and radio music, in radio as an industry, in script-writing—is a preliminary study of community problems. Two hundred eighty-nine applicants are sifted down to the 96 who really mean business by being required to attend panel discussions on such subjects as “children of working mothers” and “salvaging for citizenship”—a survey of the handicapped. Thus the glamour of radio is used to call attention to the needs of the community, even before the workshop programs reach the air.

An essential part of the community radio plan is the arousing of community enthusiasm for its programs, whether such enthusiasm takes the form of active participation or of *articulate* listening. The community radio planners realize that their programs will stay in the schedules of the local stations only so long as they attract listeners—listeners that can be counted. When the first flush of enthusiasm is over the radio station, being a commercial organization, will ask itself: “Just how much good does this community program do to my schedule? Is it worth all the trouble?” And when that time comes, an affirmative answer can only be caused by a perceptible show of interest in its programs by the listening public. That interest must be initiated. The programs themselves may keep it alive, but it is an axiom of radio that any new program has to have an audience created for it. In a commercial program, the sponsor sets aside a large percentage of his overhead for promotion to secure this audience; in a non-commercial or sustaining program these dollars have to find a substitute in the enthusiasm of the organizations who want to see this program stay on the air. It is part of the community radio plan to offer this enthusiastic promotion, not only to the local programs produced by the community radio workshop, but to those programs already on the networks which rate their support.

Because the community radio plan seems to benefit both the radio industry, local and national, and the non-profit making elements of the community by enabling each side to

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make the best use of the other's facilities, it has the chance to succeed that comes with mutual profit and joint participation. It should not grow into a pyramid, but can develop into a useful and beautiful edifice like the cathedral at Chartres. It can well be built as large as its total community, offering its facilities to all non-partisan groups. As the idea spreads around the country the various church organizations may well feel the desire to participate in this new demonstration of the strength of unity.

country religion is still strong, although church attendance is not what it was. The churches in these different lands should cooperate with the churches on the Continent and elsewhere. For in the creation of a good understanding among the different nations lies the greatest hope for world-wide peace. The Church must do all in its power to promote fellowship and cooperation among the peoples of the world or all our dreams for a better order will fail.”



Bishop W. Bertrand Stevens of Los Angeles smiles happily surrounded by his ten grandchildren

BISHOP OF LIBERIA IS ILL

New York:—Bishop Kroll of Liberia has suffered a heart attack according to information received by the National Council. The attack occurred while he was at Cape Mount so that he was able to have the care of a physician at once. His condition is not considered serious.

HOPE OF WORLD IN RELIGION

London (by cable):—The Archbishop of York writes in *Parade*, the British armed forces newspaper, “No one who has been to Russia can doubt the reality of the revival of religion in that vast country. All who have been in the United States recognize the strength of its churches and know that at heart Americans are a deeply religious people. In our own

THE PICTURE ON THE COVER

Washington:—The cover picture is of two padres having a bit of relaxation somewhere in the Pacific area. They are Lieutenant Commander Robert M. Olton, Episcopalian and formerly the rector at Dover, N. J., and First Lieutenant James K. Young, formerly a pastor in Toledo, Ohio. The picture is an official U. S. marine corps photograph.

PRESBYTERIANS SEEK UNITY

Philadelphia:—The Presbyterian Church in the USA has named a committee of laymen to seek organic union within four years with the Southern Presbyterians, the United Presbyterians and the Reformed Church “as a first step toward Protestant unity.”

THE WITNESS — October 12, 1944

Evangelist Organizes Youth For Fascist Ends

Hides Behind Cloak of Patriotism in Attack on Youth Group Seeking to Extend Democracy

By Lois Remers

New York: — Reminiscent of goose-stepping, swastika-brandishing Hitler-youth—reminiscent, also, of flag-waving America First and Father Coughlin's shameful Christian Front—is recently-formed Christian Youth for America. This fascist-leaning group of young people was organized by the Rev. Harvey ("Cowboy") Springer of Englewood, Colorado, who, in turn, enjoys the friendship of the notorious American Fascist, Gerald L. K. Smith. He spends a large part of his time running about the country holding large evangelistic meetings of the fundamentalist type.

"Cowboy," in addition to his activities as organizer of the CYA, publishes a newspaper called *The Western Voice*, a violently anti-Semitic, fascist sheet.

Hiding under beautiful covers of patriotism and dedication to Christianity, the CYA carries on its fascist-inspired program, and concentrates on attacking another youth organization, American Youth for Democracy.

American Youth for Democracy originated two months prior to the founding of the so-called "Christian" organization, attempts to hide under no broad phrases. It has a policy of dedication to "all that is democratic, just, and progressive." Instead of just talking about this policy, the AYD carries it out in the following methods: the organization of non-sectarian, interracial servicemen's canteens, recreation centers for young people—regardless of race, color, or creed; the sale of war bonds and stamps; the donation of blood to the Red Cross; the support of such legislation as the G-I Bill of Rights, an equitable soldier-vote bill; and has been active in quelling race riots—both in Boston and Philadelphia.

It is a broad, non-sectarian, interracial organization with a program which has won the whole-hearted endorsement of large numbers of adults, including Church leaders. It declared in the program adopted a year ago that the war is a just war to destroy fascism, and that its mem-

bers "are ready and eager to assume our share of all its burdens, risks, sacrifices." The program does not limit fascism to Germany and Japan for it goes on to state that it "is also promoted by and serves the reactionary imperialist interests of a small clique of economic royalists in our country. It is the mortal ene-

endorsement of large numbers, including Dr. Mary E. Woolley, former president of Mt. Holyoke College; Mary McLeod Bethune, president of the national council of Negro women; Lillian Hellman, author; Bartley C. Crum, chairman of the San Francisco County Republican Party; Leonard Bernstein, associate conductor of the New York Philharmonic; Professor Thomas Addis of Stanford University; Louis Adamic, author; Guy Emery Sipler, editor of *The Churchman*; Stephen Fritchman, editor of *The Christian Register*; Professor A. E. Hayden of the University of Chicago, to name but a few.

In contrast, "Cowboy" Springer's organization, using the familiar



It is that young boys like these may have a decent world in which to live that the American Youth for Democracy works. Yet the organization is attacked in the name of Christianity

my of youth and of mankind." Further the program urges its members to participate in democratic cultural, recreational and social activities; to build strong bodies; to stand for a high standard of personal morality and ethics, with "a devotion to clean living, thereby training healthy minds in strong bodies." It opposes racial discrimination; seeks a world "based on a just and lasting peace in which youth will have the guarantee of an education and jobs. We ask for a world in which, after victory, our returned soldiers will be guaranteed rehabilitation and assured jobs and social security."

It is a program that has won the

technique of fascist groups at home and abroad, parades in the guise of a Christian organization, thus seeking to conceal its anti-democratic purposes. Its chief business, and perhaps its only business, is to launch vicious attacks on the American Youth for Democracy. And the length that this Evangelist is willing to go in his attack may be judged from a recent blast in which he stated that the AYD is composed of "bar maids, drunken high school girls, lewd college girls, coddling criminals, encouraging crime, glorifying licentiousness, discounting purity, laughing at virtue, scoffing

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For Men and Women of the Armed Forces

Clip and mail with your letters.

Archbishop of York, recent visitor to USA and USSR, says there are religious revivals in both countries. Urges close cooperation between all churches as a means of winning a lasting peace. . . . Churches line up to fight lax marriage laws that are being introduced in state legislatures. . . . All churches in Baltimore united for a conference on how best to serve the soldier when he returns. . . . Women leaders of the Episcopal Church held two day conference with outstanding women labor leaders. First time such a meeting has been held. . . . Chaplain writes army and navy commission that rectors are not very good at writing letters to soldiers. Urges them to do so. . . . Russian gov't reveals that Baptists there have merged with other evangelical churches with a combined membership of about four million. . . . St. Martin's, Providence, conducting forums with idea of combating anti-Semitism. . . . Canon Dick Lief of Providence appointed by gov. to commission which aims to find jobs for returned soldiers. . . . Bishop Oxnam, Methodist, hits hard at isolationism: "Church must destroy isolationism and imperialism or be destroyed by them. The Church must see and cause others to see the enemy at home as well as abroad. The saboteurs who would scuttle the ship of state to protect their selfish privileges seek to divide the allies, postpone proper planning, refuse international obligations and cooperation, will stoop to anything to win." He ends with a strong plea for international cooperation, for economic justice and racial brotherhood. . . . Church youth group in France was part of underground and aided Jewish and political refugees. Now join a united front to win complete liberation for France. . . . Presiding Bishop Tucker tells North Dakota churchmen that world peace must be built on acceptance of the brotherhood of all men. Racial prejudices, national antipathies and other impulses making for disunity must go, he says. . . . Members of all churches attend service at Grace Episcopal Cathedral for the installing of new officers of the council of churches. . . . Federal Council of Churches has set up a new commission, headed by Prof. Hocking of Harvard, to study the findings of the Dumbarton Oaks, Moscow, Cairo and Teheran conferences. . . . First meeting of the Canadian Council of Churches elects Archbishop Owen of the English Church as first president. Sam Cavert, head of American Council of Churches, tells gathering that all churches must work for a just and durable peace. . . . Churchmen meeting in Spokane condemn treatment of Japanese-Americans and denounce racial intolerance generally. . . . Churches of southern California take a similar position in a public statement issued by interdenominational council. . . . Archbishop of Canterbury is to conduct service in southern England to thank God for the cessation of cross-channel shelling. . . . Christian labor union in France has decided to join the Trade Union Congress as a step toward a united labor front in that country.

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at truth, hating everything good, popularizing divorce, idolizing moral perverts and making heroes of scandal-mongers and morons . . . a God-hating, Christ - blaspheming, church-destroying, Christian-murdering group."

Evangelist "Cowboy" Springer has been exposed for what he actually is in many places as he goes about the country rabble-rousing. He will undoubtedly be increasingly exposed by responsible Christian leaders as he continues his campaign.

HOLD CONFERENCE ON SOLDIERS

Baltimore:—A conference on how best the churches can service the returned soldier was held on October 10th at the First Presbyterian Church here. It was an inter-denominational affair with the Episcopal Church represented. The opening address was given by the Rev. Roy H. Parker, a chaplain recently returned from combat experience in Africa and the Pacific.

NEW CHURCH MUSIC APPROVED

Boston: — Heretofore the canons have restricted texts for music to words of the Bible or Prayer Book, or hymns set forth by Church authority. The commission on Church music, by authority of General Convention, has now ready for distribution a list of 160 texts of anthems and twenty cantatas and oratorios, which have been approved for use. The list may be had free by writing the secretary of the commission, Wallace Goodrich, New England Conservatory of Music, Boston.

EPISCOPAL PACIFISTS HOLD MEETING

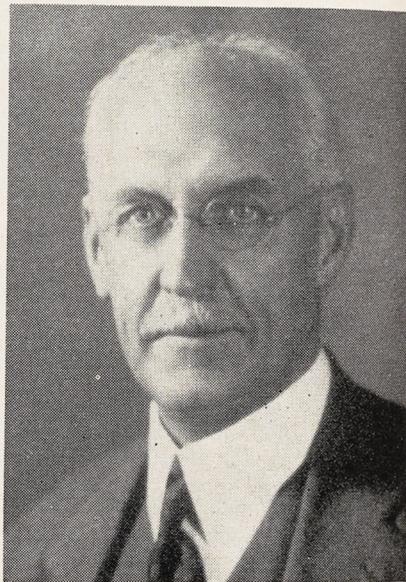
New Haven: — The Episcopal Pacifist Fellowship is meeting today and tomorrow at Trinity parish house, here. Among those on the program are Bishop W. Appleton Lawrence of Western Massachusetts, the Rev. Elmore McKee, rector of St. George's, New York and Prof. Robert Calhoun of Yale Divinity School. The Rev. Lawson Willard is the host.

LAX MARRIAGE LAWS ARE OPPOSED

New York (RNS): — Church groups are expected to oppose any attempts to relax marriage and di-

vorce laws because of social disruption caused by the war. At a recent session in Chicago of the national conference of commissioners on uniform state laws, a committee reported, "Marriage and divorce laws should command the respect of all right thinking persons. When marriage becomes a mere convenience without regard for the age of the parties or their physical state, when divorce is commercialized by a few states for gain, then truly the foundation stone is weakened and may entirely fall."

CHANCELLOR



Stoughton Bell, chancellor of Massachusetts, is a former warden of Christ Church, Cambridge, and a deputy to the last two General Conventions. He has long been a member of the cathedral chapter as well as secretary and legal advisor to the bishop and trustees of the diocese. In civic affairs he has been active in tax reforms and other improvements in city government. For a number of years he was a member of the board of aldermen of Cambridge. He is also actively associated in hospital work

DEBT ELIMINATION IS AIM

Chicago: — Bishop Conkling of Chicago told the clergy of the diocese at a recent conference that he expects to wipe out the diocesan debt in 1945. When he was consecrated in 1941 it stood at \$934,971. Homer Lang, president of the Churchman's club, also addressed the group and told of the laymen's conference recently held. It was decided there to advocate sponsors for confirmations and also to have a key man in each parish to help with the spiritual side of lay activities.

THE WITNESS — October 12, 1944

EDITORIALS

Production For Use

IT IS clear that the war is being won by almost unlimited production at home, as well as by the courage, skill, and sacrifice of the men at the front. The output of tanks, planes, guns, bombs, torpedoes, shells, ships, ammunition is simply stupendous, and almost unbelievable. It would have been impossible and unbelievable ten, even five years ago. But it is possible when men put their minds to it and work with a will. All this is for the destruction of our enemies. Very little of the fabulous production of these days can be used directly in peace-time. Take a forty-thousand-dollar torpedo, for example. It cannot produce anything but destruction and death—that is what it is built to do. And so all along the line. Yet we do not question the necessity, and we produce these instruments of death and destruction in vast, overwhelming quantities. We can do it because we must do it to win the war. But what about peace-time production? Are we going back to an economy of restricted output, in order to keep prices high, after the holocaust is over? Why should we? Why cannot America stay geared to high production, not for purposes of war but for purposes of welfare, abundance, plenty? Neither of the major political parties in the present campaign has said anything definite on this point, so far as we know; and we

should like to know what they have to say. (Henry Wallace has been talking about it; but he is not a candidate.) If we are destined to go back to an economy of scarcity after the war in order to make huge fortunes possible once more for favored individuals, we would like to know—and to know how such a plan can be defended on grounds of either economics or common-sense.

We certainly don't think it can be defended on grounds of religion or ethics. Take religion. The fundamental presupposition of religion is stated in the Psalms: "The earth is the Lord's, and the fullness thereof". . . . "The earth hath he given

to the children of men." God did not create the world to be a vast gambling-house where men can do what they like, clean the boards, and drive out the unfortunate. We are one family, under God, and the wealth, the productiveness, the opulence of a nature teeming with good things was meant for all who are willing to work, to practice thrift, and to serve their fellows. It will be a ghastly tragedy if it turns out that a nation can cooperate only in destruction, not in production

for use and benefit. The Church certainly stands on the side of unlimited production for use; as God's instrument for the saving of men it is simply unthinkable that the Church should hold any other view.

A Hopeful Report

THE annual report of the National Council together with the six page mimeographed supplement of missionary stories and comments included with it, is good reading. Bishop Tucker's report as Presiding Bishop and president of the National Council is brief and very much to the point. In spite of the dislocation caused by the war, the Church's program at home and abroad is progressing at an encouraging rate. It is a story also of unfolding opportunities awaiting only the workers to seize upon and develop. The report of the treasurer, Mr. Franklin, shows a healthy trend of increasing financial support. In 1943

Minnesota upped its payments by 52%. Congratulations! Connecticut, Rochester, Washington, East Carolina, Indianapolis, Kansas, Olympia and many other dioceses made substantial increases, with Massachusetts and Southern Ohio maintaining their already generous payments. The only diocese not to meet or exceed its expectation was New York. For the current year 1944 the dioceses and missionary districts expect to pay nearly a quarter of a million dollars more than was paid in 1943. Legacies and special gifts were the largest since 1928. The deficit was reduced in 1943 by \$140,000 and is now below the \$400,000 mark.

"QUOTES"

THE supreme question which confronts our generation today—the question to which all other problems are merely corollaries—is whether our technology can be brought under control. Is man to be the master of the destructive energies he has created, or is he to be their victim? Will this physical power which he already possesses and these new forces which are now within his grasp be employed to serve the race in constructive ways, or will they be a Frankenstein monster that will slay its own maker? In brief, has man the wisdom and the ethical and spiritual powers to control the forces which he has himself let loose?

—Raymond B. Fosdick,
President, Rockefeller
Foundation

Bishop Tucker, Mr. Franklin and the people of the Church are to be congratulated. We hope the Church will give this report careful study and find in it encouragement and enthusiasm for tackling the canvass this fall. The report is a happy augury.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

STRAY THOUGHTS ON THE MORNING CANTICLES

IT IS difficult to imagine a more compelling invitation to worship than the *Venite*. It summons the whole world of nature and of man to praise and reverence its Maker. For the design of the morning office is first and foremost a daily hymn of created order to the glory and majesty of God. Worship through nature, in "the beauty of holiness," can so easily become sentimental. But not so the *Venite*. It is girded with "the strength of the hills." Yet there is tenderness, too, in "the people of



his pasture and the sheep of his hand." Particularly striking is the note of judgment with which it ends. The praise of a God who does not exact of the earth and her peoples the demand of righteousness and truth is not worthy of Christian worship.

By contrast, the *Benedictus* is deficient in both theological and poetic substance. It is a pity that its brevity tempts congregations to use it with such constant monotony. To listen to its repetition from service to service is a great bore. It neither excites the religious imagination, as does the *Benedicite*, nor stirs the religious emotion, as does the *Te Deum*. It is restricted to one idea, which it clothes in an imagery not readily nor concretely grasped. We hope it will disappear from the next revised Prayer Book and be replaced with a more worthy substitute for the *Benedicite's* hymn of creation and the *Te Deum's* hymn of redemption. One thinks of St. Francis' *Canticle of the Sun* as a possibility; also of permissive use of some of the splendid metrical hymns included under Nos. 266-315 in *The Hymnal 1940*. Surely the canon of Christian hymnody suitable for liturgical use did not become closed with the *Te Deum*.

The *Jubilate*, too, is a mistaken alternative; for it belongs with the *Venite* as an invitatory song of

praise. Psalm-singing Puritan influence inserted it in its present place because of a curious distaste for the "gospel" canticles of the old medieval services. By now we ought to have outgrown such an absurd prejudice. A gospel canticle like the *Benedictus* is necessary to the inherent drama of the office. It serves to focalize the hope of salvation of the "new testament" in the Dayspring from on high; and so leads the worshippers to a renewed commitment and confession of their baptismal faith and to prayer in the name of Christ. The *Benedictus* is the hinge of the whole service of Morning Prayer.

It is a shame that so many congregations are too lazy or too much in haste to sing the *entire* *Benedictus*. To stop after the fourth verse is to give cause to those who would accuse Christianity of fostering a religion of escape. The canticle teaches us that "we are delivered out of the hand of our enemies" in order that we might *serve without fear*. And the purpose of such service is to give light in dark and shadowy places and guidance into the way of peace. The gospel is not only a promise of salvation; it is also a program for human life. Again, we repeat, a worship which does not lead us from praise and blessing of God to the work of "holiness and righteousness before him all the days of our life" is not worthy of those whom He has "visited and redeemed." Liturgy and life, worship and service—Christianity must never separate them one from the other.

THE SANCTUARY

Conducted by W. M. Weber

WHEN a child is adopted, it is taken to share in a social life which is already going on before he comes into it. In a typical instance there might be a father and a mother and one or two children. Between them flows the current of family love, and into this life an orphan child is taken to share in it, and as a member of it to look out from within it upon the world around. St. Paul's language, if taken seriously and not regarded as a mere illustrative metaphor, suggests that there is a social life in the godhead, into the current of which life the Christian is taken up, so that his life is that of a member of the divine society, looking out on the world from within it.

—Leonard Hodgson, *The Doctrine of the Trinity*, Scribners, 1944.

—*Epistle to Diognetus* (about the end of the second century) (quoted in S. J. Case, *The Social Triumph of the Ancient Church*.)

Spiritual and Psychological Needs of the Returned Soldier

by Otis R. Rice

Chaplain of St. Luke's Hospital, New York,
and Contributing Editor of The Witness

THE problem of returning service personnel is already upon us. For a variety of reasons discharges are being made from the military establishment into civilian life. And the flow of returned men will increase within the next few months and remain an important consideration for many months if not years to come.

In general there will be three groups of veterans with whom we shall be concerned. There will be the physically sick and wounded, many of whom will recover completely, but some of whom will be handicapped for the rest of their lives by lesser or greater impairments. Then there will be those men who are or have been emotionally or mentally affected. Even after recovery (and many will recover) such men may be beset by the stigma of having been a mental rather than a medical casualty and by a haunting fear of the recurrence of the disorder. The third and by far the largest group will include those men, unaffected physically or mentally, who will bring back a whole range of normal problems and valuable resources.

Some service men are a bit irked when they learn that civilians are making plans to "rehabilitate" them. To many of the military it is the civilian population and not the veterans who will be in need of rehabilitation! It is therefore from no feeling of superiority or of smug assurance that one considers the needs of those who return from valiant war service. But we must try with humility and understanding to meet certain needs which will be evident, though not necessarily recognized nor verbalized by the returning soldier himself.

To attempt to understand the meaning of demobilization for the individual one must remember the tensions, conflicts and soul-disturbing circumstances of war. Civilians suddenly absorbed into the military establishment find themselves in a strange and bewildering world. Their privacy and sense of individuality are often in large measure lost. The routine, the discipline, the terminology, the social distinctions, the purposes of life are fundamentally different. The segregation of huge numbers of men remove the normal opportunity

for complementary relationships with mother, sister, daughter, sweetheart or wife and the natural society of women in general.

Such problems of adjustment must occur in all wars fought by civilians made soldiers. But this war introduces other factors. The exacting climatic and physical conditions of certain of the terrains in which our men fight; the distance from home; the length of service as well as the long duration of actual combat strain; the monotony and inactivity of some assignments; the lack of clarity of the issues involved; the stupendous force and size of bombs and shells and machines of war—all these and other important considerations produce their effect upon the thinking and feeling of service men. We must expect that some men will be more deeply marked by them than others. But all will be to some degree affected.

Let us briefly speculate on the needs of these men. One of the most basic is the desire to be accepted and treated *as a person*. Many returning soldiers will be suffering from a loss of self-belief; they will have doubts regarding their own worth. Oftentimes this underlying attitude may produce a compulsion to be acclaimed as a hero or a martyr. It may result in an overbearing, exhibitionistic behavior. In other instances men may succeed in achieving only "nuisance value." The fundamental requirement remains the same: to be affirmed, to be accepted and to be treated as a person.

Equally important is the need for fellowship, for accepted membership in some group. Inner loneliness, the sense of isolation drive men into the companionship of others where they can feel a togetherness, a security through participation in group relationship, and a common cause. For many veterans it will be necessary, at least at first, that this community of fellowship be such that incidents and tensions and experiences of the war can be frankly and repeatedly aired. Much emotion will be expressed in this way. And the words used will not be those usually associated with most parish houses! A grave danger lies in the serious possibility that such comradeship will have to be

found in the corner saloon or that this urgency will be exploited by subversive or destructive organizations. It would seem that the highest expression of this need for fellowship might well be achieved in the corporate worship of the Church and in the common work, study and social action of its outward life. While sufficient opportunities must be given for veterans to meet by themselves and to worship together under Church auspices it is necessary to guard against the growth of permanent, esoteric and in-grown cliques that vitiate the larger fellowship and actually prevent assimilation into civilian parish and community life.

WE CAN expect that many men will be struggling to solve more personal problems of guilt and aggression. Whether as a result of actual experiences enjoined by the necessities of war or because of moral offenses committed under lowered ethical standards or by reason of misinterpretation of earlier childhood behavior, guilt will often be felt—sometimes as a dominating and crushing weight. Somehow this tension of guilt must be faced and dealt with. Aggression and hostility will also play an important role. These emotions arise from the actual or unconscious frustrations of military service. They stem, too, from the unresolved hatred engendered (or instilled) toward the enemy before and in the heat of combat. Some men will express them in frank resentment or a display of aggressive attitudes toward civilians, the government, the Church, former officers or the military establishment. Others will repress them, only thus to permit festering beneath the surface of consciousness and the production of emotional and spiritual aridity or depression. These aggressive tendencies when uncovered or frankly recognized can be utilized in a constructive instead of a destructive direction.

Emotional and economic security together with social acceptance will be a normal need of our returning military men. Emotional adjustment or maturity will be a conscious goal for many. Inner security is often projected into the outer environment and men may seek there the assurance or the protection which they do not discover in their own souls. The amassing of wealth or the acquisition of possessions may signify a need for inner assurance. But this never completely succeeds. Social distinction or achievement may be the apparent aim of many, who reveal thereby the serious doubts which they unconsciously hold regarding their own integrity or worth. Such men all want help, whether they are aware of it or not. And their need is none the less great because it may not be readily apparent to themselves or others.

Great tensions and problems arise in the various areas of personal relationship. The readjustment to family life—particularly within the marriage bond—will be fraught with difficulty. It scarcely needs the saying that out of war marriages will arise some of the most disturbing spiritual and emotional predicaments. Even for those couples that have had in their marriage an adequate religious, social and emotional foundation previous to the separation of war there will be difficulties of adjustment. For the fly-by-night, "furlough" marriage there will be dislocations and problems almost beyond estimate. Even the question of immediate marriage after discharge for those long engaged is a very difficult one. There will be much of prayer and guidance and moral earnestness required in these inevitable adjustments of relationship. (A forthcoming article in this series will deal specifically with war marriages.—Ed.)

It is unlikely that there will be many general and frankly recognized religious needs. No great religious revival nor awakening has taken place among the armed forces. The faith of many men has been deepened; the faith of others has been lost. Despite the work of some good chaplains conversions have not been very numerous. And the witness of the civilian churches seen from the perspective of the soldier has been far from inspiring. When all this has been said one must expect the soul-searching questions with which some men return. What is God really like? In what does the Christian faith consist? Why does God permit war? What is the religious meaning of unmerited suffering? Is the doctrine of immortality true? Does history have anything to do with God or does God really affect history? Surely one great need of our returned soldiers is a clarification of a sound doctrine of God and a sound doctrine of man, a realistic presentation of a sound and true theology.

One believes that the veteran who returns to church will be impatient of much of the old organizations, preaching, religious education and even worship. He has been face to face with the starkest of life's realities. The compromise, sentimentality, unreality, narrowness and hypocrisy of much of our Church life will repel and anger him. His fresh outlook and perspective can well be used in our planning to meet his own religious needs. He can be a partner in the very enterprise that seeks to reintegrate him into the life of the Church.

Finally the veteran's greatest need spiritually and psychologically is for wise and understanding counsel. Not advice forced upon him. Not sentimental palaver about his wounds or his sacrifice. But hard-headed, well-trained counseling which

will allow him to make good use of adept lay and ministerial counselors who know what they are doing because they have prepared themselves for the task. One cannot stress too stringently the need for such persons or such service. Here is no room for well-meaning but untrained advisors—for those who so easily can do so much harm. But there is room and urgent need for mature and experienced counselors to the returned soldiers and their

families. To the training of such as well as to the marshalling of her great resources of worship, word, sacraments, work and fellowship, the Church must address itself. The needs of the returning service personnel call for action now.

Editor's Note: *Disabled Soldiers* by the Rev. Rolin J. Fairbanks, Protestant chaplain at Massachusetts General Hospital, will be the second in our series on *The Church's Opportunity in the Post-War World*. Those desiring to use these articles in a discussion group or otherwise distribute them should send their orders at once to THE WITNESS, 135 Liberty Street, New York 6, N. Y. It is rarely that we can supply copies of a number after the date of issue.

Preserving the Peace

by *Karl S. Kumm*
An Overseas Chaplain

WE ARE fighting, I believe, for a clear-cut peace of victory. Why pretend that we are not? There must be strong nations in our world, and those who are strong must act with strength, not with weakness. We could, at almost any time in the past year, have adjudicated with our enemies for a peace of compromise—they would have been glad for the chance to make it. It would have saved thousands, perhaps millions, of lives to have done so. There are some, I suspect, who wish that we had. I am not in that company. Why not? Because it seems to me that issues were drawn which do not permit of compromise. What were those issues? Let us look at them. These were the things we are fighting for, these are the things we must guard in the peace that is to follow.

We are fighting because a false ideology of aggression, based upon a racial myth, was sold to certain specific nations, who thereupon made a war. It was backed first of all by supposed injustices committed upon them, secondly by a national economy dedicated to aggression, thirdly by intervention in other people's affairs, fourthly by threat of arms, and fifthly with the instruments of war themselves. So, it seems fairly clear that what we are fighting is an aggressive ideology at its base. It is not merely armies that we are opposing, but ideas. Once dedicated to these ideas, a nation is almost certain to run amok in our world. Moreover, we could not make peace with this idea of totalitarianism, because if we had, the idea, undefeated, would have led those who adhere to it into a third world war. This idea of totalitarianism must be destroyed. But obviously all nations that go to war go totalitarian in practice if not in theory. We have to have conscription, censorship, we have to dedicate all our energies to the pro-

duction of the tools of destruction. Hence, the first thing we must release when the victory is attained are these very totalitarian restrictions on our own democracy. An efficient army, yes, we must have that when the war is won. But must we have conscription? Is not the danger of putting the tools of war into the hands of the prosecutors of war, even in our own nation, a real one? The officer class in all nations is usually predominantly reactionary. There is a real danger of the army being used to defeat the interests of social liberals. Our army is now a cross section of our citizenry; would it be such if left in times of peace in the hands of a relatively small group of professional army men? I do not impugn their character, I question the very natural motives of self-interest which they would be almost bound to follow. Certainly they are patriotic. But are they the elected representatives of the people, as quick to sense public reactions, as those should be who would be so great a power in a democracy? I do not object to military training as such; I do believe that if we adopt a policy of training for our young men, it must be safeguarded to prevent the assembly of such large groups of our citizenry becoming a potent factor in swaying public opinion towards policies of aggression. So it must be with all censorship restrictions on a free press. We must get rid of them as quickly as we possibly can, when this war is won. So it must be with the reconversion of our industry to the production of peaceful goods and services. The sooner that can reasonably take place the less interest there will be in the economic profits of war production. We do not want a large class of armament makers or workers beyond our essential needs for self-protection. And the sooner we can reconvert to peaceful means of making a living, the less danger is there of a permanent

group in our citizenry being set up whose greatest profit comes out of the making of war.

WE ARE fighting because we were attacked. Let us remember that. The reason why we could not make a compromise peace was because we could not be sure in a compromise peace that the attack would not recur. In fact it is my opinion that with a compromise peace we might be fairly certain that it would recur. Hence the essential necessity of disarming our enemies when this war is won. But is it fair to disarm one's enemies and arm oneself? Obviously there are three types of arms, army, navy, air force. What has this war demonstrated to date? Am I fair in suggesting three things which I believe are fairly proved in it? (A) No nation can be conquered until an army occupies the territory which it constitutes; once this takes place, no matter what the condition of its economic resources or the power of its fleet or air force, a nation is knocked out of the war. A classic example of such a situation was France in 1940. (B) Both navies and air fleets constitute the essential defense of democratic peoples, but they do not win wars. On the other hand, no nation that has kept control of the sea and the air surrounding it has lost a war. If this is so, what does it suggest about the problem of competitive armaments?

(A) The nation with the large standing army is always the possible aggressor. Do we wish to be an aggressor nation? And so, do we need a large standing army? (B) Both navies and air fleets depend upon naval and air bases in order to operate. This is what Japan had in the far Pacific and we did not. We had to construct them. The most essential element in the peace making is going to be the disposition and ownership of air and navy bases over our world. Because these matters can be amicably settled between allies who speak the same language and have the same cultural background, namely between the British Commonwealth of nations and ourselves, it is essential that this should be one of the major and first settlements in the final peace.

I confess that in these settlements, I fear American imperialists. Why? Not because I think that we shall fight Britain or Australia over these issues, but because like that dispute over how much Britain could pay in war debts, our own legislators demanding too much may leave the problem unsettled. And it must be settled, because the peace of our Pacific zones of interest depends on it being settled, and on the democracies working in concord. It is an army that conquers. It is a navy that safeguards. It is the air force that pioneers, both in destruction and in transportation.

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Hence, I personally believe that the size of an army should be carefully watched if we wish to preserve peace. I believe that we do not need to fear keeping a strong navy since it is an instrument primarily of defense. I believe that we, with the other nations of our world, must immediately set about regulating the use of air bases and the types and tactical numbers of the air forces of our world. Did you ever think—in the event of a war between the United States and Russia, what would happen? We could not gather or put in the field an army capable of defeating the Red Army. I am persuaded that this is a solid fact upon which we must base our future policies. On the other side, I am persuaded that with our present naval establishment, Russia could not defeat America. But what of our air power? It could not decide the issue between us, but it could result in the most frightful destruction on both sides. What a terrible thing such a war would be, how fearfully weighted with inconclusiveness and destruction. Let Christians face that possibility, it must not be permitted to happen! That is why the amicable regulation of air forces must be undertaken, and with it the neutralization of air bases from which attacks could be launched. In this respect the Russian emissaries to the Dumbarton Oaks conference are right. It is an essential element in the preservation of peace in our world.

Will we do these things? Not unless we think about them and talk about them. Of course, they are controversial. Better to argue it out among ourselves and intelligently decide what we intend to do than to let it drift until the elements that lead to a third world war build themselves up again.

Editor's Note: Mr. Kumm, formerly rector of a parish in the Diocese of Newark, has served as chaplain of a medical battalion in the European theatre for twenty-five months. His article was received by THE WITNESS four days after he wrote it somewhere in Europe.

New Books

***Indispensable

**Good

*Fair

****THE SHORT STORY OF JESUS.** By Walter Lowrie. Scribner's. \$2.50.

Never dull for a moment this little book is a rare combination of modern scholarship and fine writing, making it palatable to both the layman and the clergyman. Where the author seems overly conservative he is not dogmatically so; he manages to make most of the familiar material gleam with new light. It is so well arranged that it is useful, too, for quick reference. The whole gives a vitalized portrait of its subject.

—J.H.T.

THE WITNESS — October 12, 1944

A Chaplain Writes of Welcome Given by the French

Stand Before Their Ruined Houses and Toss Flowers to American Soldiers as They Pass.

Edited by W. B. Spofford

Boston, Mass.:—From somewhere in France, Chaplain Morris F. Arnold, formerly rector of St. John's Church, Saugus, Mass., has written the army and navy commission expressing his appreciation "for all the commission is doing for us in the service." He tells of his arrival in France with a unit engaged in building airfields. His letter continues: "The people everywhere have welcomed us, sincerely, deeply and from their hearts. It is a pathetic sight to see the French standing smiling in front of their ruined homes, waving and wishing us well. Some of the youngsters even toss flowers as we pass. . . . Sunday I had four services, one in a field with the hood of my jeep for an altar, one in a forest in which severe fighting had taken place, one in a tent along the front lines, where I had to shout parts of the service in order to be heard above the roar, and where big men came out from the Communion with tears in their eyes, and the final service in the evening in a big stable, with my altar set up in a stall. The place reminded me constantly of the manger Our Lord was born in, for even the ducks and pigs and chickens were there, though the horses and cows were out in the pasture.

"So life goes on. There is little in the way of what might be called spectacular. For those deeds performed by ordinary human beings, which, if lifted out of the mud and romanticized considerable, would be heroic, pass as everyday occurrences. The common attitude is still one of buckling down to do a dirty job as well as possible, and few seek glory, or even see glory about them. Newspaper stories of feats performed always seem hollow and trumped up to the men who are actually involved in such things. Few who deserve real credit ever get it, nor do they mind not getting it, as long as the war is speeded up by their efforts. It's a healthy spirit in a way, for it is almost complete humility. But in another way it seems from an attitude of resignation which bodes no good for the future, unless these men can

have some new, real stimulation when they get home. I'm afraid that their long term of service is going to influence most of them to sit down and let the rest of the world go by. So there is a tremendous challenge for a Church with a vital message and a vital job to be done."

Clergy Conference

Erie, Pa.:—Semi-annual clergy conference of the diocese of Erie was held in the Church of Our Saviour, DuBois, Pa., Sept. 26-27 under the direction of Bishop E. Pinkney Wroth. The leaders included the Rev. James W. F. Carman, field officer of the third province, and Professor William V. Dennis, department of sociology, Pennsylvania State College.

Oppose Anti-Semitism

Providence, R. I.:—St. Martin's Church has recently formed a men's forum to discuss the Christian attitude toward the Jew. The Rev. John V. Butler, Jr., rector, and the vestry wrote a letter of welcome to the congregation of Temple Beth El, which plans to build a Temple and educational plant near St. Martin's. The diocese, under the leadership of Mr. Butler, is also planning an intensive inter-racial program.

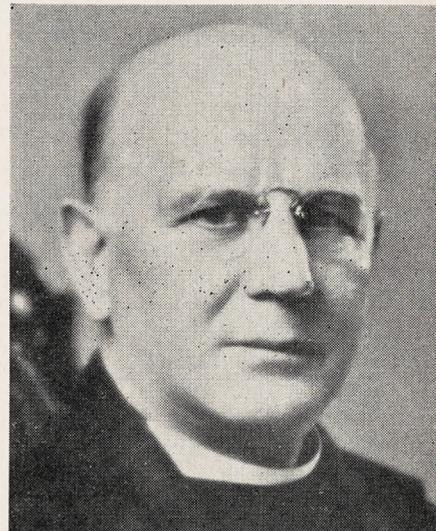
Visits North Dakota

Minot, N. D.:—At the annual convocation of the missionary district of North Dakota at Saint Paul's Church, Grand Forks, the Rt. Rev. H. St. George Tucker said, "The best contribution the Church can make in the post-war world is to bring people to that faith in God which enables his influence to be felt in their lives and to demonstrate the possibility of men of different interests living together in unity." "As Christians," he continued, "we know the power of God is also a unifying principle enabling us to rise superior to race prejudice, national antipathies and other impulses which make disunity." Speaking on the all important problem of reconstruction and lasting peace, he said, "There is a great spiritual ambition to be

realized and hope leaps within the heart that it may be a Christian peace, based on Christian principles in which there shall be a recognition of the one brotherhood of man, and that founded on that secure basis it will be a peace which will endure. World peace is the pearl of great price. Such a pearl may not be possessed without sacrifice."

Reach Children

Boston, Mass.:—"Children are the most important group in wartime because of their tremendous potential power for social betterment," said Dr. Adelaide T. Case at the opening session of the diocesan school in the Cathedral Church of St. Paul. Dr. Case, faculty member of the Episcopal Theological School, Cambridge, was the first speaker to address the course, "working for a better world."



Bishop Oldham of Albany left last week with Bishop Hobson of Southern Ohio for a series of conferences with leaders of the Church of England. The Rev. Horace W. B. Donegan of New York, the third member, was prevented the last moment from going by the pressure of parish work

In Underground

Geneva, Switzerland (RNS): Protestant youth organizations in France which carried on underground work for refugees during the German occupation are now extending their activities to problems arising from the liberation. The CIMADÉ, combined committee for the care of evacuees, the most active group, assisted interned Jewish and political refugees during the occupation and secretly helped many victims of persecution to escape from France.

Unity Service

Topeka, Kan.:—The Rev. Paul Stevens Kramer, professor of systematic theology, Seabury-Western Theological Seminary, recently conducted a three day conference on "Theology in these times." On Oct. 1 at Grace Cathedral a community service was held for the installation of the officers of the Topeka council of churches. The speaker of the occasion was Dr. Paul B. Lawson of Kansas University.

Women in Industry

New York:—A conference on women in industry, sponsored by the Woman's Auxiliary and the Girls' Friendly Society, was held on October 5th and 6th at the Church Missions House. Dean Arthur Lichtenberger of Newark, WITNESS editor, opened with an address on the Church's concern for industrial workers. He was followed by a number of leading workers with women in industry including Mrs. Eleanor Anderson, industrial secretary of the YWCA; Miss Eleanor Coit of American Labor Education Service; Mrs. Dorothy Bellanca, vice-president of the Amalgamated Clothing Workers Union; Miss Helen Vlan-chard, vice-president of the Women's Trade Union League; Miss Dolly Lowther of the Laundry Workers Union; Miss Janet H. Robb of the Workers' Educational Movement; Miss Ruth Young, executive secretary of the United Electrical and Radio Union. Mrs. Stephen K. Mahon of Toledo presided at all these meetings. On the 6th, with Mrs. G. Russel Hargate of the diocese of Ohio as chairman, the conference was summed up by Miss Hilda Smith of the National Housing Agency, with concluding remarks by the Rev. Almon R. Pepper, social service secretary of the National Council.

It is the first time that these two women's organizations of the Church have held such a conference.

Hits Isolationism

St. Louis:—Plans for the Methodist Church's four-year "Crusade for Christ," to be led by Bishop J. Ralph Magee of Chicago, include raising money for relief and reconstruction, improving church school attendance, developing and practicing stewardship, emphasizing evangelism, and influencing public opinion for post-war collaboration. Bishop G. Bromley Oxnam of New York asserted that "the Church must destroy isolationism and imperialism or be de-

stroyed by them. The Church must see and cause others to see the enemy at home as well as abroad. The saboteurs who would scuttle the ship of state to protect their selfish privileges, seek to divide the Allies, postpone proper planning, refuse international obligations and cooperation, will stoop to anything to win. Just as soldiers of World War I were betrayed so will soldiers, sailors, and airmen of this war be betrayed unless religious forces of the nation rise and cooperate in establishing world law and order based upon economic justice and racial brotherhood."

Protestants in USSR

Moscow (RNS):—Ivan Polyansky, chairman of newly-formed Soviet council on affairs of religious cults, informed Religious News Service that Protestant and other non-Orthodox groups in the Soviet Union have created associations to deal with the council, which is a companion body to the Soviet council on affairs of the Greek Orthodox Church.

The Soviet executive also revealed that Russian Baptists, of whom there are about 4,000,000, united at the beginning of the war with other

evangelical groups to form a single organization called the union of Evangelical Christians and Baptists, whose chairman is Mikhail Akhimo-vich Orlov. The Seventh Day Adventists have a council in Moscow, headed by Grigory Andreyevich Grigoriev.

"If the leaders of any religious group," Polyansky declared, "find it necessary to call a conference, to establish ministerial courses, or to obtain special services for the reopening of churches, synagogues, or mosques, they make application to the government through our council." He stressed that all churches and faiths are treated on an equal basis.

Notable Celebration

Miami:—St. Agnes' parish, Miami, Fla., celebrated the 15th anniversary of the Rev. John E. Culmer's rectorship on Sept. 24. It was also the 25th anniversary of Mr. Culmer's ordination. When Mr. Culmer took charge of St. Agnes', the church was only partly built, work was discontinued through lack of funds. In two years the church was completed, and, after becoming a parish, started a mission at Liberty City where a Federal housing project was providing for 1000 Negro families.

Six Battles For Peace

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Tells of Life in Pacific

Boston, Mass.:—Chaplain Robert C. Clingman tells the army and navy commission that where he is located "one cigarette or a packet of matches will buy a wife any time, but we ordinarily settle for a guide to the next village or some cocoanut milk." The chaplain reports that the last month was spent mostly on patrols in the jungle, with many contacts with the men, which he hopes were helpful. "The countryside is straight up one side of a ravine," he says, "and straight down the other. The ash is slick and going down hill resolves itself usually into skiing down, without benefit of skis, on the seat of the pants, or whatever hits the trail first."

"Native towns consist of anywhere from three to thirty huts, clinging precariously to the side of the trails. We shoot parakeets, emus, lizards, snakes and boar for the black folks, who give us in turn papaya, pandanus, bananas and clams. Some of the natives speak fair English, most get by with pidgin which baffles even Brooklynites at first. 'Me ketchum papaya next sun? All same girl Mary make pandanus kai-kai (food).' Oh boy, do they feed the preacher! After a service at which a native village turned out and chanted our hymns after the soldiers, they fed us a royal feast of roasted snails or slugs, we couldn't tell which, but they did taste okay, since we were living on papaya and C ration. Breadfruit baked with a piece of wild boar, and a wild fruit approximating the mango was the extent of the meal. And by no means exotic, with the oppressive, unbearable heat of the jungle, native smells, a sullen drizzle, and the prospect of a brutal march back to bivouac near the ocean. But life is all right, as long as we are alive!"

"In a month I have had 21 services, five communions, attended three Roman Masses, had four services with another chaplain and administered to some 900 men in those services. Made three hospital visits, one division chaplains' meeting, 51 pastoral contacts . . . three welfare cases, and saw at least for a few minutes weekly all the men in my battalion."

Has Anniversary

Lynn: — St. Stephen's Church, Lynn, Massachusetts, observed its 100th anniversary on September 24 and 25, with Bishop Sherrill giving the Sunday evening address after the

rector, the Rev. Albert J. Chafe, had given an historical survey in the morning. The principal speaker at the Monday evening banquet in the Lynn armory was Bishop W. Appleton Lawrence of Western Massachusetts, former rector of St. Stephen's. The Ven. Arthur O. Phinney, archdeacon of Lowell; the Ven. Herbert L. Johnson, archdeacon of New Bedford; and the Rev. Archie H. Crowley, rector of Grace Church, Lawrence, also spoke.

Texas Conferences

Bay City, Tex.:—The clergy conference of the diocese of Texas was held at Camp Allen, Texas, on Sept. 25 to 27, lead by Bishop Quin and Father Whittemore of the Order of the Holy Cross. Representatives from each congregation in the diocese attended a Laymen's Conference, Sept. 30 and October 1.

Study Peace

New York (RNS):—Prof. William Ernest Hocking of Harvard University heads a committee of thirty-four clergymen, educators, and laymen named by the commission on a just and durable peace to study the current international situation for a report to the peace conference of Protestant leaders at Cleveland, Jan. 16-19. Dr. Hocking's commission on the international situation will consider results of Dumbarton Oaks, Moscow, Cairo, and Teheran conferences. It will analyze plans for international organizations, general security, American policy toward subject peoples, the relation of American domestic policy in matters of race, social justice to the problem of world order.

No Discrimination

Spokane:—Convocation of the missionary district of Spokane took a stand against Japanese-American discrimination, denounced racial intolerance as "abhorrent to natural justice." The Presiding Bishop said that the Church must provide the world community with moral leadership in the present chaos.

Jobs for Soldiers

Rhode Island:—Governor J. Howard McGrath has appointed Canon Richard Lief, executive secretary of the department of Christian social relations, as a member of the executive committee of the state's program assisting returning veterans to find employment and to inform veterans of their rights under the government's G. I. Joe relief plans.

First Meeting

Toronto (RNS):—Rev. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, was principal speaker at the first meeting of the Canadian council of Churches. Mr. Cavert asked, "Will the Church around the world incarnate the spirit of reconciliation sufficiently to influence the making of a just and durable peace?" "The answer," he continued, "will be chiefly given, not through what is done in international headquarters in Geneva, but what is done within each nation. Unity in witness and service is no optional matter with Christians, but is an imperative if the Church is really to set an example to the world."

Religious Liberty

New York (RNS):—In regard to charges made at the fall meeting of the Africa committee of the foreign missions conference that Portuguese missionaries are restricted, Rev. Emory Ross, executive secretary, said. "Clearly this is a question of infringement of religious liberty and missionary freedom." "Representations have been made to the department of state in Washington," he continued, "both on the broad aspects of religious liberty and on the persistent barriers encountered in Portuguese areas. Public opinion in this country and among forward-looking people in Portugal needs to be directed to this matter."

New Chaplains

Boston:—New appointments, announced by the army and navy commission, to service as chaplains include: John Richard Caton, William James Barnett, Jr., Raymond C. Sutherland, Jr., Stanley Paul Gazek, John Holbrook Parke, John Ahern Schultz, Nathaniel Chafee Croft, William Hamilton Jeffrys, Sr.

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Heads Council

Toronto (RNS):—The Most Rev. Derwyn T. Owen, primate of the Church of England in Canada, was elected first president of the Canadian Council of Churches at its organization meeting here, under a plan which will rotate the office among constituent bodies of the Council. Problems of post-war reconstruction and rehabilitation were discussed at length by delegates and speakers. A commission on peace and reconstruction was authorized to prepare material on problems that must be met to insure a just and lasting peace.

College Opens

Raleigh, N. C.:—Bishop Edwin A. Penick, president of the board of trustees of St. Augustine's College, was principal speaker at the chapel service which opened the 78th academic year. Rev. Edgar H. Goold, president, conducted the service. Other speakers included Rev. J. McDowell Dick, rector of the Church of the Good Shepherd and the Rev. Charles E. Wulf, vicar of St. Savior's Church.

Rights for All

Los Angeles:—The assembly of the southern California council of Protestant churches urged all citizens, public officials, and churches to support the constitutional rights of Japanese-Americans returning to the west coast. The Pasadena school board was commended for asserting the right of a young Japanese-American to re-enter school, with the declaration that "protection of citizenship rights is of utmost importance at a time when we are fighting totalitarianism which would deprive citizens of their individual liberties."

Study Religion

New York:—Columbia University will offer three new courses in religion for graduate students during the winter season. The Rev. Otis R. Rice, acting chaplain, will conduct a course in personal counseling for religious workers. Dean Hughell E. W. Fosbroke and the Rev. Cuthbert S. Simpson will present a course in the religion of Israel. Work in church history will be directed by the Rev. Edward T. Hardy, Jr. All are on the faculty of General Seminary. Union Theological Seminary announces a new plan for advanced graduate study in theology and religion in cooperation with Columbia.

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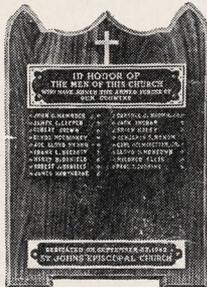
Training Choirs

Boston, Mass.:—A new project in the diocesan school in the Cathedral Church of St. Paul is a course on organization and training of junior choirs, led by William B. Burbank, organist-choirmaster of St. Paul's Church, Brookline. Two practical courses for the training of lay readers are offered and are essential for the procurement of a lay reader's license. They are conducted by Rev. H. Robert Smith of Grace Church, Newton, and Rev. Stanley W. Ellis of the Church of the Good Shepherd, Waban.

Missionaries Interned

New York (RNS):—Joe J. Mickle, associate secretary of the East Asia committee of the foreign missions conference, reported that seven hundred and thirteen American missionaries are still interned in Japanese-occupied territories in the South Pacific.

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THE WITNESS — October 12, 1944

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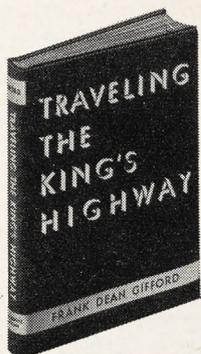
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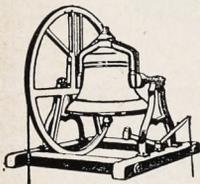
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page eighteen

Unity in France

Washington, D. C.: — According to an article in the Paris newspaper, *Le Populaire*, reported to the OWI, the Socialist-controlled French trade union congress has proposed merger with the French Christian Workers Union "as a step toward complete unity of all labor organizations." The newspaper declared that the trade union congress "is unanimous in thinking that the moment has arrived to achieve the unity of all labor unions. Such a unity represents the most fervent wish of the bulk of the working classes."

Thanksgiving Service

London (RNS): — Plans are in preparation to hold a thanksgiving service on the Dover sea front to mark cessation of cross-channel shelling by German guns. The Archbishop of Canterbury, William Temple, is scheduled to conduct the service.

Missionaries Safe

New York: — Current newspaper reports of Japanese advances south of Changsha have brought questions as to the safety of American missionaries in Maolin, where Bishop Robin Chen is in charge. Americans are now reported safe in Kunming. There, three American women are hard at work. Sister Louise, of the community of the transfiguration, is assisting in the office of the mission treasurer. Miss Emeline Bowne and Miss Margaret Monteiro are aiding the Rev. Gilbert Baker and the Chinese clergy at St. John's and the student church. Bishop Chen remains in Maolin, continuing Church and school work with his Chinese staff.

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THE WITNESS — October 12, 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.

MRS. CHARLES G. HAMILTON
Churchwoman of Aberdeen, Miss.

THE WITNESS for August 24 was the best one I have read for a good many years. The articles written by the young people are excellent. If they are a cross section of our youth we need not be concerned about our future world.

* * *

KENNETH LESLIE
Editor, *The Protestant*

Point of information regarding Rev. Bradford Young's letter in your recent issue. The Pope did not resist Fascism in Germany. On the contrary, without the political collaboration of Pope Pius XI and his nuncio Eugenio Pacelli, now Pope Pius XII, Msgr. Kaas and Franz von Papen, who later received papal recognition for his job, Hitler could never have risen to power. If you wish Roman Catholic confirmation of this, please read George Schuster's article in *The Commonweal*, September 1, 1933.

* * *

MR. FREDERICK CHAPMAN
Layman of Hartford, Conn.

The article by Dr. Robbins concerning Richard Baxter's hymn interested me very much. The Hymnal of 1918 does contain this hymn. It is number 392 in the Visitation section and is set to the Barnby tune called "Holy Trinity." This version of the hymn contains six verses, but the Hymnal of 1940 has reduced it to three. Such fine words would probably have been more widely used in former years if they had been set to a better tune. Dr. Robbins is probably familiar with the fine anthem setting by H. Walford Davies, an adaptation of his well-known "Solemn Melody."

* * *

THE REV. DONALD V. CAREY
Rector of Grace Church, Grand Rapids

I am seeking information concerning the use of intinction by various parishes in the Church. I also would like to be directed to books and articles dealing with the subject.

* * *

THE REV. ROBB WHITE JR.
Rector at Spring Hill, Alabama

Under the caption Where We Stand (WITNESS, Sept. 7) occurs the statement that Negroes are qualified citizens and that they cannot legally be denied the right of "life, liberty and the pursuit of happiness" because of the color of their skin. You are quite correct in agreeing with Rev. Gilbert A. Runkel Jr. about that. And the unnamed "gentleman from North Carolina" is probably guilty of what you call "ill-founded and untenable prejudice" in expressing his objection to your living up to your convictions in associating in hotels and restaurants with Negroes. Your statement quotes St. Paul's reference to the "one body" in which there is "neither male nor female." Bishop Brent tried that more or less literally in Easter School at Baguio, P. I. among the Igorotes. He had the boys and girls all sleeping in the same dormitory, that being the Igorotes custom. It didn't seem to work very well in the building of Christian ideals and character. And the Bishop abandoned the practice. One of those Igorotes, an inti-

mate and beloved friend of mine, is an excellent ex-soldier of world war one, now a postal clerk in New York. He is married to a white woman from New York. So far as I know they are both persons of excellent Christian character. But their points of view in matters of social usage are so wide apart that the arrangement is not happy, either in New York, in the South or in the Philippine Islands.

It would be fine if we could all recognize the fact that there are differences and make sensible provision for them, without "opposition to either the constitution or Christian teaching." St. Paul's ideal body has "gifts and offices" differing. It does not necessarily involve "untenable prejudice" or vicious discrimination to say to your fingers "You stay in your place. Don't go up there and run shoulders with those eyes. They don't like it." As a matter of fact my own fingers are much better looking, and much more reliable, and much more useful, seemingly, than my eyes. It's just that long and painful experience has indicated that, in my case, in the circumstances in which my life is placed, the best interests of the body, and of each of its members, seem to be promoted by reading that dialogue St. Paul recorded, between the wrangling members of his body—and governing myself accordingly.

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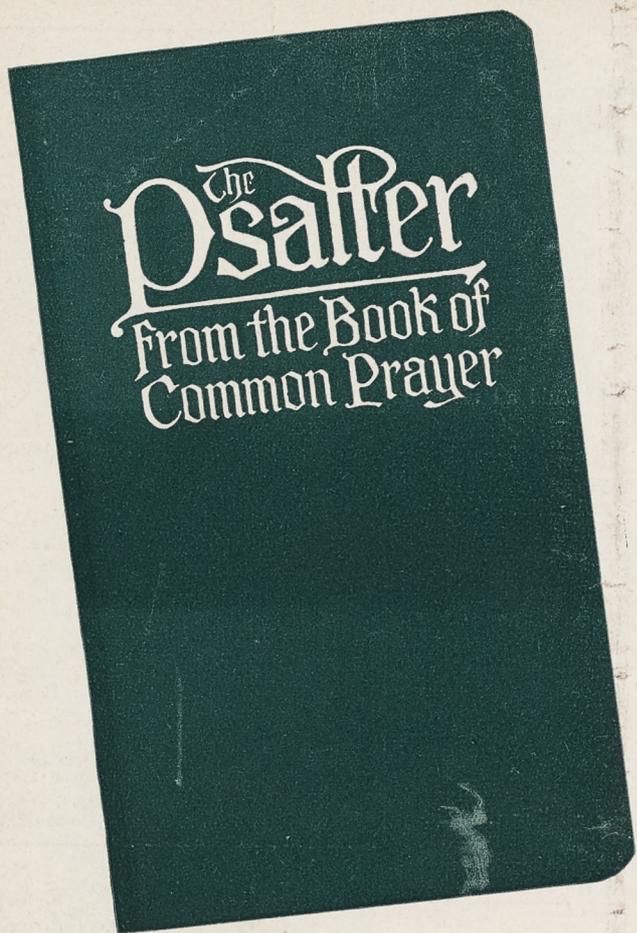
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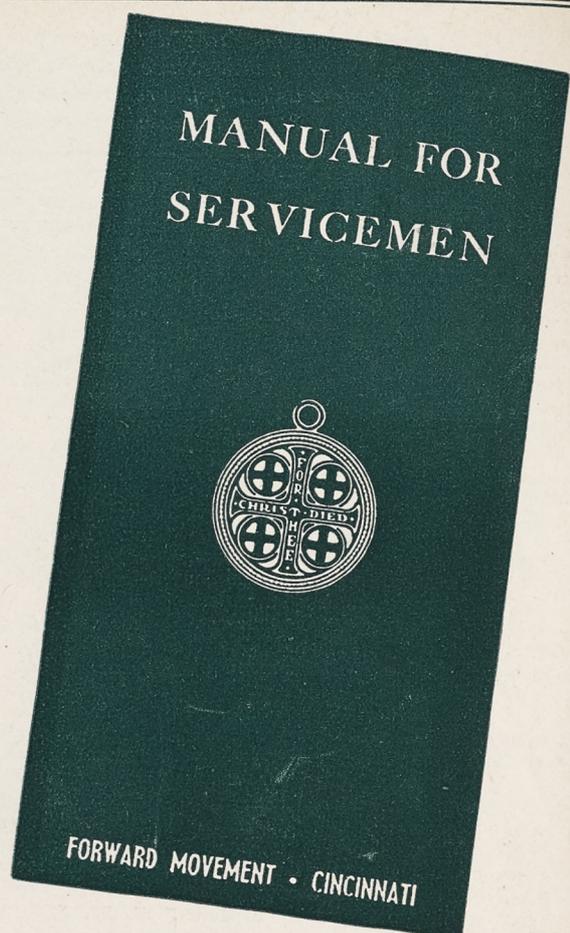
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