

The WITNESS

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NOVEMBER 16, 1944



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CARVING A PULPIT
IN A CHAPEL OVER
PRISON CELL BLOCK

(story on page three)

REBUILDING THE HOME

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.

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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.

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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.

THE WITNESS

For Christ and His Church

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NOVEMBER 16, 1944
VOL. XXVIII NO. 14

CLERGY NOTES

CHAPLIN, PAUL, was ordained deacon on October 26th by Bishop Phillips at Emmanuel Church, Bristol, Va. He is in charge of churches at Tazewell and Richlands, Va.

DICKINS, CURTIS H., rector emeritus of St. George's, Newburgh, N. Y. became priest in charge of Christ Church, Savannah, Ga., November 9th.

FRENCH, CANON CLIFFORD W., has resigned as rector of Mt. Calvary Church, Camp Hill, Pa. He will continue as secretary and chaplain of Bishop Heinstand of Harrisburg.

FRY, WALTER, formerly assistant minister at St. John's, Detroit, is now rector of Trinity Church, Alpena, Mich.

GUY, ELLIOTT L., formerly rector of St. Stephen's, Savannah, Ga., is now the rector of St. Mary's, Augusta, Ga.

HARRISON, LIONEL, formerly of Shoal Lake, diocese of Brandon, Canada, is now in charge of churches at Casselton, Euderlin and Lisbon, North Dakota.

MacCLINTOCK, GEORGE R., formerly rector of St. Peter's Church, Altavista, Va., Church of the Good Shepherd, Evinston, and St. Stephen's, Forest, is now rector of Epiphany Church, Danville, Va.

MAGEE, REV. CHARLES F., has resigned as rector of St. Andrew's Church, Clifton Forge, Va., and Emmanuel, Eagle Rock.

SATTERLEE, CAPERS, formerly rector of Christ Church, Mobile, Ala., will become rector of the Church of the Advent, Spartanburg, S. C.

SMITH, DENIS, was ordained priest by Bishop Harry S. Kennedy on October 8th at St. Columba's, Paaui, Hawaii, T. H.

THOMPSON, CHARLES O., was ordained priest on October 27th by Bishop Phillips at St. John's, Wytheville. He is in charge of churches at Bluefield, Pearisburg and Pocahontas, Va.

VAN HOUTEN, EDWARD, formerly vicar of St. Paul's, Farrell, Pa., is now assistant at St. John's, New York City.

WEAVER, VERNON A., formerly rector of St. Paul's, Warsaw, Ill., is now the rector of St. John's, Bellefonte, Pa.

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

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

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

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A Prison Chapel Constructed From Cell Block Attic

*All of the Woodcarving and Labor Is Done
By the Prisoners Who Construct the Chapel*

By Edith S. Dudley

Wallkill, N. Y.:—A new St. Peter's Chapel at Wallkill State Prison of Men, Wallkill, N. Y., constructed from an attic over a cell block, with wood carving and all other labor done by inmates, was dedicated by Bishop Manning in a ceremony at the institution on November 9th. State officials, clergy and prominent laymen attended the dedication, together with representatives of the New York City Mission Society, under the auspices of which the chapel has been constructed, and under the supervision of which it will be used. Its director, the Rev. William E. Sprenger, gave an address at the dedication.

Regular services are to be held in the chapel for the Protestant inmates of the prison, who constitute about one-half of the body of selected men from maximum security institutions sent to Wallkill for opportunity to equip themselves through its constructive rehabilitation program for community life and self-support after release. The Rev. W. Osborne Budd is the full-time Protestant chaplain.

Taking the place of a very small and temporary Protestant chapel formerly situated in a balcony overlooking the mess hall, the new St. Peter's chapel was begun about a year ago. Through the cooperation of Warden Walter M. Wallack and with the approval of state commissioner of correction John A. Lyons, the one remaining unoccupied attic over a cell block was made available to the Society. No state funds were used, but gifts from clergy and laymen, and from members of the prison staff made possible the purchase of necessary supplies.

All labor of construction, including the making and laying of cement blocks for the walls, the wood

carving (see cover picture), the fashioning of the lighting fixtures and their installation, the staining and finishing, the intricate assembly of the reredos, and all other work was done by the inmates of the institution assigned to the construction as part of their regular work. The chapel is in every way churchly in appearance. Where rafters slanted to the floor, walls of cement blocks have been laid, with radiators concealed behind grills carved from the walls in ecclesiastical design. Rough beams of the attic were covered with squared oak and terminals given cement design to match the motif of the wood carving. In the sanctuary a wooden floor was screwed down by hand in the old fashioned manner.

The pulpit, the lectern, the altar and altar rail, choir stalls and clergy chairs are hand carved in simple but effective designs. On one side, the windows, which because of the slanting roof, now appear to be set in embrasures, look out upon the long range of the Schawangunk Mountains.

The Wallkill State Prison for Men, erected in 1932, as a medium security institution, consists of four cell blocks and an administrative department, built in Tudor style and set on a hill overlooking the valley of the Wallkill River and the mountains. Its program of rehabilitation is famous throughout the United States. The majority of the inmates work in the open on the prison farm which is noted for its blooded stock and scientific methods of cultivation; or in the creamery, the machine shop or the cannery. Each man, upon entrance, selects some trade or special line of study to equip him for self-support and for acceptable participation in community life after release.

State Commissioner of Correction John A. Lyons has made the following statement on the completion of the chapel: "The more I see of the human reclamation problem, the more I am convinced that true reformation of the criminal cannot be achieved with moral conversion. There can be no question as to the efficacy of the spiritual approach of the chaplain to the inmate whose first reaction to prison life is one of bitterness and the feeling that he has been abandoned by God and man."

"I personally know how assiduously Warden Wallack has worked to effect a close and constructive relationship with the chaplains of his institution in order to develop a sound religious program. The relatively few parolees who are returned as parole violators or convicted of new crimes are a significant commentary as to what the Wallkill program is accomplishing."

VISUAL TEACHING AIDS EXPLAINED

Boston:—Visual education was the subject of the annual meeting of the Church school union, an organization sponsored by the diocesan department of religious education. Professor Abraham Krasker of Boston University explained a wide variety of visual teaching aids.

RACIAL TENSIONS

*Are you concerned about the anti-Semitic and anti-Negro prejudices that you see today—perhaps in your own parish? One of the foremost champions of decent race relations is the Rev. David R. Hunter, rector at Mattapan, Boston, who has done great work as the chairman of the Good Neighbor Association. His article on *Racial Tensions* is to be featured in THE WITNESS of November 30. He describes the situation as "potential dynamite" which must, in the name of Christian morality, be dealt with now. *He tells how.* We are sure this will make an excellent number for you to place in the hands of members of your parish. Orders for bundles must be in our office, THE WITNESS, 135 Liberty Street, New York 6, not later than November 20th. We will bill later at five cents a copy. But send your order at once, please.

EVANGELICALS HOLD A MEETING

New York:—A round table discussion on the condition of the evangelical faith in the dioceses of New York, Long Island and Newark was held at St. James' parish house on November 9th. The leaders were the Rev. George H. MacMurray, rector of St. Philip's, Brooklyn; the Rev. Elmore McKee, rector of St. George's, New York, and the Rev. William L. Griffin, rector of St. Paul's, Paterson, New Jersey. After supper there was an evening session at which the Rev. Gardiner M. Day of Cambridge, the president of the Evangelical Fellowship, Bishop Sterrett of Bethlehem and Judge Oscar W. Ehrhorn of the United States District Court were the speakers.

FRENCH CHURCH LIFE IS DESCRIBED

London (By Wireless): — Marc Boegner, president of the French Protestant Church Federation, in an interview here with Religious News Service predicted cordial relations between the deGaulle government and French Churches. Because of the prominent part played by Protestant pastors in the underground resistance movement, some have been given political responsibilities. However, Dr. Boegner says, "The national council of the Reformed Church decided that the filling of political offices by Protestant pastors can only be a provisional measure." While confident that good relations would continue between the new government and all Churches, he said that in some quarters attacks are being made on the Catholic Church, because the Petain government was particularly favorable to Catholic authorities. Dr. Boegner expressed a certainty that a new anti-clericalism would arise among progressive Frenchmen, who accuse the Petain regime of clericalism and charge that the Catholic Church took advantage of this by securing financial help from the regime. "There is also," he added, "a crisis within the Roman Catholic Church now because many Catholic Frenchmen who took part in the resistance feel that certain archbishops and bishops showed reprehensible weakness in their attitude to the government of Pierre Laval and the occupying power." The Protestant Churches are now planning an evangelical campaign in cities and suburbs. "We are grateful to the United States," Dr. Boegner said, "for the help given to the French mission field, and as president of the Paris missionary society,

I want to express great thankfulness for their aid." He recalled, throughout the German occupation, that Protestant pastors were solidly behind the resistance movement, and the work of a large number engaged in secret committees of the underground is now being brought to light. "There has always been the greatest readiness among Protestant pastors and people," the Reformed spokesman declared, "to give shelter to fugitive Jews and to hide them from the Gestapo. As a result, new and friendly links have developed between the Christian Churches and the Jewish community during the war."



The Auxiliary of Minnesota entertained deaf communicants recently following a service. The Rev. Homer E. Grace, provincial missionary to the deaf is smiling approvingly at Mrs. D. C. Eckenbeck, secretary of the corporate gift project, while Mrs. K. G. Brill, diocesan president of the Auxiliary gives her approval in the sign language. At the extreme right and left are the senior warden of St. Barnabas' mission to the deaf and his wife

PAMPHLET ON CHURCH AND LABOR

Washington, D. C.:—The CIO's department of education and Research has issued a pamphlet entitled *Labor and Religion* to correct a "false conception around the country to the effect that organized labor is not friendly to organized religion." Pointing out that spokesmen of organized religion have frequently acknowledged the right of labor to organize, the pamphlet quotes the favorable attitude of the Federal Council of Churches, Pope Pius XII, the Central Conference of American Rabbis, and the Rabbinical Assembly. Six suggestions are given to attain cooperation between labor and religion: through observance of

Labor Sunday, exchange of speakers at conventions, periodic get-togethers, cross representation in Church and labor activities, united effort on social legislation, and education in joint responsibility to Church, union and community. The pamphlet concludes, "American workers have often been apathetic toward religion. It is up to the Churches to work with them more, to preach to them less. Working with them will back up the texts of sermons which preach a social as well as a personal religion." A number of Church organizations active with labor are listed, including the Church League for Industrial Democracy.

CHURCH AND PEACE IS DISCUSSED

Philadelphia:—The Rev. E. Felix Klotman announced a series of addresses on the Christian and the peace, to be sponsored by the Ivy League of Christ Church. The first speaker is Dr. William W. Tomlinson, vice president of Temple University, on education and the peace. Other speakers include: Professor S. Howard Patterson, University of Pennsylvania; C. Robert Haines, banker; Earl G. Harrison, former U. S. immigration commissioner; Dale Purves, manufacturer; Judge Robert V. Boleger, and the Rev. O. Frederick Nolde, Lutheran theological seminary.

THE WITNESS — November 16, 1944

Harvest Auction Builds Unity In Rural New York

*Methodist Woman Sits on Keg of Apple-Jack
And Talks of Roman Catholic Friendliness*

By Laman Bruner

Rector at Geneseo, New York

Geneseo, N. Y.:—The chant of the auctioneer, the thump of spilling potatoes, the quack-quack of ducks, the squealing of pigs, the shout of bidders, all harmonized so perfectly one recent Saturday afternoon that four mission churches of different denominations were able to tune in on the day's total sale of \$1,200. It was the ecumenical movement working in a rural manner, and even paying off; for one of the churches was Methodist, two were Roman Catholic, and one was Episcopal. All these little missions are located in the rural areas of the township of Geneseo, New York; and all desperately needed the money that this harvest auction brought them.

The auction, held each year after the crops are harvested and the vegetables are canned, is sponsored by the laymen of the participating churches. These men organize themselves, divide the rural areas into sections, and then send canvassers with farm trucks into each area on specified days. Everything is accepted and taken to a centrally located farm which is to be the scene of the sale. Beets, potatoes, other vegetables, livestock, farm machinery, grain, furniture, clothing, fruits, homemade wine, apple-jack, canned foods and hundreds of other articles are all donated for the sale. What is even more astonishing is that everything is actually sold. One minute a bushel of potatoes goes, the next a worn out golf bag, and then even a pipe organ.

Perhaps more important than the actual cash received is the community goodwill that is created. One Methodist lady, unsuspectingly resting on a keg of apple-jack a Roman Catholic donated for the sale, put it this way, "You know Reverend," she said, "them Episcopalians of yours aren't snobbish. They're good people, and just as poor as we Methodists. As for the Catholics, why one of their women actually wrote out a pie receipt for me! Why them Catholics is considerate people."

Sociability is also created, partic-

ularly at the luncheon held before the auction starts. Literally hundreds of people from rural western New York come to it. Maybe it's the numbers that make the friendly atmosphere, maybe it's the tent that is used as a dining room, maybe it's the quantities of food, milk, home made butter, and hot rolls that are served, who knows? Anyway friendliness is rampant!

This community is characterized by salt miners who work under ground and by farmers who work on top. These two groups are divided into classes and into denominations. Consequently it is very easy for one church to view the other churches with jealousy. Unfortunately small rural churches tend to breed ill feeling because of the extreme competition for members. Rural ministers, therefore, must continually guard against overt competition. A community harvest auction, however, is more than such a guard, it is the very creation of church cooperation. Two months of auction preparation by the unified action of different denominations do more for creating good will than do two years of secular proximity.

Local rural clubs and labor organizations all maintain that after only one year of a harvest day there was much less intense campaigning between Catholics and Protestants in their fall elections than in other years. "And to think it all came," said a high ranking mining official, "from the mallet of an auctioneer."

There is no reason to believe that the citizens are aware that their getting together as congregations in a cooperative way is part of the ecumenical purpose. They probably aren't too conscious of the neighborly feeling that sweeps the whole community after one of these days. Some of the citizens didn't even see the connection between God and the harvest that they were celebrating at the auction until these words were read at the brief prayer service which opened the sale:

"... We yield thee unfeigned thanks and praise for the return

of seed time and harvest, for the increase of the ground and the gathering in of the fruits thereof. . . ."

All of them, however, realize the importance of the Christian Church in the rural area and that it needs strengthening, not only spiritually, but financially. That's why the people of the Geneseo township have their auction at harvest time, because that's when they can be most generous.

The Sunday following the harvest auction one of the laymen of the Piffard mission, which is a parochial mission of St. Michael's Church, Geneseo, New York, asked the congregation to look around



The Rev. Laman Bruner tells how auction brought the Churches closer together

their church, an ex-one room school house. The floor had recently been painted, a new carpet placed in the sanctuary, and electricity had been installed. The money to do this had come from last year's auction. He then read the report for this year's auction. The amount read was "\$300.84."

The realization of so much money swept over him too suddenly for he waxed eloquent and said, "At last we can get the rector a pulpit."

NEW YORK PARISH CELEBRATES

New York:—The Church of the Holy Apostles is to celebrate its 100th anniversary with a special service this coming Sunday—the 19th.

The WITNESS

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

Clip and mail with your letters

Congressman Howard Smith, reactionary of Va., got himself agitated last week because Prof. Mollegen of Va. Seminary made a speech for his opponent. . . . Declared that the Prof. "lowered the dignity of the Church" by taking part in politics. Mollegen came back with the blast that Smith was "obsolete" and he considered it to be his Christian duty to help defeat him. He also came out strongly for FDR by saying that the country would head for fascism if the Republicans got in. . . . Upstate N. Y. parson tells how Methodists, Roman Catholics and Episcopalians are brought together thru an annual fair. All tiny churches, everyone kicks in with goods which is auctioned, with the three churches splitting about \$1,300. Relates how Methodist woman sat on a keg of apple-jack that was donated by a Catholic farmer telling her friends what nice people Episcopalians are. . . . Prisoners at Wallkill, N. Y., build a beautiful chapel in the attic over the cell block. Did all work themselves, including carving of pulpit and altar. . . . Liberal Evangelicals met last week in N. Y., with speeches by Gardiner Day of Cambridge, president; Elmore McKee, N. Y. rector; Bishop Sterrett of Bethlehem and others. . . . Pres. of French Protestants says that churches will get along OK with DeGaulle. Points out that many clergy were in the underground resistance movement and are respected by the people for it. . . . R. C. Cardinal of Paris on the other hand has a hard time explaining his cooperation with the Petain government. Suddenly shows great affection for DeGaulle. . . . World Council of Churches says that fifty million will have to be raised in U. S. to aid European Churches. . . . CIO gets out a new pamphlet on the Church and Labor making concrete suggestions on how cooperation can be furthered. Says "workers have often been apathetic toward religion. It is up to the Churches to work with them more; to preach to them less." Praise is given the CLID and similar organizations. . . . Bishop Hobson of S. Ohio who went to England to confer with Church leaders, toured the western front to see chaplains and address troops. . . . Carl Voss, Church peace union official, denounced isolationism at a conference held in Penna. Conference also passed resolution urging U. S. to get into a world organization now and not wait for peace. . . . H. P. Rainey, pres. of University of Texas, has been fired for making "too many speeches." Religious organizations and students support him so whole thing is apt to make a stir before it is over. . . . Ministers of Harrisburg praise Zionism and pledge support. . . . Young people of Colo. have organized a Church society. . . . Negro Churchmen join forces at St. Augustine's College to honor the late Bob Patton, for many years the head of the Church Institute for Negroes. . . . He was characterized as "a leader in Christian education and above all a true friend of the Negro." . . .

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BISHOP HOBSON AT FRONT

London (By Wireless):—Bishop Henry Wise Hobson has left here for an extensive tour of the Western front, where he will confer with U. S. chaplains, and address troops in various centers. His colleague, Bishop G. Ashton Oldham will fill a number of engagements in Scotland, including a visit to St. Mary's Cathedral in Edinburgh.

SAVE THE EVENING OF JANUARY 11th

New York:—Bishop Angus Dun of Washington is to be the speaker at the annual dinner meeting of the Church Publishing Association, for whom THE WITNESS is published. It is to be held in New York, with the time and place to be announced. The date is January 11th, so jot that down in your calendar and save the evening. If you are not a member of the Association but would care to attend the dinner, kindly drop a note to Mrs. Henry Hill Pierce, THE WITNESS, 135 Liberty Street, New York, and an invitation will be sent to you presently.

EPISCOPAL CHURCH ENTERTAINS QUAKERS

Swarthmore, Pa.:—Members of the Friends Meeting attended a special service held here in Trinity Episcopal Church to commemorate the tercentenary of William Penn. Recognition was given to the contributions which the Friends have made to modern Christendom.

EPISCOPAL RESIDENCE IN SAVANNAH

Savannah, Ga.:—Robert W. Groves has given his city home to the diocese of Georgia to be used as a home for the Bishop. The residence is now being used as production headquarters by the Red Cross, and will be so employed for the duration. Bishop Barnwell received the property, and it was formally accepted at a meeting of the board of officers of the corporation.

GOES TO EUROPE FOR SURVEY

New York:—A. L. Warnshuis, foreign counsellor for the Church committee on overseas relief and reconstruction, will confer with English Church leaders concerning needs of churches in Europe after the war. Mr. Warnshuis said, "The Churches have been the strongest force on the continent to withstand Nazism. They have protested valiantly, and at great cost to themselves, against

the Hitler regime. But the task of reconstruction before them is enormous. Reports indicate that the help of American Churches will be sorely needed and welcome in aiding the Churches of Europe to assume positions of leadership in their communities, where they can act as revitalizing Christian centers of influence in the rebuilding process."

CHANCELLOR



Robert T. McCracken is the chancellor of the diocese of Pennsylvania. He is the president of the state bar association. In addition to the high position he holds in the law profession he is also a leader in the business world, being a director of several corporations. He is a vestryman of St. Peter's, Germantown

RUSSIAN SEMINARIANS AT GENERAL

New York:—The enrollment of General Theological Seminary is now sixty-one students, twenty-seven being newly enrolled. There are thirteen Russian students of the Orthodox Theological Seminary of St. Vladimir. In residence with them is Bishop Archimandrite Dionysius Diachenko, inspector-professor.

GENERAL ALUMNI HONOR DEAN KELLEY

Chicago:—Bishop Keeler of Minnesota was speaker at a dinner given here by the alumni of General Theological Seminary in honor of the new dean of Seabury-Western, the Rev. Alden Drew Kelley. The Rev. Walter C. Bihler, rector of Christ Church, Woodlawn, was elected president of Chicago alumni. The Rev. Irwin St. John Tucker, retiring president was toastmaster.

THE WITNESS — November 16, 1944

EDITORIALS

Bigotry and Fanaticism

WE CAN understand quite well the reluctance of some Presbyterians to consider the proposed reunion with the Episcopal Church; and we can also understand the reluctance of some Episcopalians to consider reunion with the Presbyterian Church. Many persons, like St. Paul, brought up "in the strictest sect of their religion," do not realize what their faith—or denomination—looks like at its extremes.

Take the kind of Presbyterian parish where they used to have an annual "revival of religion." Noisy, vulgar, half-educated, sometimes mercenary, the self-appointed prophets would swoop down upon the community and do their best for two or three weeks to alienate all right-minded Christians, pouring scorn upon those who valued the Church and the sacraments, and laying all emphasis upon conversion. By conversion they did not always understand a genuine spiritual or moral conversion, but often mistook an emotional disturbance for the real thing. These brethren not only burned over the religious surface of many communities, they even burned out the very roots of the grass so that nothing grew afterwards but weeds. Of course, the Presbyterian Church was not responsible for these men—but it tolerated them.

On the other hand there are a good many Presbyterians who don't know much about the Episcopal Church except that in some community or other a new Episcopalian clergyman arrived and made his first contact with the community by demanding that he be addressed as "Father," refused to have anything to do with the minister's association, which he despised as "Protestant," put on a full cathedral ceremonial in the chancel of his little church which is twenty feet across, and refused to administer the Communion after 8 a.m. Of course the Episcopal Church is not responsible for such a caricature of the Christian ministry—but it tolerates this sort of thing.

If we are ever to achieve reunion we have got to put first things first and realize that there is a difference between central Anglicanism and what is extraneous, accidental, or peripheral. At the

same time we have got to realize the same thing is true of Presbyterianism. The real area of difficulty, from the layman's point of view, has been suggested above. It is what he knows about the actual practice and behaviour of the other Church, and not its theory, or its polity, its history or its theology. We could probably advance the cause of Christian reunion a long way if we declared a moratorium on debate and even discussion of polity or theology, and instead set about working and worshipping together and coming to know each other as we really are. Perhaps then we might discover that the true Presbyterian and the true Epis-

copalian are not so far apart, in either practice or belief. For one thing, each of them has a healthy aversion to bigotry and fanaticism in religion.

Democracy in the Church

ONE aspect of the every member canvass which needs to be kept in mind is that it is a part of a democratic process. However successful it may be in securing adequate financial support for the work of the Church it falls short of its goal if that is the sole accomplishment. The air these days is heavy with discussions of democracy. We will do well to remember that it must function in ecclesiastical as well as in political and social areas.

The canvass offers an opportunity to exercise this democracy within the Church. We may well be proud of belonging to a Church which encourages its members to think and to act, with laymen having a large share in formulating its program, whether on the National Council or on a parish vestry. Not all, obviously, can serve either as Council members or as vestrymen. But in the canvass every layman can be heard and to the extent that the ideal of the canvass is realized every layman should be heard. So when a canvasser calls to tell about the work of the Church we hope that you will offer your ideas and criticisms, for the canvasser who brings back to the rector, vestry and parish council the fruits of such an interchange of ideas makes a contribution of great value. And the parish which appropriates the wisdom embodied in the helpful suggestions of lay people will be a stronger and more vital parish.

"QUOTES"

I SHOULD like to talk about a right so profound, so deep-rooted that it pushes aside political theories and political excuses and claims priority over all systems and creeds and traditions. This right is the right of every child in the world to grow freely and to mature as a human being; to feel completely at home wherever he happens to live.

—Lillian Smith
Author of *Strange Fruit*

Rebuilding the Home

by **Leland Foster Wood**

*Secretary of the Commission on Marriage
and the Home of the Federal Council
of Churches*

BY OUR title we do not mean that the home, like Aachen, has been utterly destroyed. About the majority of homes there must be something strong and satisfying else the home could not be the chief desire of millions of men scattered across the world. We may well ponder the meaning of the fact that to get back to their own homes is what these men want most.

The challenge of rebuilding the American home means that we recognize that the home exists in the midst of many forces that are inimical to it. We must overcome these destructive forces and set constructive ones in operation. The home like every other living thing must exist and thrive in spite of its enemies. Particularly it must be built up from within by virtue of its own vital energies.

At the same time we must look to the environment in which the home exists and must see that material conditions and also the public mind are favorable rather than inimical to family living. We must have jobs for all workers and a fair distribution of the product of industry, because anything else takes the bread out of children's mouths, crushes the self-respect of men and women and puts unbearable burdens upon family life. We must have suitable housing and adequate provision for education and for social and recreational life. And the Church must function as a spiritual guide and a larger family in which the little family can find sustaining fellowship.

When the turmoil and separation of wartime are over there will be many loose ends to be brought together again. Homes deeply affected by the disruptions of wartime will have to be set firmly on their feet again, and millions of young men and women married during the war will have the task of translating their love into terms of sound marriage and real home life. A young woman whose father opposed her marriage to her twenty-three year-old officer said, "The thing I want most in the world is to be married before Frank goes away. My father does not realize that I could never forgive him if he prevented our marriage and then Frank did not come back. They say it's going to be hard for men after the war to readjust to civilian life, but I think a man who has a wife waiting for him will already be partly readjusted." If these millions of young people

of wartime marriages will realize that the creating of a home that will fulfill their best hopes is a continuing task, there need not be so many failures of wartime marriages as some people are predicting.

MEN and women who have shown great courage and resourcefulness in the testing of war will need these qualities as they face together the difficulties of marriage and homemaking. Not that marriage is a formidable thing, but that it does call for the best that is in us. It does not succeed automatically even with people who are deeply in love. Drifting will be a foe to many marriages. After long separation people who have not taken sufficient pains to keep close together emotionally and spiritually will find that they have drifted far from where they thought they were. Some will be tempted to leave their moorings just at the time when they should tie up to them more firmly. Another sly and wily foe will be back of understanding of each other and of marriage. They will find that the art of marriage is as exacting as such a fine art ought to be. At this point churches can render great help by courses for young homemakers and counseling services. Moreover clergymen and other leaders in churches can often render a service of lifelong significance by getting the right book into the hands of a particular couple. A little pressure on the helm in the right direction will save many a matrimonial bark from foundering. Moreover, the Church should see that young people do not approach marriage so ill prepared as many have been in the past.

Not the least foe of marriage is defeatism. In marriage as in war it is a good thing to have a tough-minded unwillingness to accept defeat. In marriage some people think they are defeated when they have only sustained the first blow or have suffered a minor wound. They run up a white flag before they have learned how to fight together against all the foes, whether within themselves or in the world around them, which menace their success.

While these and other enemies must be conquered it is better to give our chief attention to the constructive factors which build up marriage and the home. The first is that we should make

much of the home and recognize success in homemaking as one of the finest achievements. We should see the home as the center of the nation, the community and the Church and we should shape the social, economic, and psychological forces of the nation and its communities in such a way as to be favorable, not inimical, to family life.

A good home yields the finest personal satisfactions to men, women and children, while frayed or broken family ties cause more misery than almost anything else in the world. In marriage men and women need to come to a mature rather than an immature attitude toward each other with growth in mutual consideration and ability to pull together. Husband and wife must give much attention to practical competence including a man's ability to keep a job and grow in it and a woman's

capacity for making a house into a home. They must grow in emotional maturity which will lead them to put their own home at the center of their lives and each to be more concerned about the happiness of the other than about his own.

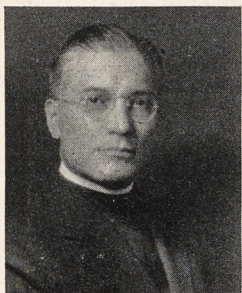
High among all prerequisites to building the finest homes is religious faith. To the Christian this means having Christ in the lives of the members, in their fellowship one with another, and in the family's impact upon the world around it. The Christian spirit engenders reverence for personality and appreciation of others. Christian faith holds that marriage is a venture with God as well as with one another. The Christian home is a unit in the Church and a part of God's kingdom on earth. Thus it has strong spiritual anchorage amid the storms of life and it has a spiritual dynamic that comes from God.

Service Given by Hospitals

by Don Frank Fenn

*Rector of St. Michael and All Angels,
Baltimore*

IT IS necessary to understand just what a Church hospital is if we are to apprehend the unique service that may be expected from it. Of course, we expect our hospitals to measure up to all the standards set for first class hospitals by the official agencies of the nation. The same measure of scientific skill must be found in Church hospitals that is found in other such standard institutions.



As we see it, a Church hospital is one whose board of trustees is composed of Churchmen with an equitable

division between the clergy and laity, and of which the bishop of the diocese is a member ex-officio. It is to be hoped also that the parishes of the diocese in which the hospital is located will feel the responsibility to support it, and Church people will feel that they should contribute regularly to its support.

The heart of a Church hospital is its chapel in which regular services are conducted by a qualified priest who acts as chaplain of the hospital. While in some cases the chaplain may have other responsibilities, his chaplaincy should be a major and not a minor part of his work. Included in the chaplain's duties will be that of instructing the nurses

and the members of the staff in the fundamental facts of religion, and he will be available for consultation with any member of the staff or corps of nurses on any problem that may arise in their lives. He will be diligent in visiting patients, in offering the ministrations of the Church and her sacraments to those who desire them, and in bringing comfort to those patients as they face what to them is a very real crisis in their lives. He will also be ready to serve the families of patients as they wait anxiously for the outcome of the treatment of their loved ones. He will be available day and night to minister to the dying and to bring strength and renewed faith to the families of the dying which they need so keenly at such times. This religious service, of course, is one which can only be obtained fully in a Church hospital, although the Church may meet this need partially in other general hospitals by the appointment of unofficial chaplains who will offer at least these services to patients who are members of the Church and to the unchurched.

It seems necessary also that the Church hospital should have as its superintendent an active and practicing Christian, one if possible who is a member of the Church, for unless such superintendent has an understanding of the special services of a Church hospital, it is unlikely that these special services will be available. If this is important, it

is doubly important that the superintendent of nurses, in whose hands is the training of students, should be a practicing Christian and Churchwoman, because, of course, she can only communicate to the students that which she has herself. Such a hospital is in a true sense a Church hospital which is thus equipped to render the services which makes it unique.

While we have pointed out that our hospitals must maintain the same high standards of scientific skills as are found in any such institution, we should also expect a different spirit in the care of the sick to be maintained. I suppose that we might define this difference by saying that patients in a Church hospital invariably are not only "cases" but "persons." In other words, since the Church hospital is basically a religious institution, we might well expect and usually do find the motive which governs the work which is done to be that of our Lord in ministering to the sick. We know that the healing of the sick is more than a mere physical, mechanical thing. It has to do with the mind and the spirit. So, therefore, frequently the contribution which the personnel of a hospital makes to the cure of the sick is in the realm of the spirit even more than in the realm of the body. Since the chapel is the heart of the hospital, and since the people who work in such an institution are well grounded in the religious life, it is to be expected, and is usually true, that this element of healing is always present in a Church hospital.

WE ALSO observe another thing, namely that we find more people of modest means receiving care in our Church hospitals than in any other hospitals, and that there is absolutely no distinction made between the care of the well-to-do and the people of more modest means. The income from the endowments of Church hospitals is used to the limit for the care of people whose means are limited, so that the measure of the need of the patient becomes the measure of the service rather than the resources of such patient. In city after city we discover that the Church hospitals render a larger volume of free and part free work than any other except public institutions.

We find also that social service departments of Church hospitals are more concerned with the needs of patients than with their resources. Since patients are persons, where the need exists the social workers follow through even to the after care of convalescents who need such services, so that the cure begun in the hospital is completed with continued oversight and care of social workers who do their job because their motive is rooted in that love of souls which is characteristic of the Christian religion.

Finally, it seems to me that the Church hospital fits into the whole picture of the work and mission

of the Church. As clergy exercise pastoral care for their people, frequently it is essential that they find a way in which their people may be treated for physical and mental illnesses. Every pastor knows what a tremendous comfort it is to have the Church hospital to which they may turn with the assurance that if there is any possible way of taking care of parishioners without respect to their resources, it will be done by the hospital of the Church simply because there is an understanding of the demands made by pastoral care as souls are ministered to by the clergy in the name of our Lord.

So it seems to me, that the Church hospital demonstrates that which should be true of all life, namely that without the spirit of our Lord no completely good work can be done in any area of human life. The unique contribution of the Church hospital, therefore, is the integration of religion into the scientific care of the sick.

NEXT WEEK: *Nursing as a Christian Profession* by the Rev. John G. Martin, chaplain-general of the Guild of St. Barnabas for Nurses.

The Living Liturgy

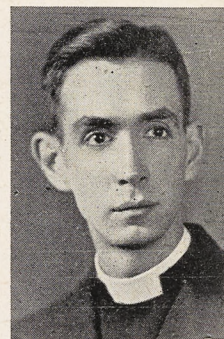
By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

TEN RULES FOR CHOIRS

THIS is the first installment on church music. It will not be the last. It seems best, before we start discussing standards and the touchy question of taste, to begin where we are and think about the rendition of the trivia we are actually singing in church. Nothing reveals the poor quality of music better than a first-rate performance. For if we discipline ourselves to do our best by a set task we soon discover whether the task set is worth the doing. Since the choir is presumably intended to lead the musical offering of a parish, I have decided to begin the attack on the problem with a few simple rules for their work. They are based upon experience, I assure you; and I believe that they are capable of being observed by the humblest of choristers. I am thinking in terms of a volunteer choir in the average-sized parish, led by an organist of moderate ability and a rector who believes that music is important in worship even though he may not know what music it is that is important.

1) The secret of success is preparation. The organist should plan his rehearsals so that they may be given over entirely to work. The weekly rehearsal should be at least one hour long, and



should begin promptly and end on time. Do not wait for anybody. People are asked to give their time to religion, not to waste it. Choristers should be expected to have legitimate excuses for tardiness.

2) Rehearse with a piano most of the time. Obviously a new piece should be given a "full dress" rehearsal with the organ. Few Episcopal churches were ever designed so that the organist could effectively direct his choir from the organ bench. Besides, the use of a piano makes it easier for the director to detect mistakes.

3) Rehearse everything that is to be sung, and practice regularly processional and recessional. The things we sing constantly, such as the *Venite*, tend to become sloppy if we do not check up regularly. Give particular attention to making attacks together, keeping the rhythm together, pronouncing final consonants together. And take your time; don't rush.

4) Sing *words*, not just notes. Choirs should read over the texts they sing and know what they are singing about. If the organist doesn't know, let him ask the rector.

5) Rehearse a new piece, even a new hymn, at least one month before singing it at a service. But always be working on something new.

6) Do not try music that is too elaborate for your resources. It is silly to attempt four-part music with an unbalanced choir—six sopranos, one alto, one tenor (or none), and three basses. Unison music is not to be despised. And do not try to sing more anthems than you can learn well. It is not necessary to have an anthem at every service.

7) Do not allow solos, even if there is no anthem. Sing a hymn instead. If the anthem calls for a solo part, let all the choristers of that part sing it together. Then if the "soloist" be absent or have a sore throat, the music may go on as planned.

8) Make a rule that no one is to sing on Sunday who has not been to rehearsal. This is the only fair thing—both for the other choristers and for the congregation who listens. If this rule is not observed, then all our other rules are of no use.

9) Recruiting for the choir should avoid flattery. New members should never be allowed to think that they are doing God and His Church a favor by giving their talented services. Nor should anyone be allowed to join the choir who is unwilling to work at the job, not only at rehearsals, but also at home, by exercising his voice and by learning the notes of new or difficult music.

10) The rector should be a good pastor to his choir. He should pray with them and for them and teach them the great truths of the words they sing. And above all, he should encourage them by public recognition and appreciation when they do well.

JUST FOR LAY READERS

Conducted by F. C. GRANT

THE American Bible Society has planned a special program of Bible reading for the period between Thanksgiving and Christmas. There is great and widespread demand for this. More and more people are turning to the Bible these days for light upon the problems of life in our troubled world. As usual the Bible Society is designating the Second Sunday in Advent (December 10th) as Bible Sunday—quite appropriately, since this is the Sunday in the Church Year when we emphasize the Holy Scriptures.



One interesting feature of the program of reading is the list of chapters for the thirty-three days from Thanksgiving to Christmas. These chapters were chosen after consulting six hundred thousand Bible readers in this country. It is about as reliable a list as was ever drawn up of the great passages in the Bible as they appeal to Christian readers. Except for the chapters chosen for Thanksgiving, Christmas and the Sundays, the other chapters are listed in the order of the tabulated votes. They are as follows:

Thanksgiving, November 23	Psalm 103
Friday	John 14
Saturday	Psalm 23
Sunday, November 26.....	Psalm 1
Monday	Matthew 5
Tuesday	Romans 8
Wednesday	I Corinthians 13
Thursday	Psalm 91
Friday	Matthew 6
Saturday	John 3
Sunday, December 3.....	Isaiah 40
Monday	Psalm 46
Tuesday	Romans 12
Wednesday	Hebrews 11
Thursday	Matthew 7
Friday	John 15
Saturday	Psalm 27
Sunday, December 10.....	Isaiah 55
Monday	Psalm 121
Tuesday	Philippians 4
Wednesday	Revelation 21
Thursday	Luke 15
Friday	Ephesians 6
Saturday	John 17
Sunday, December 17.....	Isaiah 53
Monday	I Corinthians 15
Tuesday	John 10

Wednesday	Psalm 51
Thursday	Psalm 37
Friday	John 1
Saturday	Revelation 22
Sunday, December 24.....	Psalm 90
Christmas, December 25.....	Luke 2

I was thinking of adding a comment on each of these passages; but that is not the idea. We probably have too much comment on the scriptures, too little reading of the scriptures. We Episcopalians are a scripture-loving, scripture-hearing Church. There is more of the Holy Scripture used in any Prayer Book service than anywhere else in Christendom at public services of worship. This is not an opinion but a plain fact, very widely recognized. At the same time, we Episcopalians

in this generation have come to neglect the private reading of the Bible in a way that would utterly have scandalized our forefathers. Now is the time to revise the practice. The Prayer Book lessons are appropriate for both public and private reading of Scripture; but the Bible Society list is something unique. Let's all join in the nationwide program of Bible reading!

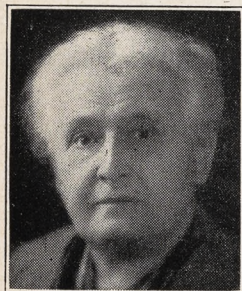
The American Bible Society is located at Park Avenue and Fifty-Seventh Street, New York 22. They have published a lot of good material for use in promoting this program, including an attractive book-mark listing the passages to be read. The clergy have all received this material. Lay Readers who would like copies of it are requested to drop a line to the Bible Society.

Traherne, Adept in Felicity

by Vida D. Scudder

Contributing Editor of The Witness

THE English seventeenth century is rich in religious books of outstanding literary value. The whole literature of the English nation is so suffused and shaped by spiritual experience that a "survey course" treating it from that angle would leave out little of primary importance, at least before the nineteenth century. But never is direct control by religion more avowed than in that distracted age of religious and civil conflict, the time of Milton and Bunyan, Jeremy Taylor and Baxter, and Sir



Thomas Browne, of Donne, Crashaw, Baughan, George Herbert. Protestantism is coming to its own. The Roman Catholic Church, far from worsted, is able not only to defend but to reveal itself. And that curious synthesis, Catholicism of the Anglican type, finds conscious release for the first time in both verse and prose. Deep unity in diversity is found in this literature, as in the bitter theological controversy of the period. Writers all share one holy faith. But the variety of approach and emphasis witnesses to the astounding richness of our Christian heritage.

Among the Anglicans in whom belief, being transmuted into experience, finds the perfect word, Thomas Traherne is a romantic figure. For he was forgotten during two centuries, and his poems as well as his prose work *Centuries of Meditation*, still in manuscript, were accidentally discovered as

lately as 1895; discoveries keep on to this very day. For lovers of religious self-expression at its most beautiful, this was a marvelous find. Traherne is arresting and unique. He has a specialty, it is the analysis and revelation of the sources of Felicity: "You are never truly great till all the world is yours, and the goodness of your Donor so much your joy that you think upon it all day long." "I will not by the ways of bloody wars and the dethroning of kings advance you to glory: but by the gentle ways of peace and love." It took determined courage to say that in the seventeenth century.

Traherne never sentimentalizes or evades the shadows; he is no shallow optimist. Between the lines of his writing can be discerned sharp crises of adolescence. He was in his fifth year when his native town, Hereford, royalist in sympathy, was captured by the Parliamentary forces; one grieves to find that the Roundheads during the coming civil war often behaved quite as brutally as the Nazis do today. Till his last years, passed in London, surrounded by the worldly corruptions of the Restoration, he was exposed to pretty much every challenge to serene faith that life can offer. A poor boy, a shoemaker's son, he was apparently adopted by a rich relative and sent to Oxford; there, with a scholar's avidity, he sought an intellectual basis for the faith he craved. He deliberately chose the obscure life of a country priest, but in 1667 he became chaplain to the Lord Keeper of the Seal, and moved to London. He was only thirty-six years old when he died, but his writings

show not only a wide range culture and a burning imagination but deep and pregnant thought. His controversial work, *Roman Forgeries*, written on behalf of the Anglican position, need not detain us; but few books enable us better than his poems and his *Centuries of Meditation* to "serve God in the interior court," and to enter "the fellowship of the mystery that hath been hid in God since the creation . . . the end for which we are redeemed: a union with Him in all His glory." We are to be "delighters" in God's blessedness; it is a pleasant word.

His first source of Felicity is no less than the visible universe; its beauty is the language of the love of God. Nay, more: "How do we know but the world is that Body which the Deity hath assumed to manifest His beauty and by which He maketh Himself as visible as it is possible He should? God hath made it infinitely easy to enjoy by making everything ours. The Sun serves us as much as possible, and more than we could imagine. The Clouds and Stars minister to us, the World surrounds us with beauty, the Air refresheth us, the Sea revives the earth and us. . . . Such endless depths live in the Divinity and in the wisdom of God, that as He maketh one, so He maketh everyone the end of the World."

BUT the secret of joy is its summons to the Unknown; "We love we know not what," said Traherne at the outset: "Love is deeper than at first it can be thought. It never ceaseth but in endless things." Outward he sweeps us: "The world is not this little cottage of Heaven and earth. Though this be fair, it is too small a gift. . . . Like a gentleman's house to one that is travelling, it is a long time before you come to it, you pass it in an instant and leave it forever. The Omnipresence and Eternity of God are your fellows and companions, and all that is in them ought to be made your familiar treasures." . . . In awed ecstasy he contemplates his own being. Everybody today is questioning the nature of man. Traherne knows all about it; we are made in the image of God, that is why man is the end of creation. No one before Blake ever wrote of babyhood as Traherne did; his recollections of his childhood in his third *Century* are among the loveliest things in literature. "I was a little stranger, which at my entrance into the world was saluted and surrounded with innumerable joys. . . . I knew no churlish proprieties nor bounds nor divisions . . . so that with much ado I was corrupted and made to learn the dirty devices of this world. Which now I unlearn, and become as it were a little child again that I may enter into the kingdom of God." A great series of poems on Thoughts marks the climax of his marvel at the miracle of personality:

"Ye Engines of Felicity . . .
That ye are pent within my breast
Yet rove at large from East to West
And are invisible yet infinite,
Is my transcendent and my best delight."

Thoughts are really more glorious than objects: "God hath made you able to create worlds in your own mind which are more precious to Him than those which He created. The World in a Thought is more excellent than the world, because it is spiritual and nearer God."

Intrepidly Traherne explores darkness. He is no Pantheist, he sees the universe he so loves ravaged and defaced by sin, and the same intensity thrills through his passages of anguish as through his dithyrambs of praise. But the anguish is only the prelude to a deepened joy. He can rejoice in this strange world which is our home, because it is a world redeemed.

"Heaven and earth are full of the majesty of His glory. But above all these our Saviour's Cross is the throne of delights. That centre of Eternity, that Tree of Life in the midst of the Paradise of God! There are we entertained with the wonder of all ages. There we enter into the heart of the universe. As on every side of the earth all heavy things tend to the centre; so all nations ought on every side to flow in unto it. It is not by going with the feet but by journeys of the soul that we travel thither."

Pages follow of rarest beauty, vibrant with the love of Jesus, with love for men for whom He died. Meditation sweeps outward to embrace all human history and history is no grim tragedy—it is a triumph, for Christ is reigning from the Tree, and in those who love Him is the hope of the world. "To delight in the saints of God is the way to Heaven." "See how in all closets and in all temples; in all cities and in all fields; in all nations and in all generations; they are lifting up their hands and eyes unto His Cross; and delight in all their adorations" . . . "The Cross is the abyss of wonders, the centre of desires, the school of virtues, the house of wisdom, the throne of love. It is the root of happiness and the gate of Heaven."

"And now, O Lord, Heaven and earth are infinitely more valuable than they were before . . . and Thou, O Jesus, art a treasure to me far greater than all those. . . . Thou hast restored me again to the friendship of God, to the enjoyment of Thy holy Laws. . . . Thou has restored me above all to the Image of God, and Thou hast redeemed all kingdoms and ages for me alone, who am commanded to love them as Thou doest. . . . O let Thy love be in me that Thy joy may be fulfilled in me for evermore."

Thus does Thomas Traherne open before us the abiding sources of felicity.

Seminary Professor Supported In Political Tangle

*A. T. Mollegen Hits at Congressman Smith
By Declaring His Outlook to Be Obsolete*

Edited by W. B. Spofford

Alexandria, Va.—Church leaders here tangled with Congressman Howard W. Smith in the closing days of the political campaign. The Rev. A. T. Mollegen, professor at Virginia Seminary and a contributing editor of *THE WITNESS*, supported Mrs. Elizabeth C. Murray who ran against Smith, by speaking for her at a mass meeting. This brought the charge from the Congressman that the clergyman had "lowered the dignity of the Church" by taking part in the campaign.

"I am of the faith of the horse-and-buggy days," wrote Smith, "that held the place of the preacher to be in the pulpit, and not on the political stump. However, since writing you, I have made some inquiries as to your nonreligious activities, which account for your peculiar ethical views. I find that you have been habitually consorting with elements of such radical ideologies as to bring their activities under the official scrutiny of the Federal authorities.

"I am informed that you were a member of the Washington branch of the notorious American League for Peace and Democracy, well known Communist front organization. . . . That you were chairman of the Washington citizens' committee to free Earl Browder, the convicted Communist. . . .

"The official letterhead of the notorious Washington Committee for Democratic Action carried your name as vice president of that Communist front organization. . . .

"In these activities you advertise yourself and the Communist organizations by designating yourself as a minister of the Gospel. I assert and defend your right as a citizen to oppose my policies as a public servant. I deplore your use of the cloth of the Church to cloak political activities of so questionable a character."

Professor Mollegen replied to this by saying that the political outlook of the Congressman was "obsolete, unenlightened and fraught with great danger not only to national and international security but also to democracy and justice at home"

and stated that he looked upon the election as "a choice between progress with Roosevelt or a collapse into fascism with the Republicans." Also instead of disavowing his support of Mrs. Murray, as Congressman Smith suggested, Mollegen sent a letter to him declaring that he not only was present at the mass meeting but that he attended, and spoke, even though it was inconvenient for him to do so since he felt it imperative for Mr. Smith to be defeated.

The incident stirred up a considerable rumpus, both in Alexandria and Washington, with people taking sides violently for and against the seminary professor. So the clergy belonging to the Potomac clericus, at their regular meeting the day before election, passed a resolution unanimously "affirming the right of Christian clergymen to think and act

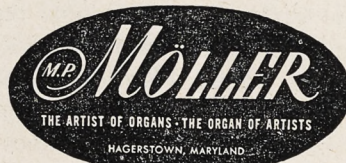
"Some to the Church repair
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THE WITNESS — November 16, 1944

as political citizens at their own discretion. In particular we affirm that the Rev. A. T. Mollegen of the Virginia Theological Seminary has not, in our judgment, used his position as a clergyman in a political way." The resolution was signed by fourteen Episcopal parsons representing the entire membership except one who was unavoidably absent but who is said to favor the resolution.

One of those who voted stated after the meeting that Congressman Smith was "out to get Mollegen's scalp," by stirring up the seminary trustees but he added, "I am sure he hasn't got a chance" to turn them against the faculty member.

Support Peace Plans

Easton, Pa.: — "Incessant war against the evil of isolationism" was advanced as one task of religion by the Rev. Carl Hermann Voss, extension secretary of the Church peace union, at an institute here on world security and peace. He declared, "Vital religion must point to the immorality and irresponsibility of the fallacy which claims that man can live unto himself alone." Collective security is as important as mutuality in the domestic area of men and affairs." During the insti-

tute, support to the state department in whatever action it may take to place the United States in the international organization following the Dumbarton Oaks proposal was pledged by several hundred persons. The resolution stated, "The institute feels that the United States should take an active part in forming a strong United Nations' organization, so that lasting peace may be secured. We call upon all public-spirited and civic-minded individuals and groups to join us in supporting our government in this movement. We feel that a permanent peace body should be established immediately without waiting for the war to end."

Endorse Zionism

Harrisburg: — Governor Martin, on the recent anniversary of the Balfour declaration, issued a statement pledging the support of Pennsylvania to the aims of the Zionist movement. Present at the meeting were Bishop Heistand, Rabbi Philip David Bookstaber, officials of the Zionist organization, and representatives of the Harrisburg ministerium.

Addresses Auxiliary

Roanoke, Va.: — The Woman's Auxiliary of Southwestern Virginia

held its annual meeting here at St. John's. Mrs. W. W. S. Butler, newly elected president, was in charge. The Rev. Albert T. Mollegen of Virginia Seminary spoke on "the world Church" and discussed Church unity.

Receives Bequest

Nashua, N. H.: — Henry C. Shattuck, formerly a warden of the Church of the Good Shepherd, provided in his will for \$2,000 towards the church's endowment.

Aid to Europe

New York: — According to the Rev. Douglas Horton, chairman of the American committee for the World Council of Churches, an estimated minimum of \$50,000,000 will be needed to reconstruct Church life in Europe after the war. "Along with broadened geographical and political horizons," said Horton, "Christians are getting a broader vision of the meaning and responsibilities of their faith, and are determined to see the theory of Christian unity and brotherhood put into actual practice." He said that American Protestants will send at least \$500,000 this year to help European Churches, regardless of denomination, to reestablish their programs of service.

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Cardinal Explains

Geneva (By Wireless):—Cardinal Suhard of Paris defended his attitude during the German occupation at a conference of clergy. He also said that he had failed to appear at a thanksgiving service after the liberation because he was prevented from doing so by force, obviously referring to the French Forces of the Interior (F.F.I.). Discussing his position during the Petain regime, Cardinal Suhard said that "it was a question of accepting a regime to which, incidentally, was attached a (Vatican) diplomatic corps, the position of which could be disputed, but which could be supported without failure to duty, because, as Pope Pius XI wrote in other circumstances, it was a question of safeguarding the beneficial mission of the Church and the salvation of souls placed in her care. You have witnessed that I have never given way in any matter concerning the rights of religion despite persecution and threats of all kinds."

A number of newspapers in France have charged that high ranking Church officials were collaborationists. One of them, *Combat*, charging that "a minority of Church dignitaries assumed an attitude during the occupation incompatible with the true interest of the nation" called for "purifying the episcopacy" without delay. The Cardinal however said to his clergy that he had recently had an audience with General De-Gaulle which "filled me with confidence and for which I am grateful."

Fight Intolerance

New York:—The council against intolerance in America has honored Supreme Court Justice Frank Murphy for his efforts to promote American unity and assure "the just treatment of all peoples, regardless of race or creed or color." The Rev. Henry A. Atkinson, co-chairman of the council, presented Justice Mur-

phy with the original painting of the 1944-5 "Free and Equal" seal. Murphy warned that the American people must awaken in time to the "insidious nature" of racial and religious intolerance if the battle is to be won. "Good men of all faiths should come forward so that no segment of our people should be left haunted, declassified, or segregated against," he said. "The hope for the future is to see to it that good men and women join hands and work together so that those who arouse ancient evils and make them agents of international power politics will not succeed." Justice Murphy paid tribute to his associates in the campaign to halt anti-Semitism and race hatred, mentioning President Henry Sloane Coffin of Union Theological Seminary, and Bishop Henry St. George Tucker, Presiding Bishop.

Forbid Services

Stockholm (By Wireless):—Nazi authorities in Germany have struck another blow at religion by forbidding chaplains to hold services in German prisons. Deutsche Justiz, German law publication, states that religious services may not be held either for political or civil prisoners, not even in the case of prisoners awaiting execution.

Fewer Lynchings

Atlanta, Ga.:—Lynchings during 1943 dropped to an all time low of three, according to the annual re-

port of the southern regional council, directed by Guy B. Johnson. The council thought it highly probable that "concern over national unity" was the main factor in lessening racial outbreaks in the south, but warned that the apparent decline in lynching may be somewhat exaggerated by the increasing popularity of "private lynching parties," which is described as a group of half-dozen or fewer men whose deeds are not always characterized as lynchings.

Army Chapels

New York:—Churches are considering the removal of chapels from army camp sites to be converted to civilian use after the war, E. M. Conover, secretary of the interdenominational bureau of architecture disclosed. Dr. Conover said that even with costs of transportation and building a foundation, reconvertng a chapel might be much less expensive than building a new church.

Plan Distribution

Washington, D. C.:—United Nations relief and rehabilitation administration has recommended formation of a committee of religious groups on problems of clothing distribution in the liberated countries of Europe. Director General Herbert Lehman suggested the formation of an informal committee, consisting of representatives of each religious group, to keep the various faiths informed on plans for distribution.

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Chaplain Promoted

Raleigh, N. C.:—Chaplain Oscar E. Holder, graduate of St. Augustine's College, has been promoted to the rank of lieutenant-colonel. Lieutenant-colonel Holder has been serving in the southwest Pacific area. He was formerly rector of St. Mark's Church, Wilmington.

Aid to Army

Moscow (By Wireless):—Soviet newspapers featured announcement of a new campaign by Russian Orthodox Church to aid the children and families of Red Army soldiers. The message to Premier Stalin from Acting Patriarch Alexei was quoted in full, with Stalin's reply expressing gratitude on behalf of the army. The Patriarch's statement announced that the Moscow Patriarchate has already provided one million rubles to inaugurate the new relief program. In his statement, Alexei pointed out that to date the Orthodox Church has donated 150,000,000 rubles, excluding valuables, to assist the Russian war effort.

Discuss Canvass

Harrisburg, Pa.:—Seven regional meetings for vestrymen were held throughout the diocese of Harrisburg to discuss plans for the canvass. Speakers at the meetings were Bishop Heistand, Samuel S. Schmidt, chairman of the diocesan department of promotion, and several of the clergy.

Wants Pooling

Montreal:—The Rev. P. S. C. Powles, president of the Montreal diocesan theological college alumni association, asserted at a meeting here that "it would be one of the greatest sources of power yet released in our Church if we could agree upon abolishing competitive living." He urged pooling of stipends by Anglican clergymen to enable clergy to enter into "one great brotherhood of the ministry and bring to the church a needed spiritual release and source of power." "The basic principle of common life and a corporate sharing of all we have, both in spirit and material things," said Mr. Powles, "is what I would plead for under the heading of power through sacrifice and renunciation."

Youth Conference

Detroit, Mich.:—175 young people and clergy attended a youth conference held here at St. Paul's. The Rev. Ernest E. Piper, chairman of

Young People's work division, the Rev. John L. Knapp, young people's counsellor, and the Rev. Richard U. Smith, diocesan director of Christian education, arranged the program. The Rev. John B. Forsyth, Presbyterian youth leader, gave the main address.

Nurse Is Honored

Harrisburg:—Lt. Carrie Thompson, nurse of the fifth army, of Camp Hill, Pa., who was killed in the liberation of Rome, was awarded the Italian War Cross of Military Honor. "This heroic military nurse of the glorious Fifth army, heedless of the enemy's violent fire gave proof of a high sense of duty and of contempt for danger. She sacrificed her young life for the ideals of civilization and for the liberation of Rome," the citation declared. Lt. Thompson was an Episcopalian.

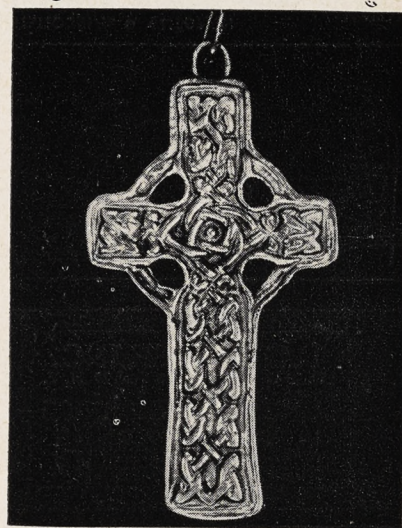
Soldier Flag Bearers

Buffalo:—Cpl. Robert Smith who has been at Tulagi and Guadalcanal and was wounded at New Britain, and Sgt. Robert Biddlecombe, a flying fortress gunner who has completed more than thirty missions and hold the Distinguished Flying Cross, carried the American and Church flags in the procession on a recent Sunday at St. Simon's Church.

Hits at Vatican

Moscow (By Wireless):—Soviet journal, *War and the Working Class*, has published another sharp attack on the Vatican and its policy, describing the Vatican as "Franco's chief ally" and the Pope as "Franco's godfather." E. F. Golubev, author of the article, asserts that as a result of Cardinal Pacelli's visit to America in October 1936, proposals for American aid to the Republican government of Spain in its attempt to put down the Franco-fascist revolt were wrecked. The article declares that in 1939 the Pope welcomed Franco's troops as "fighters

for Christian ideals," and in 1942 decorated the fascist leader for service to God. "Despite the obvious sympathy of the head of the Roman Church for this henchman of Hitler," Golubev adds, "a well-known representative of the Catholic movement in Spain, Gil Robles, has openly called for the overthrow of Franco." The article contends that Franco is seeking support outside of Spain, since the "most optimistic" Franco follower "sees no hope for support inside Spain," especially since democracy's victory in France.



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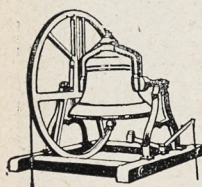
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page eighteen

Fire President

Austin, Texas:—As climax to the controversy waging at the University of Texas, Dr. Homer P. Rainey has been ousted from the presidency by the board of regents for making "so many speeches, such as those before religious organizations." The dismissal was announced by Leo Haynes, secretary of the board, who revealed the resignation of three board members. Dr. T. S. Painter, university biologist, was named acting president. Various religious organizations and students at the University rallied to Dr. Rainey's support and adopted resolutions expressing confidence in him. Recently he listed 16 instances of restrictive measures against his six-year-old administration.

Mexico Meeting

Mexico City:—Bishop Salinas y Velasco of Mexico was the headliner at a regional convocation held at Guadalajara and attended by over 350 people. He also reports a successful meeting of young people at Jalisco.

Political Action

Geneva (by wireless):—The Rev. Adolph Keeler, Swiss theologian, has called on the churches of Europe to play a prominent part in political, economic and social questions. Addressing a conference of pastors at Lucerne he stressed the need to "bring the mind of the Church" before parliaments, peace conferences and other governmental agencies. In the past European Churches have adhered strictly to a hands-off policy on all political questions.

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THE WITNESS — November 16, 1944

BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. SAMUEL D. PEARSON
Churchwoman of New Castle, Pa.

May I suggest in the future you use time and space to discuss issues rather than personalities. I refer to the article about Sidney Hillman and the editorial about Dr. Norman Peale (WITNESS, Nov. 2). Those of us whose sons are fighting to save the American way of life resent political partisanship and uncalled for criticism in a Church paper.

MR. E. L. SCHNEIDER
Layman of Verona, New Jersey

The ad of the Amalgamated Clothing Workers (WITNESS, Nov. 2) I consider an affront to a Christian's intelligence. If you are so lacking in spiritual material that you can waste a whole page on political propaganda then I say God help THE WITNESS. It would seem that the page could have been used for something that would bring comfort to a dying world full of sin, sorrow and death.

THE REV. EDGAR L. TIFFANY
Rector of the Transfiguration, Buffalo

I want to congratulate THE WITNESS on its fearless and timely editorial relative to Sidney Hillman and the C. I. O. It took courage and vision to speak your mind. All power to you.

MRS. O. A. JAMES
Churchwoman of Salem, Illinois

We have no objection to you personally supporting Sidney Hillman and his kind, but as a priest of the Church and publisher of what is supposed to be a Christian paper we think that you are entirely out of place in publishing an article of this kind in a paper which should have items of a spiritual uplift rather than items which support and maintain political agitation. Please discontinue my subscription at once.

MRS. CLARENCE CARPENTER
Churchwoman of Colorado Springs

Please discontinue sending me THE WITNESS. I thoroughly disapprove of the Church entering politics and am particularly annoyed at the publishing of An Open Letter (WITNESS, Oct. 26).

MR. J. S. GILMAN
Layman of St. Paul, Minnesota

I was startled to see the advertisement sponsored by the CLID and the National Citizens Political Action Committee (WITNESS, Oct. 26). I did not know your columns were open for political advertising but if they have been apparently I have not had the opportunity of reading other advertisements. I should like to express my disapproval of the combination of Church and state which will certainly develop into a controversy if such articles are permitted to be printed.

ANSWER: THE WITNESS carried advertisements in four numbers of *Spiritual Mobilization Inc.* all militantly opposing the Roosevelt administration.

MRS. MABEL C. PATTERSON
Churchwoman of Blue Earth, Minn.

It is with deep regret that I find our splendid Church magazine going into the political campaign business. You have

humiliated us before the members of other denominations who have better judgment than to drag a fine publication into the dirt of Mr. Dewey's campaign. You may as well change your motto "For Christ and His Church" to "For Mr. Dewey and the Republican Party."

MR. JOHN J. WILSON
Layman of Bethel, Vermont

The Nov. 2 WITNESS emphasizes a belief that has been growing on me for years and I have been a layman, vestryman and layreader for 50 years, namely that it was fortunate for the unity and welfare of our country that the majority of its citizens had no Church ties and were repelled instead of influenced by such people as the Rev. James W. Fifield and the Rev. Norman Vincent Peale. Also I wish that your article on Mr. Sidney Hillman might get much wider circulation.

THE REV. A. W. FARNUM
Rector of St. Mary's, Asheville, N. C.

Hurrah for you. If there is anything finer than your editorial *The Total Revolution* I haven't read it. (WITNESS, Nov. 2).

THE REV. G. RALPH MADSON
Rector at Dothan, Alabama

What wishful thinking went into the answer to Mr. Perkins in *Backfire* for October 26. What a waste of good white paper and printer's ink to say so little in so many words. Maybe this is too. Why not admit that 99.44% of the communicants of the Episcopal Church never have heard anything about Friday abstinence outside a parish that was frankly Anglo-Catholic? As for the long list of activities which are substitutes for abstinence what nonsense to suggest that more than a handful have even considered them such. To be sure the Friday abstinence rule (no rubric) has as its purpose the deepening of the spiritual life and through definite, individual self-discipline. But self-discipline is unpopular—and not at all, it would appear, Liberal Evangelical. But surely that implication is not true of Liberal Evangelicalism. You have done a serious disservice to Liberal Evangelicalism and to an understanding of what Friday abstinence is all about. You certainly did not answer Mr. Perkins.

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