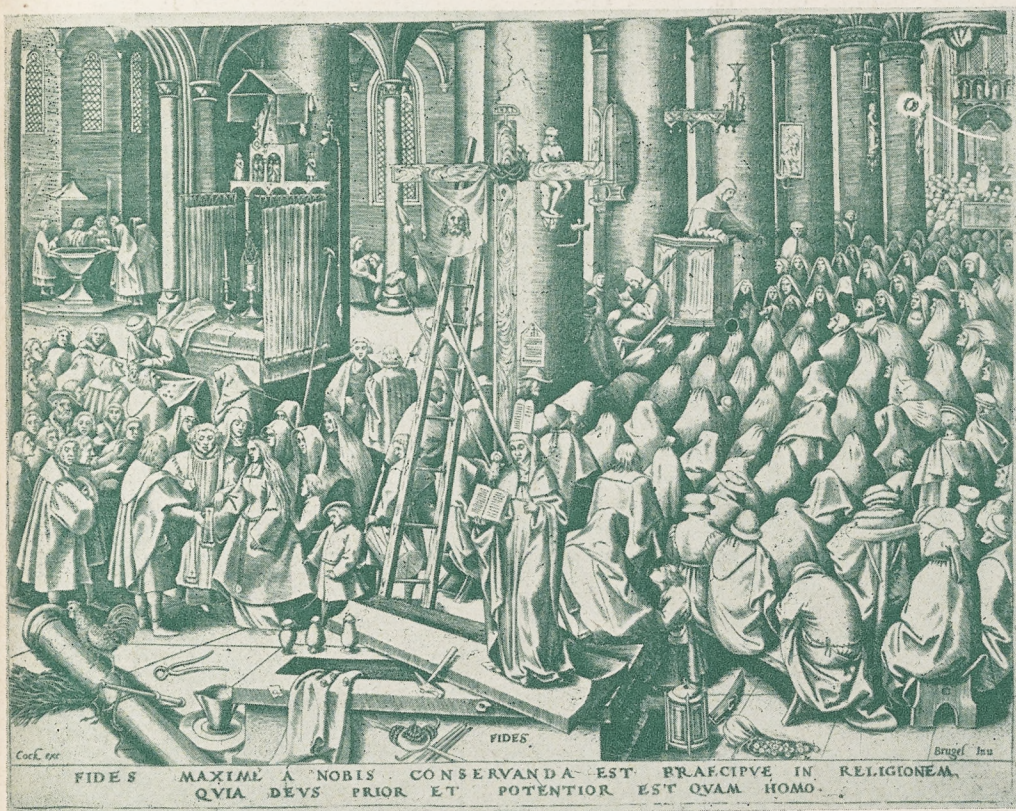


# The WITNESS

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NOVEMBER 9, 1944



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## SOLDIERS RETURN TO COLLEGE



## 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 Service.

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

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NOVEMBER 9, 1944

VOL. XXVIII

NO. 13

## CLERGY NOTES

BYRNE, THOMAS D., army chaplain, has been promoted from captain to major.

CRENSHAW, C. T., formerly rector of St. Paul's, Norwalk, Ohio, became the rector of St. Paul's, Marion, Ohio, on November 8th.

FERGUSON, L. R. S., formerly locum tenens at Huron, South Dakota, has accepted the rectorship of St. John's, Deadwood, S. D. effective December 3rd.

GRAHAM, GORDON C., former rector of S. Saviour's, Maspeth, Long Island, is now the rector of St. Simon's, Brooklyn, N. Y.

GRANT, ROBERT, has resigned as rector of South Groveland, Mass., in order to devote all his time to teaching.

HOGBEN, JOSEPH F., army chaplain, has been promoted from first lieutenant to captain.

JOAQUIN, FREDERIC C., army chaplain, has been promoted from first lieutenant to captain.

KRAMER, ALLEN F., deacon, is in charge of St. James' West Somerville, Mass.

LINDLOFF, MARIUS, formerly in charge of student work at the University of California is now doing similar work at the University of Arkansas. He is also the rector of St. Paul's, Fayetteville.

MYERS, C. KILMER, rector of St. Mark's, Buffalo, N. Y. is now a chaplain in the navy.

STAINES, RUSSELL B., rector of St. Mark's, Berkeley, Calif., is also the chaplain for Episcopal Church students at the University of California.

TAINTON, E. M. Jr., of St. Stephen's, Colusa, Calif., has been appointed an army chaplain.

TOWNSEND, MORTON, of Emmanuel Church, Powhatan, Va., has been appointed an army chaplain.

## 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.



## Church People Urged to Study Dumbarton Oaks Proposals

*Under Secretary of State Stettinius Asks For Comments and Criticisms from People*

**By Lila Rosenblum**

*New York:*—Under Secretary of State Stettinius recently called a meeting of American groups interested in Dumbarton Oaks, in response to the request of Dr. Ernest M. Hopkins, president of Dartmouth College and chairman of Americans United for World Organizations. Representatives of more than 100 organizations, including religious, educational, labor, and professional groups attended. Bishop Angus Dun represented the Episcopal Church, and the Rev. Richard Morford the United Christian Council on Democracy and the Church League for Industrial Democracy. Others present included: Clarence E. Pickett, American Friends Service Committee; Rev. A. Powell Davies, American Unitarian Association; Rev. Edward A. Conway, Catholic association for international peace; Dr. Henry A. Atkinson, Church peace union; Rev. Walter W. Van Kirk, Federal Council of Churches; Rev. William Barrow Pugh, general assembly of the Presbyterian Church; Clark M. Eichelberger, League of Nations association; Judge W. Hastie, national association for advancement of colored people; Rabbi Aaron Opher, synagogue council of America.

Mr. Stettinius urged representatives to get the people's support for the basic idea and proposals which came out of the conference. The government wants constructive criticism; suggestions for modification, additions. The government is particularly interested in opinions on Dumbarton Oaks ideas which are still the subject of further negotiation. Stettinius stressed that discussion and decisions of the people must move rapidly, lest prolonged indecision and failure of the United States to give support to the basic

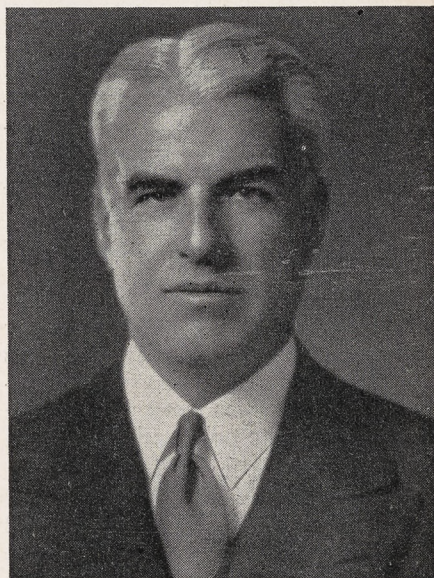
proposals through acts of Congress should lead to a breakdown in this attempt of the United Nations to preserve the peace. Therefore, it is important for the people to take immediate action; and to discuss the report submitted by the Dumbarton Oaks conference, which has been published in pamphlet form by the Woodrow Wilson Foundation and is available free of charge by addressing that organization at 8 West 40th St., New York 18, N.Y.

Representatives at the Washington meeting were so impressed with the necessity for immediate action on Stettinius' suggestions that a follow-up meeting was held in New York a few days after the Washington meeting. Suggestions were made for definite action on the Dumbarton Oaks report. The Church League for Industrial Democracy has sent copies of the Dumbarton Oaks proposals to all its members, with suggestions for active proceedings, especially among Church groups, in order to prevent another such failure as the League of Nations. The covering letter sent with the leaflet urges rectors to organize discussion groups and to forward their findings to Mr. Stettinius, as requested by him.

The Rev. Richard Morford, present at both conferences as a representative of the Churches, stresses the fact that "We are invited, as Church people, to exert our influence upon the building of a just and durable peace. I see no proper basis for a cynical attitude toward that invitation. We of the Churches are here given a real opportunity to make the pattern for the future peace conform to the will of peace-loving people everywhere and to the imperatives of our religion. I am sure ministers of all churches and their people will take full opportunity of

this invitation from our state department."

That quick action is called for is indicated by a statement made by Mr. Stettinius following the Washington conference. He stated that the United States government hopes for a United Nations conference in January on world security. He further indicated that this might follow another meeting later this year between Roosevelt, Churchill and Stalin when these three leaders might meet to complete the Dumbarton Oaks proposals. In view of



*Edward R. Stettinius, the under secretary of state, who urges Church people to study the Dumbarton Oaks proposals and to send him their findings. Mr. Stettinius is an Episcopalian*

this it is obvious that the people of the country must make their wishes known fairly promptly before decisions are frozen through conferences of the executives of the various nations. It is for this reason that the CLID and other Church groups are urging that discussion groups be immediately set up in parishes.

### ANNOUNCE REOPENING OF BEXLEY HALL

*Gambier, O.:*—President Chalmers of Kenyon College announced last week that Bexley Hall, divinity school of the college, would be re-



opened in the fall of 1945. As a wartime measure the school was temporarily merged with the Virginia Seminary. It is also announced that stress will be laid upon the rural ministry and that there will also be offered a full year of practical parish experience whereby a student is assigned to a rector working with the seminary faculty.

## WORLD RELATIONS CONFERENCE

*Elmhurst, N. Y.*:—J. King Gordon, managing editor of *The Nation*, and the Rev. Joseph F. Fletcher are the headliners for a conference on world relations, sponsored by the social service department of the diocese of Long Island. It is being held this Sunday, November 12th, at St. James' Church here. Mr. Gordon opens with an address at 4 o'clock on world organization and the problems of peace, followed by discussion led by the Rev. Gordon C. Graham, a member of THE WITNESS editorial board. Following a devotional service there is to be a supper, presided over by Bishop Larned, with the address by Mr. Fletcher on The Church in world relations.

## LITTLE DAMAGE FROM STORM

*Orlando, Fla.*:—Church property in South Florida escaped any serious damage as a result of the recent hurricane which was powerful enough to uproot huge oaks and disrupt all electric services. Part of the tile roof of the cathedral here was blown off. Three large trees fell in the yard of the bishop's residence at Winter Park without striking the residence, while two large trees in front of the nearby rectory of All Saints parish fell in the opposite direction instead of on the rectory. The rectory of St. James', Leesburg, had a similar escape when a large oak directly in front fell without striking the house. Orlando and vicinity had wind recorded at 108 miles an hour during this storm said to be the worst in fifty years.

## CHINESE MISSIONARIES ARE SAFE

*New York*:—A cable from China reports the arrival of medicines gathered in the United States, which have been travelling via India. Other information from China suggests that Mrs. Walter Allen, Mrs. Edward Taylor and Miss Margaret Montiero flew from Kunming to Calcutta on their way to the United States. Bish-

op F. L. Norris, formerly in charge of the British North China diocese has been returned to internment, following a period of illness in a nursing home. The Rev. Newton Y. C. Liu, formerly in charge of the work at Changsha, is reported safe in Kwangsi, and other Changsha workers are now in Yuanling and vicinity.

## NEW SECRETARY FOR CHICAGO CMH

*Chicago*:—Mrs. Joseph F. Higgins has been appointed secretary of the Chicago Church Mission of Help. She is the daughter of Canon David E. Gibson of the Cathedral Shelter and the wife of the Rev. J. F. Higgins of the Church of the Epiphany.



*Bishop Y. Y. Tsu had an attentive audience when he addressed the Auxiliary of St. Paul's, Albany. Soon after this picture was taken he left for England where he was honored by English Church leaders. The picture shows Miss Pauline H. Wilson, president of the parish Auxiliary, Rector George A. Taylor and Mrs. Thomas O. Gamble, secretary. The Bishop returned to the United States on October 26 and is to go to the Pacific coast for speaking engagements shortly*

## STEPS TOWARD UNITY IN OHIO

*Cleveland, Ohio (RNS)*:—As part of the move in proposed union of Episcopal and Presbyterian denominations, clergymen exchanged pulpits here on Reformation Sunday. Leaders in the exchange were Bishop Beverly D. Tucker and Philip Smead Bird. Joint commissions plan to extend the unity measure during the fall and winter.

## MORE CHAPLAINS FOR NAVY

*New York*:—Chaplain Maurice M. Witherspoon of the third naval district again urged that clergymen vol-

unteer for naval service. Unless present needs are met, he said, many warships and transports will be without chaplains. In addition to a total of 433 chaplains requested by the navy last month, another 400 to 500 will be needed by June. To reach this goal the present rate of appointments must be raised from 40 to 100 a month. A candidate for the navy chaplains corps must be under 45; must have a university and seminary degree, or be within three months of the latter; must be a citizen; and must be physically fit, with a vision of at least 6/20. Interested clergymen should get in touch with the army and navy commission at 1 Joy St., Boston 8, Mass.

## STUDENTS OF SEMINARIES HOLD MEETING

*Cambridge*:—The Rev. Henry Smith Lieper, chairman of the American section of the World Council of Churches was the headliner at a meeting of the Boston division of the Interseminary Movement, held at the Episcopal Theological School on October 31st. Other speakers were Robert Billheimer, president of the student group, and Sandra Feldmahn, field representative of the World Student Service Fund. Seminaries represented were Tufts, Boston University, Harvard, Andover-Newton, Bangor, New Church and the Episcopal Seminary.



# Religious Intolerance Stirs An Overseas Chaplain

*Captain Karl Kumm Writes that Synagogue  
Was Desecrated by Italian Fascist Vandals*

Edited by Lois Remmers

*Somewhere in Europe:*—It seems that our Episcopal chaplains in the midst of combat and even double-duty, under a strain which is difficult for civilians to imagine, find time to think about problems of brotherhood, interfaith and interracial unity. Capt. Karl G. Kumm, formerly of the diocese of Newark, who has been overseas for 25 months, writes us about the problem of the Roman church. Capt. Kumm tells about the faithfulness of Roman Catholic men in respect to their overseas duty and their heroic service as chaplains. Chaplain Albert Hoffman, a Catholic chaplain in Capt. Kumm's division, was awarded the Distinguished Service Order for heroic conduct under fire. "No man," says Capt. Kumm, "ever deserved greater respect and more genuine recognition for action far beyond the call of duty." However, regardless of the honor of the American Roman Catholics in this war, the seat of the Catholic Church in Rome has been "disillusioning to one who is interested in honesty, tolerance and fair play." During the time of the Allied advance in Italy, Pope Pius pleaded with Allied leaders to spare the "historic seat of Christendom" from the horrors of war. Rome was considered an open city, and was respected as such. However, in another great Italian city, renowned for its cultural beauty, enemy armies plundered, pillaged, and desecrated. Allied soldiers were not allowed in the city, in order to prevent it from being classified as a military objective by the enemy. The city was shelled by the Germans. During September the Jews celebrated their New Year, Rosh Hashonah. Chaplains went into this city to find a synagogue where American Jewish boys might observe this holiday. The lovely 600 year-old synagogue, seating 4,000 persons, with lovely grill work, beautiful wood inlay, detailed and enriched decoration, was neither bombed nor shelled by the Germans. A month before the Allies had reached the city, Italian-Fascists-vandals broke into the synagogue; blew a hole in the roof; burned the high tabernacle; ripped

out the grill work and candle-sticks; exploded charges under the marble column so that the balconies caved in; and mined the building.

The Catholic Church, of course, is not to be blamed for the vandalism. But they are to be condemned for doing nothing to prevent it in a country where they hold influence. It is justifiable that Rome should be considered sacred; but is it not also justifiable that St. Paul's and Westminster, Canterbury, York, and Exeter, as well as every spot of beauty and culture is to be considered sacred? Yet, the Pope does not plead for tolerance and protection towards Jews and those who are still termed Protestant heretics. There seems to be a distinction between American Catholics, pleading for tolerance and religious equality, and the leaders of the Catholic Church at Rome who are not championing that same tolerance and respect.

Capt. Kumm writes, "It is very disabusing to one who came to Italy prepared to render respect to the centre of one of the truly historic expressions of the Catholic faith to find here intolerance, bigotry, superstition, greed, and ancient customs of persecution unmatched anywhere in America. Even today the Catholic clergy in Italy control all matters of marriage and divorce, prohibit the work of Protestant groups, have a large say in all public questions and exercise it ruthlessly in stubbornly opposing any liberalizing legislation and all threats to their own absolute power."

The exposition of such conditions should be a profound shock to Catholic Americans. "It is hard to reconcile a very genuine piety and loyalty on the part of American Catholics, to an equally impious and disloyal flaunting of the very things which they profess to hold dear," continues the chaplain. "If religion is to be respected surely that respect is to religion as a whole, or is it only to 'my' religion which is right and infallible and the rest of the world quite literally is to go to hell. It is inconceivable that a Catholic in America should decry religious

intolerance if it pinches him, yet justify a far greater intolerance in the very seat of his own faith. No single loyalty is more important than a world in which minorities, as well as majorities, shall have freedom. To lose that for one group, is to lose it for all.

"We who are fighting a universal war," concludes Capt. Kumm, "need to guard ourselves from narrowness of sympathy and lack of understanding as much as we need to guard ourselves from enemy bullets and enemy lies. We rejoice in the fellowship of service with our Catholic brethren which this crisis has afforded to men of different faith. We ask them to advise themselves that these are things deeply distressing and of real concern to the cause of tolerance everywhere, which the Catholic church must not miss, else it forfeits its right to speak with sincerity in our homeland."

## VIDA SCUDDER SPEAKS AT ADVENT

*Boston:*—Miss Vida D. Scudder spoke at the Advent, as a preliminary event in the parish's 100th anniversary, on October 29th. Her subject was Thomas Traherne, an early Anglican. The sermon that day was by the Rev. David K. Montgomery, rector at Morristown, New Jersey. The following Sunday Miss Scudder spoke on Father Huntington. Others scheduled to address the weekly class in religion are Professor Gordon W. Allport of Harvard; Professor Adelaide Case and the Rev. Joseph F. Fletcher of the Episcopal Theological School; Professor John Wild of Harvard and the Rev. Granville M. Williams of the Cowley Fathers.

## PLEASE NOTICE

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# The WITNESS

For Christ and His Church  
For Men and Women of the  
Armed Forces

Clip and mail with your letters

Dumbarton Oaks proposals assume important role for Church consideration. . . . Under secretary of state Edward R. Stettinius called meeting of church and other leaders to discuss report of the conference. . . . The meeting was followed by a similar one in New York to discuss possibilities of positive action by Church groups on the proposals, lest prolonged indecision and failure of the United States to give support to the basic proposals through acts of Congress should lead to a breakdown in the attempt to preserve peace. . . . Social service department of Long Island is sponsoring a conference on world relations, headlined by J. King Gordon, managing editor of *The Nation*, and the Rev. Joseph F. Fletcher. . . . The Rev. J. H. Oldham, editor of *Christian News Letter* in London, stresses the danger of a wrong approach to Germany, condemning certain Christian and pacifist groups in Great Britain and the United States. . . . Dr. Oldham says we can take a Christian attitude without being fooled about the extent to which evil can grow in a nation. . . . Just punishment is also a Christian attitude. . . . Speaking about soft peace brings to mind another religious group which this column has mentioned concerning its attitude towards Germany and particularly Spain. . . . Chaplain Karl G. Kumm writes from somewhere in Europe that the seat of the Catholic Church in Rome has been "disillusioning to one who is interested in honesty, tolerance and fair play." . . . Capt. Kumm cites instances of plundering and destruction of non-Catholic church property which was never condemned by the Vatican in the country where it holds most authority. . . . He feels American Catholics would be shocked by the intolerance in the seat of their faith, especially when they are putting a great deal of energy towards fighting intolerance in this country. . . . Chaplain Maurice M. Witherpoon says the navy needs more clergymen and asks for volunteers. . . . Chaplain Frank L. Titus reports his first communion service on Saipan "under shell fire so intense that it jarred the vessels on the improvised altar . . . but it was a devout and reverent congregation." . . . Nazi authorities continue striking out at religion. . . . The only optimistic note about this report is that "pride goeth before a fall" and maybe the fall isn't so far away. . . . The report states that chaplains have been forbidden to hold services in German prisons for political or civil prisoners, not even in the case of prisoners awaiting execution. The picture in the United Nations is quite different. . . . To cite an example: Stalin has just sent a message to the Russian Orthodox Church expressing the army's gratitude for its continued assistance. . . . United Nations relief and rehabilitation administration, directed by Herbert Lehman, has recommended formation of a committee of religious groups on problems of clothing distribution in liberated countries. . . . An encouraging bit of news on the domestic scene comes from Atlanta, Ga. with a report that lynchings during 1943 dropped to an all time low of three.

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## LARGE ENROLLMENT AT UNION

*New York:* — Union Theological Seminary has an attendance this semester of 313, which is 53 more than a year ago. Many of the new students are graduate students and returned missionaries. There are also a few more women students than usual, among them the residents of Windham House, Episcopal hostel for women students. The total number of Episcopalians at Union is 31, a record.

## HOLY COMMUNION UNDER FIRE

*Boston, Mass.:* — Chaplain Frank L. Titus reported his first service of Holy Communion on Saipan. "The service was held under shell fire so intense that it jarred the vessels on the improvised altar. The congregation heard little of the service but it was a devout and reverent congregation." Chaplain Titus holds daily prayer services, and sometimes as many as nine Church services on Sunday.

## REQUIEM MASS IN MOSCOW

*Moscow (By Wireless):* — Soviet newspapers gave prominent space to reports announcing the death of Archbishop William Temple. The Russian Orthodox Church held a special requiem mass with Alexei, acting patriarch of Russia, officiating.

## OFFICIAL SPEAKS ON ANTI-SEMITISM

*Boston:* — Reuben Lurie, chairman of the state parole board, speaking on the Jew in America at St. Paul's Cathedral, said the answer to the problem of anti-Semitism must be found by Christians. Mr. Lurie asserted that the spiritual consequences of anti-Semitism are visited upon the Christians, although the Jews suffer the tragedies. The last sessions of the course on working for a better world will be led by the Rev. David R. Hunter, the Rev. Paul T. Shultz, Jr., and the Rev. Richard S. M. Emrich.

## SOCIAL SERVICE MEETING

*Amarillo, Texas:* — Leaders in Christian social relations of the province of the southwest recommended the following responsibilities to their Bishops and Council: the guarantee of constitutional rights and privileges to citizens of all races; extension of educational and eco-

nomic opportunities for members of all races; interracial cooperation within communities; attempt to counteract all evidences of propaganda directed against the members of any racial group. The group also decided to "refer the specific applications of their plans to appropriate groups for study and action in state legislatures and in the Congress." Sessions were devoted to youth groups, editors of diocesan papers, Christian education, Woman's Auxiliary, social relations, finance, and promotion.

## CHANCELLOR



*Charles R. Haslam is the chancellor of the diocese of Rhode Island, and is one of the leading lawyers of the state. For thirty-three years he has served as superintendent of the Church school at the Messiah, Providence; is senior warden of the parish; was secretary for a number of years of the standing committee and has been a deputy to three General Conventions. He has always given constant attention to the administrative, educational and social service work of the diocese*

## UNEARTH SHRINE AT KIEV

*Moscow (By Wireless):* — Noted Soviet archeologist, Professor Karger, has unearthed fragments of the marble sarcophagus of St. Vladimir, grand prince of Kiev, who introduced Orthodox Christianity into Russia nearly a thousand years ago. Digging in the foundations of an ancient church, workers discovered also the tombs of tenth century knights converted to the faith. The excavations at Kiev, begun before the German invasion, were interrupted during the occupation, but resumed soon after the city's liberation.

THE WITNESS — November 9, 1941



## EDITORIALS

### Consider These Facts

AT THE opening exercises at Columbia University the address was on *The Impact of the New Europe on America* by Professor Charles W. Cole of the history department. He set forth some very arresting facts and figures. Speaking as a historian, he pointed out that "from the Middle Ages to the Twentieth Century, Europe's diplomacy has been focused on a balance of power. . . . But the days of the balance of power in Europe seem at an end."

The reason is simple. There is no race or group of nations on the continent of Europe that can balance the might of the Soviet Union. It is not only Russia's vast territory and resources that preponderate, but especially her population and its steady growth. Experts who have carefully studied the trends of population in Europe predict that by 1970 the USSR will have a population twenty-five million greater than the combined populations of the United Kingdom, Ireland, Austria, Belgium, Czecho-Slovakia, France, Germany, Hungary, The Netherlands, Switzerland, Denmark, Esthonia, Finland, Latvia, Norway and Sweden. This does not take into account the probability of added (or "restored") territory after the war. Just on her pre-war territory, Russia will have a population of about two hundred and fifty millions.

Furthermore, it will have something like thirty-two million men between the ages of twenty and thirty-four as against twenty-two million in 1940. Finally, the largest age groups in the USSR will be in their twenties and early thirties. In England by that time the largest groups will be in the late forties and fifties. As Professor Cole pointed out, these figures are not infallible, but their general probability is quite reliable. The moral looks very simple. Britain and the United States must be firmer friends than ever before; and Britain and the United States must be better friends with the Soviet Union than ever before. At the same time we Americans must give up "our cultural humility before the civilization of Europe" and go ahead to produce "a true indigenous culture of our own."

We have the equipment in our laboratories and libraries, our universities and schools. We need to make better use of it. In the world of the future there must be a far more creative culture here in this country; and at the same time we must cooperate with Great Britain and with the Soviet Union to a greater degree than heretofore, without withdrawing into a shell of isolation and also without a silly, false humility which prefers anything foreign to the native product.

Certainly these figures on population trends and the prospective shift in gravity upon the European continent ought to convince all but the most conservative isolationist that America and Britain will have to cooperate with the Soviet Union one hundred per cent from now on, breaking down the dividing walls of suspicion and mistrust.

### "QUOTES"

THE final reliance must be on the people. Governments can only indicate what is required and help organize, but in the end it must be through the combined efforts of all the people that new ideas are obtained, new discoveries and inventions made, and goods of all kinds produced in greater quantity than ever before. There is a great tendency at present to expect government to provide a new and better world, ready made for all of us to take possession of, but it must be stressed that the people themselves alone can make this better world.

—Findings of a Young People's Class of a Sunday School in Saskatchewan, Canada.

### Monarchical Episcopate

WE BELIEVE that a bishop is a pastor of souls, designated to give "godly admonitions" and not to wield authoritarian jurisdiction over those by whom he was — democratically — elected. Recent reports have given us alarm. We hear of a bishop who insists that all the clergy of his diocese be called "Father"! And of another bishop who requires of his candidates that they promise to wear clerical collars. By what authority? These are matters of taste and discretion, and any bishop who

presumes to force such things far exceeds his canonical powers. He should be called to account in no uncertain terms.

Here is no issue of churchmanship; it does harm to all who are endeavoring to uphold Catholic principles. It is a profoundly disturbing symptom of an increasing attempt, fascistic in temper, on the part of a few bishops in our Church to force those under their charge to conform to their personal likes and dislikes. Against such tyranny the clergy in charge of missions are practically helpless.

Too often bishops are encouraged in this attitude by misguided or sycophantic clergy and laity. We



have before us the program of a service of the holy communion in which a bishop recently took part. It ends, properly, with the Benediction. But then comes "Recessional and Episcopal Blessing"—with this note: "The congregation will kneel as the Bishop approaches!" Certainly a bishop should not permit this sort of adulation. "Sirs, why do ye these things? We also are men." (Acts 14:15.) Democracy is on trial today and the test is not confined to political realms.

### ***A Fighting Committee***

**T**HE West Coast is the lodging place of many strange experiments and ideas. That is inevitable in a land still in its infancy which, unfettered by tradition, is seeking to create its place in human history. It is heartening to observe that its vagaries do not hamper its firm insistence upon the full observance of the Bill of Rights for all people—unpopular as well as popular.

Ever since the war department, as a war measure, evacuated from the West Coast all those of Japanese ancestry, citizens and non-citizens alike, there have been small-souled Americans, resenting

the economic competition of these industrious people, who have tried to make it impossible for them to return to their former homes, even after they have been examined and released by the war relocation authority. To counteract the efforts of these patrioteers, the Pacific Coast committee on American principles and fair play has been organized under the chairmanship of Dr. Robert Gordon Sproul, President of the University of California. He is ably assisted by Dr. Millikan, Dr. Ray Lyman Wilbur, Galen Fisher, Bishop Parsons and other liberty loving Americans.

The colored races of the world outnumber the white two to one. Sanity dictates that we treat them with justice. The principle of liberty demands that we give them equal opportunity or else lose our own liberty. Christianity demands that we win them as brothers in the great task of building a cooperative world. When we think of the tragedy and pain that have arisen out of our mis-handled relationships with the Negro, we can be grateful that these far-seeing and right-thinking Americans are doing their best to prevent the rise of another racial problem.

# **The Veteran Returns to College**

***by J. Clemens Kolb***

***Chaplain at the University of Pennsylvania and Contributing Editor of The Witness***

**D**ISCHARGED veterans are back in the universities. It is only a trickle now, but soon it will be a stream and, in the not-too-distant future, a mighty flood. Here we haven't had any difficulty so far; but judging by a release in one of the weeklies, one university is already experiencing difficulty, and what can happen in one place can happen in another. The question is: What kind of problems are we going to experience with these returning veterans and what ought we to do about them?



**Socially.** Traditions will have to be reborn or created anew. Some of the old traditions ought to be resurrected; others might very well be buried in the past. There will be no large group of men ahead of incoming students to keep old traditions alive, and traditions have their usefulness. For when there are no fences of tradition in the academic fields, all jackasses are sure to run wild.

The biggest social problem, however, is the dis-

crepancy in age and experience between the veteran and the civilian. There will be an actual age differential of anywhere from five to ten years, and that is enough, all other things being equal. But the eighteen-year-old civilian may be practically a post-adolescent while the twenty-five-year-old veteran may be a hundred and twenty-five in sophistication and experience. They are going to find it a little difficult to get along together. And yet I think they ought to try. I don't believe in segregating the veterans in one part of the university or keeping all the men under the G.I. Bill as a distinct group from the others. That would solve one problem by creating a bigger one.

Beside that, while our returning veterans may be different from the ordinary run of students, they don't want to be different. They will want to conform and be reintegrated into student life. We must help them do it even if it is a strain at times.

**Intellectually.** The men coming back to the universities have a background of experience not granted to ordinary men. They have travelled widely. They have seen how the other half lives. They have taken an active part in an unjust world



at its worst. The "why" of it all must be in the back of their minds. They have seen history in the making. They are not like the student who wanted to take all courses in philosophy and who was advised by William James to take other studies so that he would have something to philosophize about. They have the raw stuff in plenty from which philosophy is made. They should be encouraged to get a broad background of history against which to place their own part in the process of history. They should be helped to study metaphysics and ethics and theology, that they may better understand what has happened to them and to those who suffered with them.

*Physically.* Some of the men who come back are going to be handicapped. These men won't want to take gym. It does seem silly to tell men who have been through basic training that they ought to do callisthenics; but it isn't true that just because a man has had basic training he is going to keep that streamlined figure and that good digestion for the rest of his life. They are going to need exercise. Some of them are going to need it more than ever, but it might be of a different kind.

We must not be sentimental about our veterans and spoil them. We must not be misunderstanding of our veterans and injure them. And perhaps the first and the last rule to follow is this: To refuse to get "het up" over every flare-up in academic life that is likely to occur within the next five years. We will have to be like the nurse and the irritable patient. When the patient swore at her, she never faltered or wavered or turned a hair. She went calmly ahead and administered the medicine. And when asked why she had such composure, she said, "There is really nothing to be angry about. I know that it is his disease that makes him that way and that he needs the medicine I can give."

Editor's Note: The next article in the series on *The Church's Opportunity in the Post-War World* is on *Rebuilding the Home* by Leland Foster Wood, secretary of the commission on marriage and the home of the Federal Council of Churches.

## New Books

\*\*\*Indispensable

\*\*Good

\*Fair

\*\*\***THE RELEVANCE OF THE BIBLE.** By H. H. Rowley. Macmillan. \$1.75.

This is one of the best little books on the Bible I have seen for years and years. Its main thesis is that the Bible is relevant to our modern world, and that modern scholarship is not inimical to the spiritual understanding and use of the Bible. The author takes for granted the principle of literary and historical criticism. He recognizes that there was a growth in the religious life and thought reflected in the Bible. He is not only prepared in

theory to recognize the principle of progressive revelation and also that of different degrees of inspiration, but he puts these principles in practice, and shows how the revelation of God in the Bible is compatible, is indeed all the clearer for recognizing these principles. It is an easy book to read and it ought to be read everywhere by clergy and laity alike.

—F. C. G.

\* \* \*

\*\***THE CONQUEST OF FEAR.** By Gardiner Day; Dept. of Social Service Pamphlet; Diocese of Mass.; 5c or \$3 per 100.

Fear—conscious and unconscious—is one of the dominating emotions of a whirl-wind, materialistic culture. Fear of known forces, such as robot bombs, and unknown evils, such as the nebulous "future," drastically cuts down our efficiency in leading a life of Christian action. In this well-written pamphlet (the latest in the department's excellent series), Mr. Day shows how a Christian can break down the wall of fear hemming us all in and free himself to work effectively for the Kingdom of God.

—W. B. S. Jr.

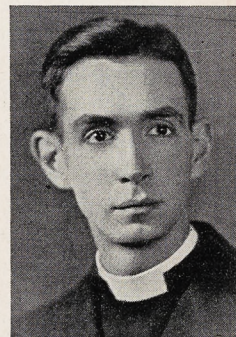
## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### MOODS AND TENSES

IT IS curious how much foolish partisanship can be aroused over the question of whether or not the Holy Communion should be the main service of Christian congregations every Sunday. No one denies that it was the custom of Christendom until those "unhappy divisions" of the 16th century, nor doubts that the Book of Common Prayer was compiled with the intention of continuing this ancient and apostolic tradition. In my recent article on *Ante-Communion, Its History*, I tried to show why Protestant Christianity lost its heritage of weekly celebrations of the Eucharist at the principal Sunday service. Obviously, it is not easy to overcome habits and attitudes built up now after the course of several centuries. But before one tries to disrupt patterns of worship which are beloved by many of the faithful, it is only fair to inquire into the real bases of their attachments. Any attempt to browbeat a congregation out of their fondness for Morning Prayer





by dogmatic assertions of Catholic principles is both stupid and uncharitable. There are reasons, as well as prejudices, for peoples' preferences.

One approach to the problem seems to me to be often neglected; namely, the matter of mood, or what we might call the tone of the service. There is no gainsaying that Morning Prayer is a lot more cheerful than Holy Communion. It has never lost the freshness of creation opening her eyes to greet her King

... when morning dawns  
And light triumphant breaks;  
When beauty gilds the eastern hills  
And life to joy awakes.

Even the opening confession, "there is no health in us," never succeeds in blighting the spirit of the office, whose prevailing note, as Miss Underhill tells us, "is adoration not edification." The General Thanksgiving—as fine a Eucharistic piece as was ever composed—is the most natural of endings to this morning offering of praise. There is, too, something of the living moment, immediate and direct, about the prayers. The "trivial round, the common task" is included without seeming either trivial or common, but belonging to "creation, preservation, and all the blessings of this life." Religious worship which cannot evoke this joy and hope in common things misses a good part of the love of God.

Holy Communion confronts us with stark tragedy. It calls to remembrance "the night in which He was betrayed." It is a past tense. Every effort in the service to break through to thanksgiving is immediately qualified by our unworthiness and penitence. Even the Preface and Sanctus are withholden on either side by thoughts of propitiation. The final thanksgiving is of hope—of the everlasting Kingdom "by the merits of His most precious death and passion." Yes indeed, but why not also "by the victory of His most glorious resurrection"? Certainly nobody claims for a moment that this realism of the service is misapplied. And possibly one reason many prefer a more gay service is the cowardice of facing the naked truth of man's inhumanity to man and to the Son of Man. Yet the early Church named the service Eucharist, which means Thanksgiving, and received this breaking of bread and of the Body "with gladness." For they always saw the cross aglow with the Easter light of reconciliation and glory. The Lord's table was the earnest of the Messianic banquet in the Kingdom of God. Perhaps we would *celebrate* the feast more readily and more frequently if its solemn tone were less sombre and more exultant. And thus we might have more heart and courage to build our brave new world upon the ruin and the sacrifice of the present day of visitation.

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## The Hymnal Presents

"WHEN MORNING GILDS THE SKIES"

"**B**EI frühen Morgenlicht" has been included in previous editions of the Hymnal in the eight stanza translation by Edward Caswall. In the Hymnal of 1940 it appears in five stanzas translated by Robert Bridges, former Poet Laureate of England, and although the opening lines and the refrain are the same, the other lines are different and constitute a stronger and more beautiful hymn.



*When morning gilds the skies,  
My heart, awaking cries,  
May Jesus Christ be praised!  
When evening shadows fall,  
This rings my curfew call,  
May Jesus Christ be praised!*

*When mirth for music longs,  
This is my song of songs:  
May Jesus Christ be praised!  
God's holy house of prayer  
Hath none that can compare  
With: Jesus Christ be praised!*

*No lovelier antiphon  
In all high heav'n is known  
Than, Jesus Christ be praised!  
There to the eternal Word  
The eternal psalm is heard:  
May Jesus Christ be praised!*

*Ye nations of mankind,  
In this your concord find:  
May Jesus Christ be praised!  
Let all the earth around  
Ring joyous with the sound:  
May Jesus Christ be praised!*

*Sing, suns and stars of space,  
Sing, ye that see his face,  
Sing, Jesus Christ be praised!  
God's whole creation o'er,  
For aye and evermore  
Shall Jesus Christ be praised!*

The hymn, dating from early in the 19th century, is of unknown German authorship. It is not found in the Lutheran Hymnal.

—HOWARD CHANDLER ROBBINS

THE WITNESS — November 9, 1944



# The Development of Hospitals

by *Anne J. Humphrys*

*Of the Staff of St. Luke's Hospital,  
New York*

AS CHRISTIANITY expanded separate hospitals under the auspices of the Church made their appearance. The Hotel Dieu in Lyons, was established in A. D. 580 and that of the Hotel Dieu in Paris about A. D. 650. The latter was founded by the Bishop of Paris. These hospitals with their unbroken records of service are in operation today. Progress of this kind in hospital activity was adopted by the Crusaders and no doubt was the influence which gave rise to the great hospitals of the military nursing orders in Jerusalem, Rhodes and Malta.

While it would not be correct to say that the existence of hospitals today is a result of Christianity, yet it is true that the doctrines of Jesus, intensifying the emotions of love and pity, gave a new impetus to the establishment of hospitals which with the advent of Christianity became an integral part of the Church institution. Walsh states it very clearly when he says:

"All benevolent institutions which the human race still enjoys, all care for the deserted and needy through every stage of suffering have had their origin in the church. Some of them directly and some of them indirectly through the sentiments and feelings which she aroused, strengthened and vivified into action. The church supplied for them the model and sometimes even the resources. That these great humanitarian needs were not neglected and their remedies not lacking in any respect is essentially due to the influence of the Church upon human character.\*"

In the cities, which at the beginning of the thirteenth century, experienced a new and constantly growing population, there developed the need for some correspondingly new and adequate means for caring for the sick. It is said that to Pope Innocent III must be given the credit for the modern city hospital such as we may observe today. Its main purpose was to care for the acutely ill who had no one to care for them properly, as well as for those who had been injured and picked up in the street. He "turned his eyes sympathetically upon the poor and sick, sought the helpless and neglected on the streets and saved the illegitimate from death in the waters."

It was in Rome that Innocent III planned and built the modern hospital about the year 1200. Guy

of Montpelier had already constructed a successful hospital and it was he whom the Pope employed to execute plans for the one in Rome which remained in service until a few years before it was destroyed in 1922. Bishops from other cities were required to inspect the building and on returning to their own dioceses to erect similar structures for the care of the sick. As a result hundreds of such hospitals came into being. The large number of these were within the city proper and were for the usual hospital purposes. But outside the city wall were built similar buildings for the care of lepers, communicable disease and outcasts of one kind or another. Nursing by religious orders was now at its height.

England participated in this great era of hospital construction, the three most important hospitals being in London. St. Bartholomew's was founded by Prior Rahere in 1123 as a thank offering for his recovery from illness while on a pilgrimage to the Holy Land. Equally important is St. Thomas's hospital founded in 1213 by the Prior of Bermondsey. This hospital is of particular interest to students of nursing, for it was in this historic hospital in 1860 that Florence Nightingale established the school of nursing that has revolutionized nursing education and thereby contributed to a vastly improved service to the sick and needy. The hospital of St. Mary of Bethlehem, known as Bedlam, is the third and was the result of a religious act on the part of Simon Fitzmary. This individual donated a tract of land to be used as a monastery for the Brethren of Bethlehem. The monastery lost its identity as its charitable work changed and the organization took on the character of a hospital largely given to the care of the insane. These were pioneer hospitals and they were of a distinctly religious character.

THE social and economic developments of the eighteenth and nineteenth centuries, however, wrought drastic changes in hospitals both in number and in kind. The Industrial Revolution brought wealth, manufacturers, factories, and workers to the large centers. Whole cities of laborers required larger hospitals and more of them. The changes occasioned by the Reformation altered the

\*James J. Walsh, *The Thirteenth, Greatest of Centuries*, Fordham University Press, 1937.



pattern of hospital service so characteristic of an earlier age. The growth of the city hospital has gone hand in hand with the growth of the great cities.

The eighteenth century saw also the development of hospitals in America. The very early ones were of a distinctively religious type and were administered by the religious. Later institutions, while not under the guidance of a religious order, were not, however, lacking in Christian policies. The great city hospital of Bellevue in New York, houses today three separate chapels with offices and facilities for the chaplains and their staffs. St. Luke's Hospital, New York, is built around a chapel; the chapel is the nucleus of the hospital.

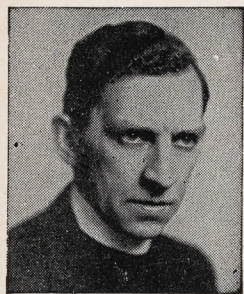
Just so long as man feels compassion, love and sympathy for his neighbor will there be hospitals. In the past hospitals have changed as conditions have changed. In the future they will continue to change in order to meet the additional demands of their communities. The evolution of the modern hospital is an accurate index of the degree to which civilization has advanced over barbarism, ignorance and individualism toward a whole-hearted interest in the community. And the organization more nearly approaches the ideal hospital when the means of providing for the spiritual needs of its patients are incorporated in its management.

NEXT WEEK: *The Service Given by Church Hospitals* by the Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore.

## Talking It Over

By  
W. B. SPOFFORD

THINGS have happened recently that we do well to consider. An example, out of several that might be cited, is a resolution that came to me five days before election from the Federated Legislative Committee of Pennsylvania, which claims to represent twelve state-wide organizations "and is looked to as the corporate voice of the Christian Church in our state." The heart of the document, all quotes, is: "Whereas the leadership of the P.A.C. has been openly accused of communism and we



still believe communism at heart to be atheistic, and whereas these so-called communists have the effrontery to insult the Church by telling it what

should be its program, therefore we denounce publicly as far and as widely as possible this effrontery of the P.A.C. in its attempt to use the Church for its own political ends."

I do not know the Rev. John Yates of Harrisburg, Pa., who sent out the resolution. But I point out to him and his associates that what they are saying is that there are forces in America that accuse the P.A.C. of being a communist dominated organization; that they accept the accusation without proof; therefore being opposed to communism they denounce the P.A.C. and everything it stands for.

I have asked Mr. Yates and his organization, first, for the proof . . . at least some evidence . . . that the leadership of the P.A.C. is communist. If this evidence cannot be produced, then I have asked these Christian gentlemen if they are aware of the tremendous responsibility they have assumed in releasing such a statement? I will let you have their reply, if any.

I was in Germany in the fateful days of 1937. The Hitler forces then were using this technique of accusing everyone opposed to Fascism of being "communist." They had already liquidated the Jews and the trade unions in this way. In 1937 they were at the height of a vicious campaign against the Churches, both Catholic and Protestant, likewise accusing all anti-Nazi Christians of being "communists."

One Monday our group met with five of the foremost Protestant leaders in Germany. One was Martin Niemoller. He said to us: "I approved when Hitler attacked the Jews for I thought that they were detrimental to German culture. I likewise approved when Hitler liquidated the trade unions for I thought that they were detrimental to our economic life. It was only when the Nazis attacked the Churches, and my own Church in particular, that I realized what Naziism really was. Let me say to you, and may you tell the American people, that if they stand by while other people lose their freedom then they may be perfectly sure that the time will soon come when they will lose their own."

He proved himself a prophet. On Thursday of that very week he was arrested and has been in a concentration camp ever since.

There is a lesson in that, not only for Mr. Yates and his "corporate voice of the Christian Church" but for all of us. Servants of fascism in the early stages of its development are considered enemies by Fascists once they take power, and themselves end up before firing squads or in concentration camps. Read the history of Fascist countries for the past ten years and see if this is not so.



# The Chinese Welcome Soldiers To Churches and Homes

*Americans Respond by Making Liberal Gifts To Their Churches and by Aiding Children*

**Edited by Lila Rosenblum**

**Kunming, China (Wireless to RNS):**—Since their arrival in this theater, American soldiers have attended Chinese churches, even when they could not understand the language and could only hum the hymns. Long before American chaplains arrived with their regular camp services, U. S. army men were going to town to church, were hearing the mass at the local Catholic cathedral, were being invited to homes for tea and dinner, and in other ways receiving a hospitable welcome from local Chinese Christians. To reciprocate, the generosity of American soldiers has outdone itself in the past six months in gifts amounting to well over a million and a half Chinese dollars for missions in the province. No other single group has done so much to make Americans feel at home in Kunming as the churches have done. They have organized parties and tours and clubs, they have helped American service men buy souvenirs and gifts inexpensively, and their homes and churches are frequent gathering places when soldiers are in the city. Missions represented in Kunming are Catholic, Episcopal, British Methodist, Seventh Day Adventist, the United Church of Christ in China, and the China Inland Mission. All have made their services of worship open to visiting Americans, and most have set up afternoon English language services especially for troops.

As a consequence, American soldiers are giving many quiet gifts to these projects. Many U. S. boys have "adopted" youngsters in the schools, particularly blind children and others who are stranded refugees from Burma and Malaya, and are paying for their food and clothing. Eight men at one hostel near here banded together and put a little girl of one of their hostel employees into the Methodist primary school. They have guaranteed her support there for ten years.

## Consider Merger

**Amarillo, Texas:**—The synod of the Southwest meeting here set up a

committee to evaluate the work of the district of North Texas and send recommendations to the House of Bishops about possibly merging it with neighboring dioceses. The headline speaker at the synod was the Presiding Bishop. Bishop Casady of Oklahoma was elected president of the province and Bishop Scarlett of Missouri the vice-president.

## Install Dean

**Evanston:**—The Rev. Alden D. Kelley was instituted dean of the Seabury-Western Seminary on October 27th, at a colorful service which was attended by the Presiding Bishop, the bishops of midwestern dioceses, clergy of our Church and representatives of other theological schools in the Chicago area. He was presented to Bishop Conkling by the secretary of the trustees, the Rev. Harold Holt, with the Presiding Bishop and Bishop Keeler of Minnesota taking part in the service. The preacher was Bishop Fenner of Kansas. The school has inaugurated a training program, under the direction of the Rev. Howard H. Hasinger, whereby the students are assigned work in parishes, institutions and social service agencies.

## Post-War Plans

**Boston:**—Bishop Sherrill spoke on the Church's post-war plans at a meeting of the diocesan Episcopal Club on November 3rd. The secretary of social service, the Rev. Howard P. Kellett, also addressed the meeting.

## Philippine Missions

**New York:**—American churches plan to send an investigating committee to the Philippines at the earliest possible moment in their plans to reopen missions there. A corps of missionaries are being assembled to leave as soon as the government gives the "go-ahead" signal. E. K. Higdon, secretary of the Philippine committee of the foreign missions conference, will head a committee of three to reestablish contact, and to appraise the amount of war damage and estimate rehabilitation needs. Church commit-

tee on relief in Asia has called a conference to consider relief needs of Philippines and other East Asia mission fields.

## Parishes Celebrate

**Boston:**—All Saints', Brookline, began a ten day celebration of its 50th anniversary on October 29th when Bishop Sherrill preached. The Ascension, Ipswich, observed its 75th anniversary the same day when Bishop Sherrill instituted the Rev. C. Daniel Boone as rector.

## New Secretary

**Richmond, Va.:**—The Rev. Beverley M. Boyd, rector of Grace and Holy Trinity here, and editor of the *Southern Churchman*, announced on November 1st his acceptance of appointment as executive secretary of the department of Christian relations of the Federal Council of Churches. He begins his new work December 1st.



## Suggests Books

**Hartford, Conn.:**—Bishop Walter H. Gray, suffragan of Connecticut, announces that the Church Congress has produced a leaflet containing a list of one hundred books for a clerical library, selected by Presiding Bishop Henry St. George Tucker. The list consists of general works, books on the Bible and Church history, an extensive group on philosophy and theology, and liturgics and the devotional life.

## Discuss Successor

**London (By Wireless):**—Anglican circles here refuse to discuss the likely successor to the late William Temple as Archbishop of Canterbury, but unofficial Church commentators believe a surprise appointment is not unlikely. Mentioned as possible successors are: Cyril Forster Garbett, Archbishop of York; Geoffrey Fisher, Bishop of London; G. K. A. Bell, Bishop of Chichester; Kenneth Escott Kirk, Bishop of Oxford; Mervyn George Haigh, Bishop of Winchester; and Edward Sydney Woods, Bishop of Litchfield. British churches are seeking to raise a million pounds for the restoration of Continental churches, in which Dr. Temple was greatly interested.

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## LEND-LEASE

★ The chapel at the Union Seminary has only a small chalice and paten. With so many Episcopal students there this year the Episcopal clergy on the faculty hope that there is some parish with extra ones which they will be glad to give. . . . A parishioner of St. Paul's, Malden, Mass., has a portable battery radio set that she will be glad to send to any mission that can make good use of it. Let us know your needs and what you have to offer others. Write: Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

## Issues Warning

*London (By Wireless):*—Danger of a wrong approach to Germany because of "delusions" about German mentality and behavior is stressed by the Rev. J. H. Oldham, editor of the Christian News Letter. He asserts this danger exists "in a large section of Christian and pacifist opinion" in Great Britain and the United States. "The attitude underlying many discussions," Dr. Oldham writes, "appears to be, in effect, that we must take a Christian attitude toward Germany, and it is, therefore, incumbent on us to believe that the German state of mind and behavior are not as bad as Lord Vansittart makes out. Christians ought to be under no delusions about the dimensions to which evil can grow."

## Niebuhr Lectures

*Evanston, Ill.:*—Reinhold Niebuhr, professor of Applied Christianity at Union Theological Seminary, New York, will lecture at Seabury-Western chapel, Nov. 9 and 16. The subjects will be, "The effect of the world crisis on morals and politics," and "The effect of the world crisis on Christian faith."

## Inter-Racial Amity

*Boston:*—Bishop S. Harrington Littell used Hawaii as a practical illustration of inter-racial amity and cooperation in his speaking engagements in Massachusetts. His visits included a trip to the Islands of Martha's Vineyard and Nantucket.

## Pearl Buck Speaks

*Brooklyn:*—Over four hundred young people heard a talk by Pearl S. Buck on know your neighbors around the world, the first in a series

of meetings planned as part of the study program of Kings county council of the young people's fellowship. Her talk was preceded by the first public showing of *We Are All Brothers*, a film prepared by public affairs committee, based on the pamphlet *Races of Mankind*. A quotation by the late Wendell Willkie set the keynote of the meeting: "Into the hands of our young people we must place a future fraught with misgivings. May God give them the strength to deal with the future courageously, unselfishly and with justice for all men." Vance Hayes, one of the directors of the series, said, "The know your neighbors series is designed to help young people outface their prejudices toward other peoples with sensible thinking, and to put that thinking into practical action by learning to know other peoples as human beings."

## New Parish House

*Detroit, Mich.:*—The eighty-fifth anniversary of St. John's Church was observed at a parish dinner, at which it was announced a \$125,000 parish house would be built after the war. Guests of honor at the banquet were Bishop Frank W. Creighton and the Rev. William R. Woodroffe.

## Bishop Burns Mortgage

*Overland, Mo.:*—A special mortgage burning ceremony was held October 15th at St. Paul's when Bishop Scarlett burned a mortgage as a symbol of the mission's freedom from debt. Throughout the canvass which made this possible stress was laid on the next step of making the mission a self-supporting parish. It now appears as though the pledges will be sufficient to meet this aim, it was announced by the minister, the Rev. Bradford Hastings, at a dinner which followed the mortgage-burning service.

## To Complete Church

*San Antonio:*—St. Mark's Church is now raising funds to complete the church. For 69 years no addition has been made to the building although the communicant list has grown in that time from 140 to over 2,500. The church today seats 600 and the addition will make it possible to accommodate over 1,000. At present it is necessary to have two identical services on Sunday morning to take care of the congregation. The present rector is the Rev. Thomas H. Wright, formerly dean of the cathedral in San Francisco.

# THE ELECTION IS OVER

We are glad that it is. There was a good deal of bitterness in the campaign. Many people said things they didn't mean and did things they now regret.

Some brickbats were thrown at Spiritual Mobilization but we have forgotten about them. We harbor no ill will toward those who threw them, who charged us with all sorts of things which weren't true.

It is important that we all forget such things and that the country be united in common dedication to swift victory and a better post-war world.

Spiritual Mobilization continues to sing its same song, occasionally in a different key for the sake of variety. We shall continue to sound the alarm against pagan stateism, and shall continue to champion spiritual ideals and basic freedoms which have made against pagan stateism, and shall combat the stateism at the totalitarian level would undertake to destroy.

In a calm, judicial, post-election mood let the clergy of America contemplate the necessity for keeping the state servant instead of permitting it to become master as it threatens. Each in his own way, let us all be mightily effective. Free pulpit, free press, free enterprise, free assembly, and free speech cannot be taken for granted anywhere in the world! But they can be vouched safe in America.

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THE WITNESS — November 9, 1944



## Clergy Conference

**Orlando, Fla.:**—The diocesan conference of the clergy of South Florida was held in the Cathedral parish Oct. 3-8, under the direction of Bishop Wing. Guests included Chaplain Stephen F. Bayne, formerly of Columbia University, and the Rev. James Stirling, student chaplain of the University of Florida. One purpose of the conference was to further plans for Forward in Service.

## Inter-Race Meetings

**Cleveland:** — Japanese, Chinese, Negro, and white women are meeting regularly under the auspices of the YWCA to sew for United Nations Relief and Rehabilitation Administration. The Cleveland Council of Church Women is headed by Mrs. Marian Nishi, wife of the Rev. Shunji Nishi.

## Inter-Race Meetings

**Charlotte, N.C. (RNS):**—Christian youth week was held in high schools here, under the auspices of the interdenominational council of Christian young people. Cooperating in the program were the ministerial association, the ministerial alliance, YMCA, YWCA, both white and Negro branches, and the Charlotte council of religious education.

## Demand Passports

**Minneapolis:** — The Rev. William Arbaugh of New York has protested U. S. government's denial of passports for Protestant missionaries to Latin America at the convention of the United Lutheran Church here. The Rev. Frederick H. Knubel of New York expressed concern over

the lack of a united Protestant front "in the face of the actively aggressive propaganda of the Roman Catholic Church." He said, "There are many political indications of just where quite logically the Roman Church, headed by the Vatican, is headed, and just what they want and the plain fact of the matter is that the United Nations in many respects are fighting for freedoms which this institution historically and fundamentally denies. As in the days of the Reformation, so again I believe the time has come for a great, clear, rallying statement of Evangelical principles."

## Vestry Luncheons

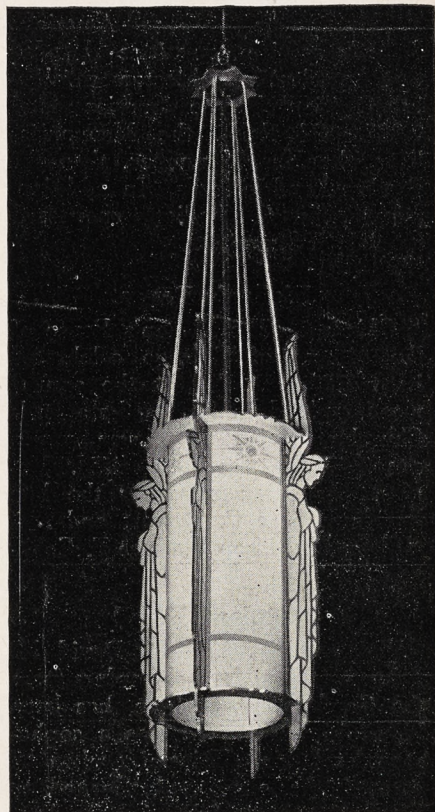
**Mobile, Ala.:** — The vestry of Christ Church here meets each Tuesday for an informal luncheon. The club, without dues or organization, resulted from a vestry conference held recently which was led by the Rev. G. M. Jones of New Orleans. The Rev. Capers Satterlee is the rector.

## Receives Grant

**New Orleans:** — Kingsley House, originally the outgrowth of Trinity Church and now a non-sectarian settlement house, recently received a grant of \$10,000 from the victory fund fair grounds committee. This fund, governed by a non-partisan committee of citizens, gives grants to charities doing outstanding work in the city.

## Social Security

**New Orleans, La.:**—J. B. Marley, regional representative of the social security board, in an address before state and municipal authorities here, noted a trend away from early Church opposition to having their employees covered by the social security act. The Episcopal Church, the Methodist Church, and the United Synagogue have registered approval, he said, but the majority of Churches continue to oppose the principle of coverage.



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### Plan for Soldiers

*Montreal* (RNS):—Bishop John H. Dixon has called a three-day conference to study the Church's plans for returning service men and women. Representatives of the board of religious education and Anglican young people's association will be participants.

### Youth Group Center

*Alabama*:—The Church of the Ascension, Montgomery, and Church of the Nativity, Dothan, organized young people's service leagues on Youth Sunday.

### Civilian Camps

*Philadelphia* (RNS):—American Friends service committee revealed that conscientious objectors enrolled in Civilian Public Service total 7,827. Of these, the Mennonites have the largest number, then the Brethren and Friends. In addition, other church bodies sponsored special CPS projects.

### Bishop's Pence

*Chicago*:—The Bishop's Pence of the diocese of Chicago celebrated its twelfth birthday at the annual meeting, held in St. Bartholomew's Church. During its eleven years, over \$231,000 has been raised. The plan was inaugurated by the late Bishop George C. Stewart and carried on by Bishop Wallace E. Conkling.

### Postulant Killed

*Kenmore, N. Y.*:—Lt. David M. John, postulant for holy orders from the Good Shepherd here, has been killed in action. He was a sophomore at Lehigh University when he entered the army and planned to enter a seminary following the war.

### Urges Social Reform

*Geneva* (By Wireless):—Archbishop Jules Geraud Saliege of Toulouse stressed responsibility of Christians in social reform at a re-

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page sixteen

cent liberation ceremony. "The working classes have come of age," he said, "and are now capable of carrying out their own legitimate wishes." "Intelligent children from the working classes," continued M. Saliege, "must receive higher education. The worker must participate in the management of enterprises. He must have a social climate where he no longer feels an outsider, and where he can sense a truly Christian brotherhood. The adult worker does not wish to be treated as a child by the state or by corporations, but wishes to carve out his own destiny."

### Bishop Resigns

*Providence*:—Bishop Perry of Rhode Island has submitted his resignation to the Presiding Bishop, thus conforming to the resolution passed by the last General Convention that bishops should resign on reaching the age of seventy-two. It will be acted upon when the House of Bishops meets in Birmingham in January.

### Dean Installed

*Washington*:—John Wallace Suter was installed as Dean of Washington Cathedral on All Saints Day. Bishop Dun, in his sermon, traced some of the differences in the spread of the Church in this country and in England, and the significance of cathedrals in the lives of people here and abroad.

### Council Member

*New York*:—Bishop Angus Dun of Washington has been elected a member of the National Council as a representative of the third province. He succeeds Bishop Strider of West Virginia whose term has expired.

### Memorial Service

*Washington*:—A memorial service for the Archbishop of Canterbury was held at Washington Cathedral on All Saints Day, attended by government and Church officials. The Earl of Halifax read the lesson during the service which was conducted by Bishop Dun, who also spoke briefly.



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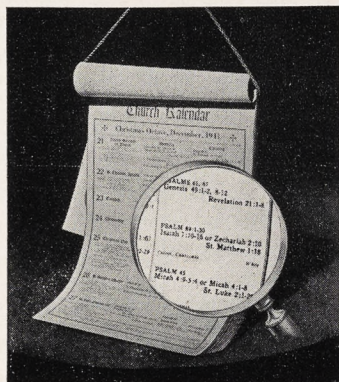
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135 Liberty Street

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THE WITNESS — November 9, 1944





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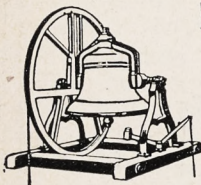
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page eighteen

## Vacation Schools

*Los Angeles (RNS):*—Vacation church schools in Los Angeles are proving not only one of the best methods of keeping children off the streets, and so minimizing juvenile delinquency, but also are educating thousands of youth in social work, and contributing to the comfort and happiness of refugees and service men. In Los Angeles County, 425 vacation church schools were in session this summer, operating under the auspices of the Los Angeles church federation. The programs varied with the age groups served, enrollees ranged from four to twelve years. While the programs include religious instruction, they also emphasize the value of service to the community and the nation.

## Woman Chimer

*Buffalo:*—Mrs. Edith B. Hunt is the chimer at St. Paul's Cathedral and is said to be the first woman ever to fill that position during the 127 years that the cathedral has had chimes. She is also the secretary of Dean Edward Welles.

## Flag as Pall

*Birmingham, Ala.:*—The Church of the Advent has a new pall which is made of a large Episcopal Church flag. Writing about it in the parish bulletin, Rector John C. Turner said that "just as a deceased member of our military forces is honored by being covered with the American flag, many will feel it appropriate to use the Church flag for Christ's soldiers who have fought the good fight."

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THE WITNESS — November 9, 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.

THE REV. ROBERT A. MOSS  
Teacher at Groton School.

THE WITNESS has taken a firm stand in the matter of race relations and has provided excellent articles on the work being done in various parts of the country to decrease the tension between racial groups. In almost every article, however, you have reported on the efforts being made to solve existing problems among the adult members of these groups.

But what of the youth of today? Are the boys and girls now in school to inherit the old attitudes? Or are they to bring a new vision to America's dilemma?

It must be the duty of the schools to lay before them the facts of the race problem and to try to build new attitudes which will enable them to bring a greater honesty and sincerity to this problem than has been shown by previous generations. In particular the Church schools have a special obligation to educate in the ways of reconciliation.

But how can this obligation be fulfilled? What is the best method to use? As a teacher of religion in a boys school I find this one of the most difficult questions facing me. Therefore, I am writing THE WITNESS to ask for an article or a series of articles on "Education for better race relations."

\* \* \*

MISS M. E. BEATTY  
Churchwoman of Quincy, Illinois

THE WITNESS is fine reading for everyone. It gives the big questions before the Church in such concise and readable articles and news throughout the world.

\* \* \*

THE REV. EDWARD J. MOHR  
Rector at San Leandro, Calif.

I want to congratulate the Rev. Massey Shepherd for his excellent column on *Christ the King*. His column is always very good and helps to make THE WITNESS very useful.

Let me also say a word about this peace business. It does not turn on whether the peace is "soft" or "hard." Those are deceptive ideas. The question is whether minority economic interests—landowners, industrialists, Nazis—shall be liquidated and whether guarantees shall be invoked to maintain majority governments. Obviously this is not a German problem. Certainly Franco is not German. It is therefore necessary to deal with the matter in such a way that restrictions against fascism must be universal. I think the general proposition that you cannot outlaw fascism or war in Germany without also outlawing it elsewhere is incontrovertible. The fault of the last peace was not that it was soft but that there were too many fascists outside Germany. Unless we place the same restrictions on all nations which are placed on specific nations the peace cannot last. You cannot enforce a law unless it applies to all equally, including those who make the law.

\* \* \*

DEACONESS ELEANOR SIME  
Fort Hall, Idaho

In regard to Roman Catholic propaganda in the armed forces (WITNESS, Oct. 5): First let's take the less serious charge on publicity through photos and movies. Is

there any Protestant sectarian service with eye appeal? There isn't. The Episcopal Church alone can give an adequate picture for a camera among the so-called Protestant groups. As for the other charge that it is up to the Protestant chaplain to do the "social service" part of the job, can you figure anything except "social service," "recreation" and "song services" that the Protestant chaplains can do? Can they give assurance of forgiveness of sins before battle, or hear the confessions of the dying and wounded and give the necessary help for that journey? You have only to recall the ineptitude of the average Protestant minister in sick room calls to know this. And can the Protestant chaplain say in all sincerity: "My son, call on the saints, they are legion and they will help you. You are not alone." Isn't the Protestant chaplain more apt to be upset over the fact that the men play cards, drink gin (or coffee), dance, smoke and gamble, than he is over the spiritual values and aids? I think your WITNESS would do more for Christendom in general and our Church in particular if you would emphasize the fact that this Church is not a Protestant sect. We also have authority for absolution, pray for the dead, give the sweet food of Christ, and call down the aid of the angels and saints.

\* \* \*

MR. RICHARD C. S. DRUMMOND  
Layman of Auburn, New York

I want to congratulate Dr. Shepherd for his column and particularly for the emphasis and comment on the *Benedictus* (WITNESS, Oct. 12). I trust that what he said in that regard will make a deep impression. I have never understood why in the new hymnal the Hopkins music offered for this beautiful hymn was omitted. That music represented one of the finest things in the hymnal and exquisitely adapted to the beautiful language of the song itself.

ANSWER: I too regret seeing the Hopkins chant dropped though I do not think it to be as wonderful as Mr. Drummond's letter implies. I do not know why it was dropped. It would be a real service if someone on the music commission would explain the basis of selection of music for the chants in the hymnal.—Massey H. Shepherd, Jr.

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