

# The WITNESS

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OCTOBER 19, 1944



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## 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. Roeliff 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.

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OCTOBER 19, 1944  
VOL. XXVIII NO. 10

### CLERGY NOTES

ALLIGOOD, CECIL LOCKE, was advanced to the priesthood by Bishop Thomas C. Darst in St. John's Church, Wilmington, N. C. on Sept. 29.  
BILL, JOHN R., formerly of the diocese of Central New York, is now rector of St. Paul's, Greenville, N. C.  
DEPPEN, J. RALPH, formerly rector of St. John's, Westfield, Pa., is now vicar of Trinity Church, Jersey Shore, Pa.  
FERNEYHOUGH, JAMES F., formerly rector of Church of the Ascension, Richmond, Va., is now rector of St. John's, Fayetteville, N. C.  
HAMILTON, JOHN M., formerly of the diocese of Ohio, is now rector of St. Thomas', Windsor, N. C.  
HASTINGS, A. ABBOTT, formerly archdeacon of the diocese of Albany, is now rector of St. John's Church, Beverly Farms, Mass.  
HAYES, RICHARD A., formerly rector of St. Matthew's, Chatfield, Minn., is now assistant of Saint Matthew's Cathedral, Dallas, Texas.  
HOUGHTON, LEWIS A., rector of St. Paul's Church, Peabody, Mass., is now rector of Trinity Church, Haverhill, Mass.  
HUSKE, JOSEPH S., Jr., is now rector of Church of the Advent, Williamston, N. C. and St. Martin's, Hamilton.  
JONES, EDGAR, formerly of the diocese of Massachusetts, is now rector of St. Paul's, Beaufort, N. C.  
MANN, ARTHUR H., was ordained deacon by Bishop Thomas Casady in St. Paul's Cathedral, Oklahoma City, on Oct. 5.  
MITCHELL, WALTER, Bishop of Arizona, has sent his resignation to the Presiding Bishop for action by the House of Bishops at its next meeting.  
PARMITER, C. A. Jr., formerly minister-in-charge of St. Andrew's Church, Framingham, Mass., is now serving as chaplain at Cushing General Hospital, rehabilitation center for the army.  
ROBERT, FRANK W., was ordained priest on Sept. 29 by Bishop John L. Jackson at Trinity Church, Natchitoches, La.  
RUTER, GEORGE M., formerly rector of Christ Church, Meadville, Pa., is now rector of St. Luke's, Mount Joy, Pa., and St. Elizabeth's, Elizabethtown.

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## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main and Church Sts., Hartford, Conn.  
*The Very Rev. Arthur F. McKenny, Dean*  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.  
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

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

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

**TRINITY CATHEDRAL**  
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 Paysant, M.A.*  
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.  
Class in "The Art of Living" Tuesdays at 11 A.M.

**CHRIST CHURCH**  
Nashville, Tennessee  
*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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## Three Million Dollar Campaign Approved by Council

*An Announcement Also Made of a Proposed Graduate School for Rural Church Workers*

**By W. B. Spofford**

*New York:* — A campaign for \$3,000,000 "for reconstruction and relief in areas ravaged by the war and for a reconstruction program in our domestic missionary field and in other non-war areas" was approved by the National Council, meeting October 10-12. In addition the Council approved a budget of \$2,677,132 for 1945 as against \$2,503,062 for this year. This brought a warning from the treasurer, Lewis B. Franklin, heartily seconded by Bishop Keeler of Minnesota, that to raise the sum would require 100% cooperation on the part of the entire Church during the next six weeks. Mr. Franklin reminded the members that the new budget restored large cuts that were made last year and also called for additional expenditures; that the Council at this meeting had dealt only with the appropriations side of the 1945 budget and that the income side would be determined by the whole Church in the fall canvass. If income does not equal the appropriations voted then cuts will have to be made when the budget is finally balanced in February. He brought this home by pointing out that to raise the 1945 budget would require \$186,343 more than the entire total of pledges from dioceses and districts for 1944.

The campaign for \$3,000,000, referred to by Bishop Stevens of Los Angeles as "the most important business before the Council" was placed in the hands of the department of promotion, which was empowered to expend 5% of the total sum for the expense of raising it. Planning for the campaign is to begin immediately, with an announcement to be made shortly as to details and methods.

Bishop Stevens, in the closing minutes of the meeting, announced that a donor, who for the present re-

mains anonymous, had offered a large gift to the Church which will make it possible to open a graduate school for rural and other Church workers in the midwest. Details were not forthcoming since they have not been entirely worked out, but a staff member at the Church Missions House who has been closely identified with the enterprise stated that when he is free to make an announcement it will be "sensational."

The Presiding Bishop also announced at the meeting that \$20,000 had been contributed to the World Council of Churches as an initial payment on a larger amount which it is hoped may be given. The sum was given in response to an emergency appeal from the World Council and is to be used for restoration of the ministry, reconstruction of dispersed congregations, held for Christian youth, missions and social service. American Protestant Churches expect to give a half million dollars in all to this emergency fund.

The executive board of the Woman's Auxiliary, meeting October 6-9, dealt, as is their custom, with social issues—the duty of women to vote; to act as individual voters on legislation concerning world order, status of minority groups, and such problems as health, education, social welfare, marriage laws, conditions of work for women and children. The board also recommended to supply secretaries that such relief agencies as the Red Cross, Friends' Service, Russian War Relief and others be included when resources, as is often the case, exceed the needs of the national assignment.

The Rev. Almon R. Pepper of the social service division reported to both the Council and the Auxiliary that there had been a splendid response to the appeal for clothing for European war sufferers.

The Rev. B. W. Harris, in charge of Negro work, stated that a determined effort was being made to increase the salaries of Negro clergy and indicated that progress generally is being made in the entire work. In some instances the national Church has helped with churches, parish houses and rectories. He stated that the recruiting and training of leaders was one of the foremost tasks. At present sixteen men are in seminaries and four women are in training for Church work.

Mr. Robert D. Jordan, director of promotion, asked for, and got, approval for the appointment of two new field officers, while other staff officers, D. A. McGregor and Vernon McMaster of religious education; Miss Helen Turnbull of the college



*Bishop Carpenter of Alabama, chairman of the Council's division of youth, reported on the progress of that work*

work division; Clifford Samuelson of the rural work division and Fred Arterton of the division of youth told of the progress of their work. Incidentally Miss Mary M. Brace was appointed at this meeting as educational secretary of the youth division.

Bishop Creighton of Michigan, as chairman, gave an encouraging report on the work being fostered by the committee on war industry areas, with aid of various kinds given in 29 dioceses, with twelve clergy en-



gaged in the work as well as eighteen lay workers.

The Council passed a fitting resolution praising the Rev. G. Warfield Hobbs who retired August 29th after serving the promotion department, for many years as its head, since 1923.

A visitor at the meeting was Bishop Charles F. Boynton, coadjutor of Puerto Rico, who said that the Islands are a land of opportunity if the Church will seize the openings.

Another visitor to address the Council was Canon Bridgeman of Jerusalem who, in a decided Oxford accent which can be understood in view of the fact that he has been closely associated with Englishmen for twenty years, told of the vast work the Anglian Church is trying to do in the Middle-East.

## THE PICTURE ON THE COVER

*New York:*—The cover picture is of the new Renaissance chapel in the Metropolitan Museum. It shows a series of sixteenth century carved walnut stalls and an altarpiece by Girolamo Dai Libris.

## CHURCH AND LABOR MEETS

*Pittsburgh (RNS):* — President Edwin McNeill Poteat, of Colgate-Rochester Divinity School, asserted that New Testament Christianity favored democratic labor relations, with discussion by all parties, rather than despotism and paternalism, at the opening session of the first international religion-labor conference here. He hailed the development of a strong religion-labor movement as a much needed step. The three-day conference drew an attendance of more than 300 clergymen and labor leaders.

## WAR CASUALTIES AMONG CHAPLAINS

*New York (RNS):*—Bishop Edwin F. Lee, director of the general commission on army and navy chaplains, revealed that 159 of the 7,708 chaplains in the army have been war casualties. Bishop Lee cited the figures to show that chaplains are paying with their lives to bring spiritual comfort to the armed forces. The Rev. Frederick L. Fagley, chairman of the national committee on army and navy chaplains of the Congregational Church, pledged to the chaplains the faithful backing of the churches.

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## VATICAN POLICY CONDEMNED

*Moscow (wireless to RNS):*—The Vatican was condemned for not denouncing fascism in an article that appeared last week in the Soviet journal, *War and the Working Class*. It stated that Catholics in Italy, France, Belgium, Poland and elsewhere have become convinced that fascism is "mankind's worst enemy" and should be "subjected to complete and merciless extermination."

"Nevertheless," the article continues, "the Vatican has not even

its "appeasement policies" have become more marked in ratio to German reverses; and that the Pope is preparing to take the initiative in preliminary peace discussions. It also alleges that the Vatican has some responsibility for Hitler's rise to power; that it supported Mussolini's domestic and foreign policies; gave "complete, limitless" support to the Horthy regime in Hungary and to fascist puppet rulers in France, Croatia, and Slovakia; and performed "great service" to the Franco cause in Spain.



Bishop Frank A. Juhan dedicates an honor roll to men and women in the armed forces at the altar of a Florida parish

once condemned openly and by name Hitler, Himmler, Goering and other organizers of mass murder, banditry and destruction of human culture." On the other hand, it charges, the Pope has appealed for "forgiveness" of Hitlerites, has warned against "dangers connected with the demand for unconditional surrender," and is seeking a "soft" peace with Germany.

The article marks the second time this year that a leading Soviet publication has criticized Vatican policies. *Isvestia*, official Soviet government publication, previously accused the Vatican of being fascist-minded and of having given support to fascist regimes in Europe.

In this later article the Moscow journal charges that the Vatican has shown increasing political activity since the liberation of Rome; that

## RUSSIAN WAR RELIEF IS SUPPORTED

*New York:*—Professor Henry Wadsworth Longfellow Dana, American authority on Soviet culture, addressed the good neighbor vesper service at Christ Church on "the drama of the Soviet at war." Vice-Consul S. Z. Apresian expressed the gratitude of the Russian people for American aid extended through Russian War Relief. Sidor Belarsky, Russian-American opera tenor, offered a program of music including The Star Spangled Banner and the Soviet National Anthem. The collection is to be used to fill household kits for Russian families returning to the recently liberated areas, which are to be assembled under the auspices of the Women's society of Christian service.

THE WITNESS — October 19, 1944



# The Quiz Kids Invade School Of California Parish

*Twenty Minute Quiz Session Stirs Up New Interest in School of Parish at Albany*

**By Randolph Crump Miller**

Albany, Cal.: — The "Quiz Kids" have invaded the church school, and they have won the pupils to a new interest, a new allegiance, and a new understanding of some of the facts and principles of the Christian religion.



R. C. MILLER

This twenty minute quiz session follows the service of worship, taking the place of the story or sermonette period for the whole school. It is followed by the offertory, closing prayers, and class period. The questions come in rapid fire order and demand close attention. About twelve to fifteen questions can be handled adequately in the time allotted.

The experiment has been carried out and repeated many times at St. Alban's Church, Albany, California (a suburb of Berkeley). There are about 40-50 pupils ranging in age from four to sixteen years, divided into nine classes. They meet in a store which has been transformed into an attractive church. At the close of modified Morning Prayer, during what would normally be the sermon hymn, a table is set up for the judges and the choir goes into the congregation.

Two judges are seated at the table near the rector. They know all the children by name and keep score. One or more "spotters" are placed at the rear of the church to determine which hands goes up first. The rector asks the questions and decides how many points are to be given for the answers.

One to three Sundays were used as a warm-up period. Different ways of asking questions were tried. The children began to understand the purpose of the game. It was discovered that careful grading of questions and the relating of the questions to their class study were necessary. With the younger children no

answers were forthcoming until the rector asked a preliminary question: "How many from Miss B.....'s class are here today?" Immediately their hands were raised and their interest and attention were captured and they were ready for the question. The fairness of this method is validated by the fact that a boy in the kindergarten finished third in the final score. By the time the experimental period was completed and they were prepared to keep score on the answers, the teachers and students had a good idea of what was expected.

There was an appeal to the interest of the children because of their acquaintance with the radio program of the same name. Keeping score gave the feeling of competition, and the equality of the questions brought everyone into the spirit of it. About ninety per cent of the pupils had points at the end of seven weeks.

The questions were related to the subjects being studied in class; others were based upon the Bible reading for the day; they also were related to the work of the Church as a whole; and an attempt was made constantly to relate the answers, whether factual or otherwise, to the business of religious living.

Enthusiasm ran so high that pupils wanted to know what the next week's questions would be. They suggested possible questions after each class session, relating it to the things they thought most important in that particular meeting. When the points of the leaders were read off after each series of questions, the pupils clamored for the complete list.

There were questions which were not answered, which gave the rector a chance to explain the problems involved. Such questions might be repeated the following week. When questions were answered too briefly, the rector could draw more details from the pupils or supply them himself. The final day's questions were taken from those asked during the previous weeks.

Most of the questions were answered, although not always by the

first one who raised a hand. If the class to whom the question was addressed could not supply the answer, the lower classes were given an opportunity. Each week, there were several general questions for the whole school to answer. These were divided by departments to make them more fair.

The results were satisfactory on the whole. The kindergarten could identify Mary, Joseph, the wise men, Christmas, and tell that God was in heaven and everywhere. The first and second graders could give the name and denomination of the local church, tell about the martyr of St. Alban, identify the altar, tell what Joseph did, tell why we sit, stand, and kneel, and tell how much it costs to feed a child in China. The fourth and fifth and sixth graders knew who were the earliest missionaries, where the Episcopal Church has missions, what a St. Andrew's Cross is, how we help missions, and who baptized Jesus. A group of seventh and eighth grade girls identified J, E, P, and D by spotting passages, knew the chronological order of the Old Testament, named books, pictures, and quotations of today based on Old Testament characters, knew that Yahweh was once associated with a volcano, and saw the relation of the Old Testament to the life of today. The high school class knew something of the synoptic problem, knew why Paul's letters were written, explained the relation of the publication of Luke-Acts to the collecting and publishing of Paul's letters, and identified such characters as Theophilus, Phoebe, and Tertius. The whole school learned that there are eighty books in a complete, lectern Bible (including the Apocrypha), that Jesus had four brothers named James, Joses (Joseph), Judas, and Simon, that the purpose of Christianity is "to glorify God and enjoy him forever," and that the Church is run democratically. A special question determined the major elements in Christian living (worship, doing good, supporting the church, learning about God, Christ, and the Church, saying one's prayers regularly, trusting God), and the final question to be answered successfully was to identify Thomas Aquinas, Calvin, Luke, and Cranmer.

The winners received Modern Library versions of the Goodspeed-Smith *Short Bible*, except for a kindergarten boy who was given a

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## For Men and Women of the Armed Forces

San Francisco is the setting for two important steps in interracial unity this week. . . . A new Fellowship Church has been established there as "a creative adventure in interracial and intercultural communion". . . . Plans are forming to meet San Francisco's growing racial problem by a council of religious, labor, business, and government groups. . . . In Pittsburgh, advances are made on the religion-labor front. . . . Edwin Poteat, president of Colgate-Rochester Divinity School, pointed out at first international religion-labor conference that Christianity favors democratic labor relations rather than despotism and paternalism. . . . Cooperation between Britain and America was strengthened by the decision of the British Council of Churches to exchange theological students after the war. . . . Two American Bishops were honored by the Convocation of Canterbury in the first ceremonial welcome given overseas visitors since the Reformation. . . . Russian churchmen also plan to visit London. . . . In Russia, Soviet priests were decorated for aiding in the defense of Moscow. . . . Priests pledged the support of the Church to Russia during wartime and the peace to follow. . . . High authorities in Moscow announce that missionaries will be permitted to carry on their work in Russia after the war. . . . In New York, the women's society of Christian service in cooperation with Russian War Relief is sponsoring a campaign to fill household kits for Russian families returning to liberated areas. . . . Tribute to China was paid by Church groups in America on the anniversary of the Chinese Republic. . . . Federal Council of Churches sent a cable stressing the respect, sympathy, and gratefulness of America to the Chinese people. . . . Reports show that aid to Chinese colleges from America totaled \$1,115,787 during 1943-44. . . . Paul B. Anderson will leave for Paris to discuss cooperation with religious and civic authorities there in relief and rehabilitation. . . . In Chicago, churches of 35 denominations gathered to discuss our share in rehabilitation. . . . More news of German atrocities comes from Finland. . . . Arrest of clergymen as hostages by German occupation authorities causes widespread indignation there. . . . Reports such as this bring Soviet journal, War and the Working Class, to condemn the Vatican for seeking a soft peace and for failure to denounce fascism. . . . While here in America people like Norman Thomas, socialist candidate for the presidency, echo the Vatican in their cries for a soft peace. . . . Presiding Bishop speaking in Idaho hits isolationism as selfish and irreligious. . . . Plans for a Protestant film commission were formulated in New York. . . . Also there, six industrial leaders met with women to discuss the place of women in industry and the problems of industrial women. . . . the conference agreed that women in industry and churchwomen should cooperate in Church activities.

(Continued from page 5)

plaque with the modern version of "Now I Lay Me."

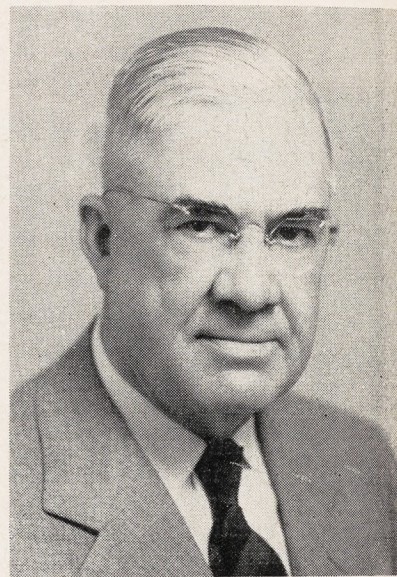
At first glance, the results look like a confusion of unrelated information. On the factual side this is necessarily so. The comments of the rector, the class discussions following the quiz, and the continuing education of the children must supply the correlation with Christian living. Cooperation between the supervisor and the teachers takes care of this, and it is a challenge to the teachers to do a better job. As they suggest the questions, they know such questions must be intelligent and that their classes can answer them. Furthermore, it is a way of checking on the effectiveness of the teaching being done. It also acts as a unifying element for the whole church school, and it establishes a *rapprochement* between the rector and the children. The sessions are noisy and enthusiastic, and yet a casual discipline is maintained. The Rector in asking the questions is not a taskmaster, for he cooperates in giving hints. For example, in order to identify Jesus' brother, Joseph, he says simply: "What brother of Jesus would be called 'Junior'?" He rephrases questions, especially for the lower classes. If he asks, "Who were Joseph and Mary?" a kindergarten child looks blank. If he breaks the question down, "Who was Mary?" and after obtaining that answer asks, "Who was Joseph?" he will get both answers.

Unless the "Quiz Kids" method is supplemented by other teaching techniques, it will put too great a premium on factual knowledge; but it does create an interest in factual knowledge which is too often lacking in modern schools. They learn about the nature, presence, and will of God. They obtain what is really a critical view of Jesus (but they would not call it that). They learn about the requirements of Christian character, and are inspired to do something about it. They see the implications of participation in the Christian life. They are encouraged to be active members in church activities. They begin to understand the Christian interpretation of life. And they come to a better understanding of the nature and content of the Bible and Prayer Book. The only difficulty is that it has been so successful that the Rector wonders what to do next.

There can be no doubt of the success of this method in small

schools. In larger schools it might be even more successful when handled by departments, because the pupils would be more closely graded. It would be difficult with groups of fifty or more. The important thing is that it works, and it works well.

## CHANCELLOR



Judge William M. McCrea has been chancellor of Utah since 1931 and has been judge of the Third Judicial District since 1920. Prior to that he was assistant U. S. District Attorney for Utah. He is prominent in Church affairs, among other things arranging a constitution for St. Mark's Cathedral in Salt Lake City

## INTER-RACIAL CHURCH ON COAST

*San Francisco (RNS):* — The inter-racial Fellowship Church held its inaugural services in the auditorium of the First Unitarian Church here. The new group, sponsored by the Presbyterian Church, is "a creative adventure in interracial and intercultural communion," according to its pastors, Howard Thurman and Alfred Fisk. Speakers were Rabbi Elliot Burnstein, the Rev. John Leffler of the Episcopal Church, the Rev. F. D. Haynes and Dr. Buell Gallagher.

## ORGANIZE TO MEET RACE ISSUE

*San Francisco (RNS):* — A Council has been organized here by 400 representatives of religious, labor, business, and government groups to meet the city's growing racial problem.



## EDITORIALS

### *Political Choice*

**T**HE Church of course is not a political machine; neither is it the Society for the Celestial Preservation of Spiritual Principles. True, Christianity is chiefly concerned with the eternal verities, but these are to be discerned and appropriated by man in and through the actual, concrete processes of history. Our Lord is very God of very God but yet he was born in a specific place and at a particular time. He shared the mind of the Judaism of his day and he was involved in its peculiar crises and decisions. Whenever definite action was the final step, he did not then hold himself aloof as only concerned with principles. For our Lord, and also for the Jewish heredity of the early Christian Church, principle and practice were identically one and the same thing.

Our constant distinction between theory and practice indicates the seriousness of the diluted sacramentalism of contemporary Christianity — plenty of principles but no program, or better still, failure to act rationalized by a retreat to principles. This is apparent in Christian discussion of the coming election. We are told to seek political guidance from our Christian principles, but just at that point where we need that guidance most—how to vote—we are immediately wafted up and back to those precious principles. “It is up to the individual,” we are told. Certainly, each person is an integral unit in himself, but from the doctrine of the Church must come the social nature of Christian action. How, furthermore, can world evil be effectively attacked without corporate co-operation? (Remember how Moral Re-armament was going to save the world by converting people like Hitler!) One more excuse: “Perhaps we had better not take a stand at all.” This fear of compromising our principles is the last refuge of a snobbish pseudo-spirituality.

We cannot be neutral in the face of such a crisis as afflicts the world because, from either alternative, inaction practically amounts to reaction. As Christians we are obviously against the

confused messiness of the whole thing, but we must not delude ourselves that we can get away from its involvements by refusing to make decisions. We want to bring about the redemption of the world and we will surely take any and every step which is in that direction even if we know by our Christian insights that it is not going to accomplish very much, let alone cure. Our problem is not just a war or an election. It is a world revolution affecting the structural foundations of domestic and international life. Are we for it? There can only be two answers even if we have to restrain our particular qualifications in hopes

for the future. If we are not at least looking in the general direction of this rising tide of the rights of the common man all over the world then we are against it and are counter-revolutionary, otherwise called Rightist. Some Christians do in practice take this attitude, so immediately we question their principles. Those of us who take the other position do so on the ground that we believe that Christianity is really more radical and revolutionary than any other principle in the world and so we tend to choose that political position which seems at this point in history to be nearest to this aspect of our religious convictions.

At this moment in time and in these United States our Christian principles impel us to direct our political action to where they are most likely even to be slightly advanced. We have to act, we must choose; and there are really only two choices, not black or white, but between varying shades of gray. There is only one question remaining to be answered and that by nature of a comparison: Which candidate, party, and supporting interests seem most likely to move in the general direction of at least a few of our Christian objectives? This is the principle that must guide the Christian voter in casting his ballot.

### *Wendell Willkie*

**I**T HAS been said that Wendell Willkie was the only American who ever had the opportunity of proving that he would rather be right than

### “QUOTES”

**I**F THE spirit of sacrifice is necessary to win the war, then it is surely needed to win the peace. If we face the future looking for the main chance we shall never have the golden age. We must move from the so-called rugged individualism to a rugged sense of human brotherhood. We must move out of the limitations of personal and local interest to claim membership in a group of national and international proportions.

—Lt.-Col. G. O. Fallis  
Chaplain, U. S. Army



President. It is quite possible that if he had never written *One World* or expressed himself as he did about the tax program he might have been nominated for the office of President last June. But such a course would have been impossible for him. Sometime after his presidential campaign of 1940 Wendell Willkie was converted; he had a genuine change of heart and mind and being a person of great integrity he could not help but witness to his conversion in public life.

Wendell Willkie learned that this is one world and that we must build a just society as a world-framework within which the people may have freedom and sufficient security to work out their own

problems. He repudiated completely and finally any policy for America based on isolationism, on racial or class or national privilege. That was his conversion.

It is discouraging to reflect that the rejection of Mr. Willkie by one of our major political parties and by thousands of our citizens in the early months of this year was a rejection of social and political realism, a rejection of the future. But we are grateful for Wendell Willkie's career in our political life, brief though it was. He has greatly strengthened the hands and the wills of those who look to the future and believe in the possibility of a free and democratic world.

# The Disabled Soldier

by Rollin J. Fairbanks

*Protestant Chaplain at Massachusetts General Hospital*

AID to the returning veteran is rapidly becoming the current bandwagon onto which many people are climbing. It probably heads the list of popular programs for service clubs, church organizations, conferences and other gatherings. It is packed with human interest, challenges our patriotism, serves as another diversion from our own problems and, of course, is extremely relevant to nine out of ten families.



The fact remains however that a large segment of our population has been militarized and we must face the problem of aiding these people as they seek to reestablish themselves in a civilian society. It is the writer's own conviction that many of the seemingly unsurmountable difficulties can and will be rapidly absorbed by the resumption of marriage and family life. The skillful wife will recognize that much of the insecurity which threatens the metamorphosis of the soldier to the civilian can be removed by providing the strong emotional security which is best found in a healthy marriage. Not all marriages, however, will have the necessary stability and not all returning personnel will be married. Likewise, there will be many other problems besides the basic one of insecurity.

The medical discharges are not always clear but they generally indicate whether the disabilities

are of a physical or "mental" nature. The latter are classified as "NP," or neuro-psychiatric, and include not only psychoses (acute mental illnesses) and neuroses (severe emotional conflicts) but also brain tumors and similar neurological disorders. Physical handicaps, on the other hand, are not without emotional content and this must constantly be kept in mind.

Most of the veterans who are psychotic (i.e., acutely mentally ill) will presumably be institutionalized, while many of the psychoneurotic (or neurotic) service men and women will return to their homes and communities. How to accept them is a question on the minds of those of us who have remained at home. Dr. John A. P. Millet, in addressing the national conference on the ministry of the Church to returning service men and women,<sup>1</sup> outlined some very sound and helpful advice. Most returning personnel will fall into one of three categories: (1) those whose attitudes are generally constructive and will want not only to carry on but to build and create and otherwise help others; (2) those who aggressions have pushed them into a destructive attitude towards life and those about them, and who therefore are constantly hypercritical; and (3) those who have succumbed to a sense of futility and the resultant disintegration of the spirit.

In regard to the last two groups, Dr. Millet has warned us about things *not* to do. For instance, we

<sup>1</sup>A report on this conference can be secured from the Commission on Religion and Health, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.



should avoid arguing about irritating matters; we should guard against being over-effusive or over-aggressive in "helping" and "understanding" them, and we should not attempt to diagnose their ills. It is important that we avoid being over-solicitous and that we ration and control uncritical sympathy—particularly when the demand for it seems excessive. Overdoses of sympathy can bring on self-pity which is one of the most difficult spiritual ills to treat.

It is the writer's strong conviction that returning service personnel will rightly resent being "ministered to" in the patronizing or maternal sense. What they yearn for and have dreamed about during their military service is *acceptance* — being normally and naturally received back into the family, business and community. Most of them are able to endure the war with all its horrors because they have looked upon it as a nightmare, as something that one day will be over and they will be back among their friends. If this be true, then we can help by not bringing up the subject, no matter how morbidly curious we may be. Man has a happy psychic faculty for forgetting much unpleasantness unless others insist upon reminding him.

Dr. Janet Fowler Nelson has summarized it well when she said: "We should be on guard about the things we say to men released from service. On the other hand, women shouldn't be little pseudo-psychologists. We don't want the men to feel they are being 'handled' all the time, or to develop a hot-house attitude toward themselves. The main idea is to keep the atmosphere normal and relaxed."

**T**HE so-called "physical handicaps" are as varied as there are parts to the human anatomy, and they have correspondingly varied "adjustment loads." Thinking in terms of their emotional severity one might arbitrarily arrange them in some such order as this:

1. extreme facial disfigurement
2. blindness
3. genital deformities
4. hands and arms
5. feet and legs
6. deafness
7. internal organs

Severe facial disfigurement usually represents the most difficult adjustment because a man's face is generally the first thing that is noticed. Shaving requires confronting a mirror daily and his affectionate interpersonal experiences result in a face-to-face relationship. Blindness means complete obliteration of the visible world about us. In time other senses are developed to a compensatory degree. The initial adjustment is most difficult be-

cause it means the surrender of much of one's independence. There will be many manifestations of a retrogression toward infancy and infantile behavior. Genital deformities are serious because man's ego and self-confidence are usually closely related to his biological role. Furthermore, the problems of sterility and impotency affect not only him but usually his wife and hence their marital future. Hand or arm disabilities are less serious because of the remarkable use which can be made of artificial limbs. While there is always the possibility of a change in vocation, we need only to recall the uses of the arms and hands in social and personal relationships, to recognize the emotional difficulties we can anticipate. Physical handicaps involving legs and feet are even more readily accepted since the most they can do is to limit our travel and recreational activities, while deafness is readily compensated for by remarkable hearing aids. Nevertheless, this affliction often provokes acute irritability and a tendency towards suspicion. Internal disabilities, such as a collapsed lung, weakened heart, etc., are invisible to the public and usually necessitate merely confined or reduced physical activity.

Adjustment, however, depends on other factors just as important as the severity of the handicap itself. For instance, a soldier's personality prior to his injury will determine to a considerable degree the success of his adjustment. A strong, stable person can accept and perhaps even be strengthened by a disability, while a weak, over-sensitive, insecure personality may be more unstable than before.

The age of the soldier is a third factor. Studies made in English hospitals confirm the fact that the younger a soldier is, the most persistent and hence more successful he is likely to be in adjusting to a physical handicap.

Still another influence is the attitude of the soldier's family and close friends. The great temptation for those of us who love him is to do everything possible *for* him in order to spare him unnecessary effort, frustrations and embarrassment. Most handicapped people resent such solicitousness, even to the point of rudeness. A disabled soldier prefers to do things for himself even though it involves considerable pain and time. It doesn't always make sense to those who love him, but it isn't just a matter of pride. For within every handicapped person there is a continual inner struggle going on which the individual must face alone. It is a growing process out of which emerges self-reliance.

To be sure, there will be some service men who will not only welcome continual assistance but soon be *demanding* it and in not too appreciative terms. A physical handicap results in frustration, and



frustration finds expression in aggression. Such aggression may be harnessed into controlled competition or even creative work; it also may run downhill into extreme bitterness which occasionally finds expression in such anti-social conduct as sexual promiscuity, alcoholism and even criminality.

In seeking to help the disabled soldier we are most likely to resort to excessive and often unrealistic verbal reassurance. This is readily understandable, but to be avoided. As has already been pointed out, the best reassurance we can give is normal, healthy acceptance. The fact remains however that mere acceptance is not enough. One can feel accepted and yet not *needed* and this feeling of being wanted, of being necessary, is absolutely essential to one's will to live.

Religion has much to offer the disabled soldier if its application is made apparent, because *religion gives purpose to life*. It is not, in the final analysis, a question of whether cruel, unjust and even painful disabilities can be met, but rather are they *worth* meeting! If life has a *purpose*, a vital, eternal purpose that not only exists now but also extends out into the invisible future, then handicaps are worth any necessary adjustment and acceptance. On the other hand, if there be no rhyme nor reason to this kaleidoscopic existence of ours, then what is the use?

We of the Church, both individually and collectively, must see to it that our concern is intelligent and lasting. There will be much fanfare on home-coming day, but our interest must never cease there. After the martial notes of the band have ceased, speeches forgotten and the bunting has been taken down, the metamorphosis from soldier to civilian begins to take place. It calls for realistic, controlled compassion as the process of reconciliation gets under way—and this means that the Church must recapture the transforming spirit of true humility.

EDITOR'S NOTE: The next article in the series will be on the Home and Community Adjustments of the Returned Soldier. It is by the Rev. Theodore F. Savage, executive secretary and stated clerk of the Presbytery of New York.

## New Books

\*\*\*Indispensable

\*\*Good

\*Fair

**\*\*On Education.** By Sir Richard Livingstone. Macmillan. \$1.75.

This is a reprint of two books, *The Future in Education* and *Education for a World Adrift*. The new edition has a Foreword by Dean Virginia Gildersleeve of Barnard College. Everyone interested in public education should read these two books — and everyone concerned with the future of society

ought to read them. Though they deal with the problems of education in England, our problems here in America are not very different. The author is greatly impressed with the People's High Schools of Denmark and since he believes both in the necessity of adult education and also in the importance of residential schools, it is this type of popular educational institution that strongly appeals to him. Here in America the Local High School and the State University, the State Teachers College, and the State Agricultural College more or less meet this need; but their service to the nation could be greatly amplified and at the same time perhaps supplemented in the way Sir Richard proposes. What he is concerned with after all is mass education on the adult level. So are we all—from the days of Plato, and before, the greatest threat to democracy has always been mass ignorance, and mass acquiescence in ignorance, mass submission to stupid leadership and even tyranny. The only cure for ignorance is education, and the only cure for bad education is good education.

This reprint of two very stimulating works by a famous classicist and President of Corpus Christi College, Oxford, who has rolled up his sleeves for the task of public education, ought to be very widely circulated and carefully read by everyone in America who is the least bit concerned over our present-day educational situation.

—F.C.G.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### CHRIST THE KING

SOME of our clergy are now making their plans to celebrate the Feast of Christ the King on the last Sunday in October. This festival was instituted in 1925 by the late Pope Pius XI, a gentleman and a scholar, who sought to teach thereby Christ's Lordship vis-a-vis the claims of secular states to an ultimate allegiance. It is a grand conception, and the "provers" appointed for the feast in the Roman *Missal* are admirably chosen. One hesitates before cavilling at the adoption of this feast in our own Church, for whatever serves to deepen



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the devotion of Christians to their supreme allegiance to Christ is praiseworthy. Moreover it is stupid to reject such an observance simply because one may not admire the source of its inspiration. A good idea is a good idea, whoever happened to think of it first.

It is hard, however, to crowd out the memories of recent years, since 1925, which do interfere with a sincere attempt to enter with a gladsome mind into the spirit of Pius' good intentions. Ethiopia, Albania, Spain rise up to haunt us, as well as those concordats of Catholicism with Fascist dictators in the interests of saving institutional properties and privileges. The record of Rome's observance of the Feast of Christ the King is not altogether pleasant reading. Nor can one escape the suspicion that one motive for the feast was to rival the Reformation Day" of Protestants, which is also observed on the last Sunday in October. The history of Protestantism is not clean from compromises, but it is a lying propaganda that would fix upon it the blame for all the secularizing of western Christendom. We may personally dislike Luther more than the Pope, but we ought never to forget that his courageous deed of October 31, 1517, when he nailed his theses to the door of the Castle Church in Wittenberg, brought us a long step forward to that intellectual and spiritual freedom which we have in Christ. One of our own chaplains, writing to *THE WITNESS* recently from Rome's very cradle in Italy, reminded us that our liberty and democracy are a legacy of *Protestant* Christianity.

Such considerations as these are not decisive against an adoption of Pius' feast. It is unsound liturgically. A historic religion, such as Christianity, builds its religious calendar around persons and events, through whom and in which God has acted, and not around theological doctrines and ideas. We observe not a Feast of the Incarnation, but of the Nativity of Jesus; not of the Atonement, but Good Friday; not of Immortality, but of the Rising Again of Jesus from the dead; not of the Holy Spirit, but Pentecost; not of Apostleship, but of individual apostles and saints. The doctrine is derived from the event; it is the interpretation of what God wrought. Similarly our Church rejects a Feast of the Blessed Sacrament (*Corpus Christi*), for we have Maundy Thursday, which commemorates an historic institution. Trinity Sunday is an exception. It is told that no less a person than the Roman Pontiff himself objected to its introduction on the very sound principle that there was no more necessity for such a feast than for one of the Divine Unity. Its popularity in Anglicanism is due to its associations with St. Thomas a Becket. The Holy Communion lessons for the day still betray

its original character as the Octave of Pentecost.

As in the case of all other Christian doctrines, the whole liturgy teaches the truth of Christ the King. Advent proclaims: "Hosanna to the Son of David." Christmas reminds us of Him who was

Born a child, and yet a king.

and to Him the Magi kings of the Epiphany offered their "costly devotion." In Passiontide we see

How God the nations' King should be,  
For God is reigning from the tree.

Ascension is the culminating crown of Him who is "King of Kings, and Lord of Lords." In any case, if we cannot resist adopting a new festival of this kingly Christ, let us at least offer on that October Sunday a prayer for Martin Luther, false monk and heresiarch though he may be, for he too taught us to sing of that King:

Dost ask who that may be?  
Christ Jesus, it is he;  
Lord Sabaoth his Name,  
From age to age the same,  
And he must win the battle.

## JUST FOR LAY READERS

Conducted by F. C. GRANT

SOON after I published Dr. Bohanan's list of words properly pronounced, I began receiving letters from people who disagreed! One of the first as well as one of the most interesting came from the Rev. W. E. Phillips of Lansford, Pennsylvania who wrote:



The column *Just for Lay Readers* in the issue of *THE WITNESS* for the 24th inst. greatly interested me. The line "Been—bin" (which is imitation of the English usage) rather amazed me. At the begin-

ning of this century many-many thousands of Londoners of the least educated classes, most of whom had received little education, or at best had progressed no further than the equivalent of our public school third grade, invariably used the preferred American pronunciation of "been" (bin). A few varied it by saying "ben." Educated Londoners, (I



cannot speak of others at first hand), always used the so-called "English usage."

After a sojourn of some years on this side of the Atlantic, I returned to London and for a time was a curate in Bethnal Green, a very poor part of London. With an ear attuned to trans-Atlantic pronunciation, I often caught the following question put from many door-steps to erring and lagging errand-bearing children, "Where 'ave yer bin all this time?" The earliest domestic, rather elderly, known to me, was a devotee of the "bin" pronunciation, and I remember that one of my earliest lessons in English was aimed at breaking me of the pronunciation learned from our household assistants. I am of opinion that "bin" is a legacy from the less discriminating British entrants of long ago, whose descendants are in Britain found among those who discarded the aspirate and final "g".

I think Dr. Bohanan is undoubtedly right by the dictionaries which pronounce the word "bin," but I must confess that I wish Dr. Phillips were right by analogy of such words as "seen", "keen", "deem", "feel" and other double e's. Webster's *International* gives a long "e" as an alternative pronunciation; and in a later letter Dr. Phillips refers to the English dictionaries which give two long e's. Of course, language is always in process of change—not always for the better. We might form a society for the purpose of encouraging the pronunciation with a long e. If anyone decides to start such a society, I would like to be the first to join!

I had a number of letters protesting the pronunciation "threwly". Unfortunately there was a typographical error in the article. Dr. Bohanan's pronunciation "threwly" is correct for the word "thoroughly". This word is Biblical English and means practically what our modern word "thoroughly" means. Evidently the printer was not familiar with the Biblical word and substituted the modern one.

I know the confusion and even the consternation of some readers who could hardly believe their eyes and who evidently expected better things of the WITNESS.

page twelve

## The Hymnal Presents

A HYMN OF THE DIVINE ATTRIBUTES

SINCE the purpose of Christian hymnody is to render praise to God in song, it is strange that nineteenth century hymn-books did not contain more hymns dealing with the attributes of the God to whom praise was addressed. One of the significant trends in twentieth century hymnody is that this lack has been noted and is being supplied. The Hymnal of 1940 has included the greatest of all such hymns, "Praise to the Living God," which is a translation of the Jewish Doxology. It has included also a notable and increasingly popular hymn from a Presbyterian source which like so many other hymns of Presbyterian authorship adequately recognizes the divine sovereignty and is soundly based upon the Scriptures.



*Immortal, invisible, God only wise,  
In light, inaccessible hid from our eyes,  
Most blessed, most glorious, the Ancient of Days,  
Almighty, victorious, Thy great Name we praise.*

*Unresting, unchanging, and silent as light,  
Nor wanting, nor wasting, Thou rulest in might;  
Thy justice like mountains high soaring above  
Thy clouds, which are fountains of goodness and love.*

*To all life Thou givest, to both great and small;  
In all life Thou livest, the true life of all;  
We blossom and flourish, like leaves on a tree;  
Then wither and perish; but naught changeth Thee.*

*Great Father of glory, pure Father of light,  
Thine angels adore Thee, all veiling their sight;  
All laud we would render: O help us to see  
'Tis only the splendor of light hideth Thee.*  
Amen.

The author, the Reverend Walter Chalmers Smith, 1824-1908, was a minister of the Free Church of Scotland, and served as moderator of its assembly in its jubilee year (1893). He was the author of several books of poetry, and the hymn above quoted is from his book, *Hymns of Christ and the Christian Life*. It is now found in most important hymn-books. The double rhyme in the hymn is unusual but effective. The tune is a Welsh melody.

—HOWARD CHANDLER ROBBINS.

THE WITNESS — October 19, 1944



# American Bishops Are Honored On Arrival in England

*First Ceremonial Welcome Since Reformation  
Given to Bishop Oldham and Bishop Hobson*

**Edited by W. B. Spofford**

*London (By Cable):*—The British press noted the visit of Bishops Oldham and Hobson, and the Manchester Guardian stated that the first ceremonial welcome given by the Convocation of Canterbury to overseas visitors in any way since the Reformation was the reception October 11 to the two American bishops.

Bishop Oldham preached in Westminster Abbey October 8, and Bishop Hobson in a central London Anglican Church to a congregation of American troops. Both bishops stressed the necessity of British and American accord, both during and after the war, and stated the need for Christian influences in building a lasting peace.

British newspapers stated that the two bishops will discuss with interdenominational leaders questions such as the spiritual basis for rebuilding the world, help for European churches, and post-war missionary work. The Bishops are quoted as saying that they had brought no peace plan as the business of the Churches should be to set forth moral principles, but they hope to see British support for the seven-point program Pattern for Peace, which was produced in America by united faiths.

## 250th Anniversary

*Yonkers, N. Y.:*—The 250th anniversary of the founding of St. John's parish was celebrated on October 8th. Bishop Tucker preached and there were addresses by the rector, the Rev. Oliver Shaw Newell; Mayor Curtiss E. Frank of Yonkers and former Justice W. F. Bleakley of the Supreme Court. Messages were also read from President Roosevelt, Governor Dewey, Archbishop Temple and the Bishop of London, Godfrey F. Fisher. A choir of sixty-eight voices sang a hymn composed for the occasion by T. Tertius Noble, retired organist of St. Thomas, New York.

## Allow Missionaries

*Moscow (By Wireless):*—Georgi G. Karpov, head of the Soviet Council on Orthodox Church Affairs, said

here his group would not object to permitting foreign clergymen to enter Russia and "practice their calling." Karpov declared, however, that admission of foreign priests and ministers depended entirely upon the Soviet foreign office.

His statement was made in reply to a question submitted by Religious News Service: "Will the Soviet government permit Roman Catholic priests and Protestant ministers to come into Russia and if so, will they be permitted to conduct missionary work?"

Karpov said priests and ministers "may enter the country under the same conditions as any other visitors and no special laws exist barring them."

The Soviet official asserted Protestants and Catholics inside Russia may carry on proselytizing work and are, in fact, so doing. "All groups, including Catholic," he said, "may issue tracts. They may visit the homes of believers. They may discuss their Church and religion with non-believers and with their consent enter their homes for the purpose of such discussions." He stressed, however, that publication of tracts and religious material is subject to censorship and the current paper shortage in Russia. "Neither should be underestimated in its effects," he said.

## Dedicate New Church

*Boston:*—Bishop Sherrill laid the cornerstone of the new Church of the Messiah, Auburndale, on October 15. The church and parish house were almost completely destroyed by fire in 1943.

## Archdeacon Wonders

*Cleveland:*—Bishop Beverley D. Tucker of Ohio, has announced the appointment of the Rev. Donald Wonders, rector of Grace Church, Sandusky, as archdeacon of the diocese, effective Jan. 1. Mr. Wonders will succeed Mr. B. B. Comer Lile, who resigned as archdeacon to become rector of Christ Church, Alexandria, Va.

## Aid to China

*New York (RNS):*—Emergency aid to Christian colleges in China totaled \$1,115,787 during 1943-44, the associated board for Christian colleges in China reported here. This amount was contributed by the United China Relief, the Rockefeller foundation, the Harvard-Yenching institution, and by college groups and individuals.

## To Visit CO's

*New York (RNS):*—A program is being sponsored by the committee on conscientious objectors of the Federal Council of Churches to visit civilian public service camps and to provide a ministry of counselling and fellowship. According to Walter W. Van Kirk, secretary of the committee, it is expected that the fellowship fostered by the program will facilitate assimilation of demobilized C.O.'s into life and service of the communions of which they are members.

## Greetings to China

*New York (RNS):*—The Federal Council of Churches sent the following cable to the national Christian council of China on the occasion of the anniversary of the Republic of China, Oct. 10: "Millions of people in our churches have long been interested in China. Through the friendly and intimate contacts of the years there has developed a profound respect for the Chinese people and a deeper conviction of their vast cultural achievements. But, more than respect and admiration, a genuine spirit of sympathy and friendship prevails among us. Our people have been profoundly moved

## 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.



by the heroic struggles of the Chinese people in the defense of their national existence and many in their homes and churches have frequently prayed for God's blessing upon the people of China in their time of profound crisis."

### New African Bishop

*London* (by wireless):—Anglican bishops from the African West Coast, headed by Archbishop John R. Darbyshire of Capetown, are expected to gather at Lagos October 28 for consecration of Archdeacon Phillips, a Yoruba African, as assistant bishop of Lagos.

### Parishes Honored

*New York* (RNS):—The navy department presented certificates of service to more than 2,200 churches, synagogues, and religious institutions throughout the country which have provided clergymen as chaplains in the navy, marine corps, and coast guard, in nation-wide "recognition day" ceremonies. Each certificate was accompanied by a letter from Secretary of the Navy, James Forrestal, expressing the department's appreciation for the contribution of individual congregations.

### Mistakes Are Made

*New York*:—Those running THE WITNESS office in New York come in for a good bit of kidding for mistakes that ought not to be made. Recently we had "cannon" in a head when it should have been "canon." Then we ran a picture of the Rev. Charles W. Findlay of Albany with a caption that it was Bishop Dandridge of Tennessee. We do not mean to excuse our mistakes by pointing to those made by others but hardly a mail fails to bring the business office amusing ones made by subscribers. One today for instance says: "Last winter the undersigned had me, a friend, write you to stop sending THE WITNESS to her but it is still coming. I do not know her address." Since neither the name of the person or the address are given there is obviously nothing we can do about it. Nor can we check with the one who wrote us the note since he or she failed to sign the communication. You would be surprised to know the number of such messages we receive.

It is also a fact, as everyone knows, that the postoffice is very short handed these days. They are therefore often very much behind schedule in notifying us of address changes. It is for this reason that we ask you to make such requests *personally* by postal or letter and to

give both your old and new address. Likewise because of the difficulty in these war days of securing stencils and getting them cut we ask that you do not ask for address changes unless they are permanent or for an extended period. For a short period away from home please ask a friend to forward your WITNESS or leave stamps with the postoffice for forwarding. Your cooperation will be greatly appreciated.

### Film Commission

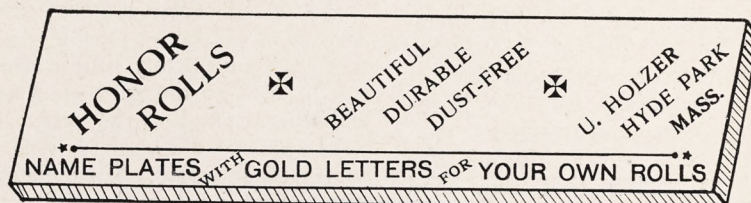
*New York* (RNS):—Plans for a Protestant film commission were formulated at a meeting here. Its four-fold program will be to produce films of an interdenominational character, to represent the interests of Protestantism to the film industry, to suggest Protestant themes to Hollywood, and to encourage support of Protestant-slanted films. Rome A. Betts, general secretary of the American Bible society, predicted that the "impact of Protestantism on American life will be greater than we ever dreamed was possible" as a result of the joint film enterprise.

### Represents Churches

*New York* (RNS):—Paul B. Anderson, secretary of the international YMCA, will leave shortly for Paris as special representative of the American relief for France, Inc., national war fund agency. He will discuss means by which American agencies can cooperate with religious and civic authorities in relief and rehabilitation. Mr. Anderson, also representing the American council of voluntary agencies and the Church committee on overseas relief and reconstruction, will consult with leaders of the French Protestant Church and the Christian youth movement.

### Churchmen Honored

*Moscow* (by wireless):—Metropolitan Nicolai of Kiev and other priests of the Russian Orthodox Church were decorated here by the Soviet government for aiding in the defense of Moscow. The presentations were made by P. V. Majorov, representing the Moscow Soviet, at headquarters of the state council on affairs of the Greek Orthodox Church.



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### THE WITNESS

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Among Moscow priests honored for aid to the Red Army was Nicolai Feodorovitch Kolchitsky, Archpriester Patriarchal of Bogoyavlensk Cathedral, and administrator of the Russian Orthodox Church synod. Decorations were also given to two priests in Tula, E. D. Ponyatsky and P. A. Turbin, who showed personal courage by taking part in the construction of defense fortifications in the city during the German bombardment. Metropolitan Nicolai pledged continued support of the Russian cause by Orthodox clergy and stressed that "the whole Russian Church, with all its strength, will continue to serve the country both in the present difficult days and during the coming days of peace."

### Return Visit

*Moscow* (by wireless): — A delegation of three Russian churchmen is awaiting word from Anglican church authorities to proceed to London, to return the visit of the Archbishop of York to Moscow last year. Rev. Nikolai F. Kolchitsky, administrator of the Russian Orthodox Church synod, said the group would be headed by a very high personage, although Metropolitan Alexei, acting Patriarch, would be unable to make the trip.

### Exchange Students

*London* (by cable): — Strengthening of ties between British and American churches was emphasized at the semi-annual meeting of the British Council of Churches, held last week in London. Steps have been taken toward post-war exchange of theological students. Further subjects considered by the Council include the reconstruction of Christian institutions in Europe, and the part of the Church in re-building rural community life. Bishop Tsu of Kunming spoke of the work being done in his rural diocese in southwest China.

### Healing Conference

*Hollywood, Calif.*: — A conference on healing is being held this week at St. Thomas's, under the auspices of the Fellowship of St. Luke. Addresses are being given by physicians and psychiatrists as well as by clergymen who are interested in spiritual healing. It was announced at the conference that the Rev. John Gayner Banks, director of the society, had resigned as rector of St. Luke's Church, San Diego, in order to devote all his time to the ministry of healing.

### New Director

*New York*: — Louis J. Hunter was elected director of the American Church Institute for Negroes to serve during the absence of Chaplain Cyril E. Bentley, and M. M. Miller was named to assist Mr. Hunter. The second vacancy was created by the death of the Rev. Robert W. Patton. The offices of the institute have been temporarily moved from Church Missions House, New York, to Boston.

### Write to Soldiers

*Boston*: — Every place we see advertisements, "Have you written to that man in service?" We hear it on the radio. Now, from somewhere in France, Chaplain Walter M. Bennett, formerly of St. Stephen's, Huntsville, Texas, urges the army and navy commission to do what can be done to get clergy to write letters to their men in service. He said, "It will please you to know how happy our fellows are when they receive mail from their rectors and bishops. The first thing they do is to find the chaplain to share their joy." He says further however that few rectors write men in the service.

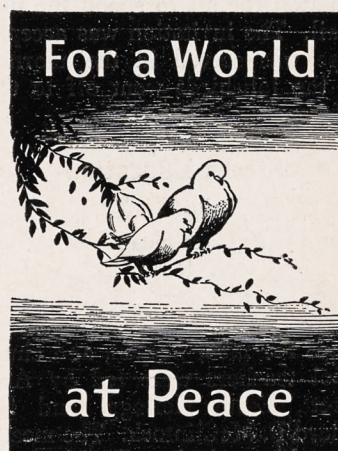
### Bells Restored

*London* (by wireless): — Church bells buried by Belgian patriots to prevent seizure are being restored to belfries. Among them are five truck loads of bells which mysteriously disappeared near Cousillet station in Hainault province during the occupation. Belgian underground agents concealed them in a trench near the rails and leveled the soil so cleverly that the Germans never discovered the hiding place.

### Lectures on Family

*Boston*: — Joseph Fletcher, professor at Episcopal Theological School, Cambridge, lecturing on "Family Problems of the Future" at the diocesan school in the Cathedral Church of St. Paul, said, "For a long time the chief function holding

the family together has been love or affection, meeting the emotional needs of people. The war has broken homes so sadly that the future of the family probably depends upon our ability to restore the intimacy and attractions of family life, to reverse the present rate of divorce and to remedy maladjustments. There is actual dislike of family ties in many of our young people. The Christian demands for chastity and monogamy will save the family if we are united in our effort. If we fail, the family has no real future because it has no real function to perform."



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## Night in Jail

*Sioux Falls, S. D.:* — A church conference is an excellent place for jail-birds, especially if the jail-birds are 100 Indians. The delegation to the provincial meeting of the brotherhood of Christian unity at Enemy Swim, S. D. from Standing Rock Reservation arrived eight miles from their destination at midnight prior to the opening of the meeting. Finding the only two public places of lodging already taxed beyond capacity, the Indian delegation including several clergy settled in the depot for the night. The local constable, happening in, extended the invitation for all to spend the night in jail. The invitation was accepted, coffee was served in the morning, and the jail-birds went off to their conference.

## Stress Education

*Wellesley, Mass.:* — The Charles River district archdeaconry meeting was held Oct. 9 in St. Andrew's Church, with Rev. Philemon F. Sturges presiding. Three interest groups for men, women, and church school teachers were led by A. E. Everett, Edith Kellogg, and Rev. Richard P. McClintock. The meeting was addressed by Frederick W. Holmes, president of the men's division of the diocese, and Rev. Harold E. Kocher, chairman of the committee on weekday religious education.

## Clergy Arrested

*Stockholm (by wireless):*—Several clergymen have been arrested as hostages by German occupation authorities in Kemi, Finland, according to reports here. The action is said to have aroused widespread indignation among the Finnish population.

## China's Anniversary

*New York:*—The Cathedral of St. John the Divine devoted Sunday, October 15, to commemoration of the anniversary of the Chinese Republic. A morning service, lead by the Rev. Canon James Green, precentor of the cathedral, was held in thanksgiving for China. Bishop William T. Manning presided over the afternoon service, at which Dr. Tsune-chi Yu, China's Consul General, read a message from the Chinese Ambassador. The services were attended by the heads of all Chinese government offices in New York, of-

ficers of the Chinese benevolent associations, Chinese associations and clubs, and Chinese-American organizations. Consuls of the United Nations also attended.

## Hits Isolationism

*Idaho:* — At the annual convocation of the missionary district of Idaho, the Presiding Bishop pointed out that today the chief concern of too many people is with the welfare of their own country, with little or no real concern for the rest of the world. "When we look for peace, if we are interested in our own sec-

tion only, we have no right to ask the Christ who died for the sins of the whole world to use his power for us. It is only when we are concerned with the welfare of the whole world that we can expect God to entrust his power to us. Today, the people of America are able to exert a greater influence throughout the world than any other nation. All nations are looking to us and the Christian Church calls upon us today to stand forth—to be ready to act as his agents through whom God's will may be exercised and his benefits extended to the whole world."



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## REMEMBERS ITS YOUTH AT FORT KNOX

By ESTHER C. LEATHERS

Fort Knox, Ky.:—The average citizen thinks that the army chaplain administers only to the spiritual needs of the soldier. It is true that the soldier has priority on the chaplain's time. However, at army posts we find wives, sweethearts, and children of the soldier personnel as well as civilian employees. These have spiritual needs; so it is up to the chaplain to look after these needs.

The post chaplain, F. C. F. Randolph, Episcopal clergyman, saw the needs of this particular group. Accordingly, a program of religious education was inaugurated. Beside two well organized chapel Sunday schools and week day religious education in conjunction with the post public school, two daily vacation Bible schools were held. In this work Chaplains Ernest Rupert (Methodist) and Chaplain Emil J. Helseth (Disciples of Christ Church) supervised the schools.

The D.V.B. Schools provided six weeks' training for the children age groups 4 years to 14 years. The enrollment was 197; average attendance was 153. Of these 153, 100

had a perfect attendance record. Twenty-three competent women formed the faculties. Mrs. J. H. Gamel and Mrs. E. B. Leathers, officers' wives, rendered a splendid service as superintendents of the Goldville and post chapel schools, respectively. . . . Four of the faculty were chaplains' wives: Mrs. Emil Helseth, Mrs. James Turnbull, Mrs. Edgar Dorner, and Mrs. Byron Nelson.

The school was organized on purely interdenominational lines. As the faculty was representative of a score of denominations, so the student body represented the leading Protestant denominations; several Jewish children and a fair group of Roman Catholic children attended. Chaplain Kuhlmeier, Catholic, held a three week vacation school for the Catholic children of the post; the enrollment was 29. The schools cost six hundred dollars. This being a per capita of approximately three dollars spent for every child in attendance.

An outstanding accomplishment of the schools was the school booklet. The book, twelve pages, consisted of biographies of the faculty, news items of the school and pupils, as well as actual photographs of the

schools. The book, which compares favorably with high school books of like nature, was solely the product of the pupils. The teachers acted in the capacity of advisory editors only. Both schools climaxed the three week period of spiritual instructions, recreation, and a general good time with graduation exercises. Here certificates and awards were made by the post chaplain, after timely addresses by Colonel Briscoe, post commandant, and other outstanding leaders. So the second summer of D.V.B. schools came to a close, but the religious educational program at Fort Knox goes on.

### Notable Speakers

Chicago (RNS):—Churches of 35 denominations will cooperate in the annual men and missions Sunday, Nov. 12, sponsored by the laymen's missionary movement. The theme will be "Rebuilding with Christ—the hope of the world." Speakers will include: Admiral Chester W. Nimitz, Maj. Gen. F. Gilbreath, E. Stanley Jones, Bishop Henry St. George Tucker, and Gov. Ellis Arnall of Georgia.

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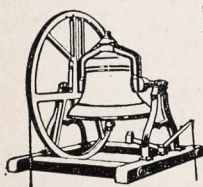
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page eighteen

## Fire Losses

*Boston (RNS):*—Churches in the U. S. suffered losses amounting to \$4,500,000 in fires in 1943, according to estimates of the national fire protection association here. This is a slight decrease over 1942, which indicates, according to Warren Y. Kimball, association engineer, that churches are showing more concern in safety measures.

## Memorial Gifts

*Whitman, Mass.:*—Bishop Raymond A. Heron dedicated a group of memorial gifts for the chancel of All Saints' Church on October 1. The Rev. Alfred M. Longmire is rector.

## Hits Churches

*Nashville, Tenn.:*—Norman Thomas, socialist nominee for president, condemned the Churches, in an address here before the Fellowship of Reconciliation, for not doing anything to counteract the demand of the United Nations for unconditional surrender of Germany. He stated that the Church is not preaching the principle of reconciliation as a basis of peace.

## CLERGY NOTES

(Continued from page 2)

SCHOFIELD, REGINALD C., is now vicar of St. James', Exchange, Pa.; St. Mark's, Northumberland; and Christ Church, Milton.

SCHMALSTIEG, JOHN W., vicar of St. Andrew's, Lewisburg, Pa., and chaplain to Episcopal students at Bucknell University, became Vicar of All Saints' Church, Selingsgrove, Pa., on Oct. 1.

SPARLING, CHRISTOPHER P., formerly rector of Christ Church, Lexington, Ky., is now in charge of St. Philip's, Coral Gables, Fla.

SUTER, JOHN W., formerly rector of the Church of the Epiphany, New York, will be installed as Dean of Washington Cathedral on November 1.

WHICHARD, H. WALTER, JR., was ordained deacon by Bishop W. A. Brown in Old St. Paul's Church, Norfolk, Va., on Oct. 2.

WINTER, GIBSON, formerly rector of All Saints' Church, Belmont, Mass., is a chaplain in the navy.

YOH, MERILL J., formerly rector of St. George's Church, Macomb, Illinois, will be rector of Grace Church, Alexandria, Virginia, on November 1.

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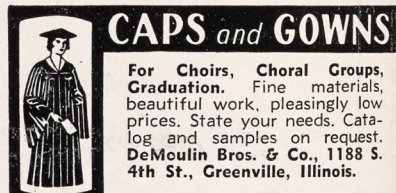
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THE WITNESS — October 19, 1944



# 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.

KATHARINE C. PIERCE AND ROSE PHELPS  
*Churchwomen of New York City*

In trying to understand the religious position of non-pacifists we two pacifists have run into difficulties. Will you help us by answering these questions?

1. Do you take the Sixth Commandment, the Golden Rule, Jesus' "Love thy neighbor as thyself," as laws intended to govern practical daily life or as counsels of a perfection beyond our power to achieve in this world? If the latter, how should we work now for the Kingdom of God?

2. The early Christian martyrs found it mortally dangerous to follow the will of God as they saw it and leave results to him. Were they right or were they just fanatics? Did results justify them? Should we follow the will of God as we see it today regardless of probable calamity?

3. Does history show any way of overcoming an idea or a philosophy or a cult other than by killing those who hold it? Why missionaries?

4. It seems to us that Jesus Christ did and does want his people to feel toward God and man the way he did. "God was in Christ reconciling the world unto himself," and must long to continue that work through us. Is there a place in the world today for redeeming love? If so, who will show it and how? Has it any practical bearing on our present and future treatment of Germany and Japan?

\* \* \*

MRS. ESTHER OWEN

*Churchwomen of Montgomery, Alabama*

I want to thank you for publishing the excellent and sane article on the race problem by Mrs. Clarkson (WITNESS, Sept. 21). The people of the south will be grateful to Mrs. Clarkson as I am for stating so clearly the viewpoint of this section of the country. She covers every phase so well that there is nothing left to say except that it is to be hoped it will help bridge the gap that seems to exist between the very radical viewpoint expressed in your paper from time to time and the firm and determined attitude of the south to work out its problem in its own way.

The editorial in the same number is fair in admitting that racial discrimination is not limited to the south. We in the south know the Negro very much better than any other section and know what may wisely be offered him and what must be withheld. Mrs. Clarkson is right in stating frankly that the south has no intention of offering the Negro social equality. But, as she says, the south is awakening to its obligations and is doing more and more toward the adjustments so sorely needed. But here where they are so numerous it is not so simple. We intend to go slowly and carefully. The radical view of THE WITNESS may quite possibly lay the foundation for race riots and civil strife. If it has happened in the north where there are comparatively few Negroes what may be expected in the south where they are as numerous as the whites? I have never known a northerner who lived long in the south and studied conditions at close range who did not realize the necessity of segregation and the southern way of life.

Of course the Negro has a perfect right to live where he prefers. But here is a suggestion to the northerners who advocate these radical views—make it attractive and possible for the Negro to migrate to the north in large masses. Take him into your cities in the hordes we are faced with in the south. Then see how the north will react to the problem in its changed aspect. This would be one way of solving the problem. It is one I would watch with great interest.

ANSWER: The editorial in the Sept. 21 WITNESS stated what we believe to be the Christian position in regard to race. All should strive for its attainment, south and north alike, and THE WITNESS has never even remotely indicated that it considers it particularly a southern problem. We would make this point however: when northern manufacturers, entirely for business reasons, went to the south to recruit Negroes to replace their dwindling labor supply, there were protests from many southerners who said that the north was stealing the help needed in their own fields and factories.

\* \* \*

THE REV. H. G. PURCHASE  
*Rector of St. Mary's, Houston*

The article by Chaplain Tittmann (WITNESS, Sept. 14) is one of the best on the religious revival in the armed forces and its possible reaction on the general life of the land. But in all such talks and writings sadly one misses any reference to the Christian ethic: rivers of oil and thousands of rams, but no reference to mercy and justice and walking humbly with God. Where for example is the insistence on truthfulness that is not existent in our land today? Dean Inge once declared in an article that the American people were a nation of liars. I could not help recalling this when I heard a bishop rebuke his clergy in private conference for the prevalence of lying among them. It is the prevailing vice of America and one of the fruits or necessities of democracy, given the individual urge to "get on." Will not those who talk about religion in a post-war America note that a revival of religion without a renewed ethic is not worth having?

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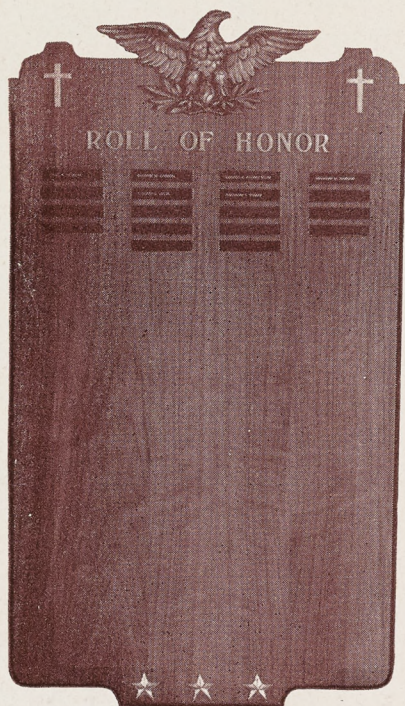
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## NAME PLATES ADDITIONAL, SUPPLIED UNATTACHED

(capacity 23 letters)

.20 each, with order

.30 each, less than 12

.25 each, order later

\$1.50 for 5 or less

Gold Stars  $\frac{1}{2}$ ", \$1.00 for 12

## H. M. JACOBS COMPANY

1724 Chestnut Street

CHURCH SUPPLIES

Philadelphia 3, Pa.