

The WITNESS

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A COPY

NOVEMBER 30, 1944



BRITISH AMBASSADOR
GREETED WARMLY AT
WILKES-BARRE CHURCH

DEALING WITH RACE TENSIONS

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK

Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York

The Rev. H. W. B. Donegan, D.D., Rector

8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D. rector

Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.

Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector

(On leave: Chaplains Corps, U. S. Navy)

The Rev. Vincent L. Bennett

Associate Rector in Charge

Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.

This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Edward R. Welles,
M.A., Dean

Sunday Services: 8 and 11 A.M.
Daily: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS

For Christ and His Church

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NOVEMBER 30, 1944

VOL. XXVIII

NO. 16

CLERGY NOTES

AIREY, J. W. E., rector of St. Andrew's, Houston, Texas, died October 31st, in his fortieth year.

ATKINSON, JOHN, formerly of London, Ont. Can., has accepted a call to be vicar of St. Andrew's, Nogales, Arizona.

DOREN, CHARLES, was ordained priest at Grace Church, Madison, S. D., by Bishop Roberts on Nov. 2. He is in charge of the churches at Madison, Howard and Flandreau.

HILTON, THOMAS J., rector emeritus of All Saints, Seattle, Wash., died on October 30th in his 83rd year.

JONES, DAVID, was ordained priest at Sanbornville, N. H. by Bishop Dalles. He is in charge of churches at Rochester and Wolfboro, N. Y.

KILBURN, EDWARD W., formerly vicar of the Good Samaritan, San Francisco, becomes the rector of St. Luke's, San Diego, Calif., effective December 15th.

MANN, WILLIAM S., was ordained deacon on November 14th by Bishop Gray of Miss. at St. Luke's Chapel, Sewanee, Tenn. He is to be in charge of All Saints', Tupelo, Miss., effective March first.

PETERS, HAROLD B. W., rector of Epiphany, Richmond, Va., has accepted the rectorship of Grace Church, The Plains, Va., effective January 1. He will also be in charge of churches at Marshall and Delaplane.

POTTER, GEORGE L., formerly of Hood River, Oregon, has accepted a call to be vicar of St. Paul's, Winslow, Arizona.

RAINEY, O. J., formerly of St. Barnabas, McMinnville, Oregon, has accepted a call to be vicar of churches at Jerome and Clarksdale, Arizona.

REED, O. D., in charge of missions at Taylor, Georgetown, Belton and Lampasas, diocese of Texas, has accepted the rectorship of St. Luke's, Denison, Texas.

SMYTH, THOMAS J. C., was ordained deacon on Nov. 12 at St. Paul's, Winston-Salem, N. C. by Bishop Penick. He is in charge of St. Thomas's, Reidsville, N. C.

WHEATCROFT, G. RICHARD, assistant at St. Michael and St. George's, St. Louis, has accepted the rectorship of Trinity, Kirksville, Mo.

WILLIAMS, FREDERIC P., was ordained deacon by Bishop Block of California, acting for the Bishop of Colorado, at the cathedral in San Francisco. He is a student at the Church Divinity School of the Pacific.

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

Sundays 8:30, 11 and 4:30.

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 Newbury 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.

Delegation to Soviet Union Awaits Election There

*Message from Acting Primate Is Considered
Satisfactory by Presiding Bishop Tucker*

By W. B. Spofford

New York:—No delegation is to visit Moscow to confer with leaders of the Orthodox Church, at least until after a new patriarch has been elected. This is revealed by correspondence between Presiding Bishop H. St. George Tucker and Alexei, metropolitan of Leningrad and Novgorod, who is the patriarch locum tenens.

The General Convention of 1943 authorized that such a delegation visit the Soviet Union, leaving it to Bishop Tucker to make the arrangements. In order that the plan might be carried out in closest contact with the Church of England, the letter to the Russian patriarch was first sent to the Archbishops of Canterbury and York. It was then forwarded to Moscow by the courier of the Soviet ambassador in London. However due to unexpected delays—it is reported to have laid on the desk of a secretary in London for weeks—the letter did not arrive in Moscow until just after the untimely death of Patriarch Sergei to whom it was addressed. Failing to have a reply and uncertain as to the time when the letter arrived in Moscow, Bishop Tucker cabled to the Metropolitan Alexei to clear up the matter. His response, received by the Presiding Bishop on November 13, was as follows:

"Having acquainted myself with your communication of 23rd February of this year, addressed to his Beatitude Patriarch Sergei, in which there is set forth the resolutions of members of the General Convention of the Protestant Episcopal Church in America, and also with the letter of the Archbishop of Canterbury of 25th April of this year, in which his Grace expresses his concurrence with the resolutions of the General Convention, and in connection with your

telegram, recently received, referring specifically to the question of reception by us of an official delegation from the American Episcopal church, I am obliged to reply as follows: Welcoming the intention of the esteemed members (of General Convention) of the Episcopal Church to enter into closer contact with our Orthodox Russian Church by sending a delegation for discussion of various questions of ecclesiastical character, we however, at the present time do not have the possibility of devoting sufficient time and attention to this, since, in connection with the grievous loss of our Primate, his Beatitude the Patriarch Sergei, all our efforts are devoted to the assembling of a national sobor (grand council) of our Church for the election of a Patriarch as well as for de-

cisions on current Church matters. And only when this important event has taken place and a Patriarch is elected, and when Church affairs resume their usual course, will it be possible to devote the necessary attention to such questions also as closer contact with brother Churches through receiving their delegations for discussion of questions of interest to both sides. Wishing your Church prosperity to the glory of God and you and your colleagues health and happiness, I remain your devoted (fellow worker) in Christ, Alexei, Metropolitan of Leningrad and Novgorod, Patriarch Locum Tenens."

The tone of this letter is considered by Bishop Tucker to be very satisfactory and he states that "it is clear that the plan for a visit of the delegation may be carried forward soon after the new Patriarch has been elected by the Church in Russia."

In his letter of February, addressed to Patriarch Sergei, Bishop Tucker, after fully quoting the resolution of General Convention, stated that he had delayed in taking the action called for "partly because up to the present the war situation has made it exceedingly difficult to send anyone from this country to Russia, but more particularly because it seemed expedient to wait until the war situation had developed to a point at which it might be possible for the deputation to confer with you in regard to the problems and opportunities which will confront the Church when by the grace of God peace has been restored. While we still have to look forward to continuance of war for a long period, yet, thanks largely to the efforts, sacrifices and brilliant accomplishments of Russia, we feel assured that God will bless the cause of the United Nations with victory."

Bishop Tucker then sets forth some of the problems that he thinks might be discussed at a conference of representatives of the two Churches: first, how the Episcopal Church could be most helpful in the rehabilitation of the Orthodox Churches in Europe; second, "the great confusion in the Orthodox Church in America owing to the

Christmas Gift

★ Christmas Gift Subscription Cards are being inserted in THE WITNESS in the numbers before Christmas. We believe that many readers will wish to give subscriptions to their friends. A single gift subscription is \$3 a year, with each additional gift subscription but \$2. We call attention to the fact that this is less than half the subscription price of any other national Church weekly. With each gift we will mail to the Recipient a *Christian* Christmas Card announcing the gift with your name as donor. The cards inserted in THE WITNESS have spaces for three names and addresses. If you wish to enter gift subscriptions for more than that number print the names and addresses on a separate paper and mail in an envelope to our New York office, 135 Liberty Street, New York 6, N. Y. An Acceptable Gift to the Recipient: A Convenient Gift for the Donor. Kindly act promptly.

lack of recognized authority. This confusion has been a great embarrassment to our Church as well, both because we have sought to enter sympathetically into the situation in which the Orthodox found themselves and because we have been obliged to make decisions with reference to one or another incident in which we may unwittingly have been mistaken. One particular matter that has given us great concern is the still unresolved problem of jurisdiction within the Russian Orthodox Archdiocese in America. While this is a problem of the Russian Orthodox Church itself, and while its solution must be effected by the leaders of that Church, yet it causes us embarrassment in our relationship with the Russian bishops in America. We are confident that under your wise leadership this problem will be resolved."

What Bishop Tucker has reference to in this last statement is that following the Russian revolution there were frequent hierarchical changes in the Russian Orthodox Church in America. At the present time there are two Russian Orthodox bishops who claim to speak for the Church; Metropolitan Theophilus and Metropolitan Benjamin. The Episcopal Church has maintained friendly relations with both, though the conflict between the two jurisdictions has been so bitter at times that disputes have had to be settled in American courts.

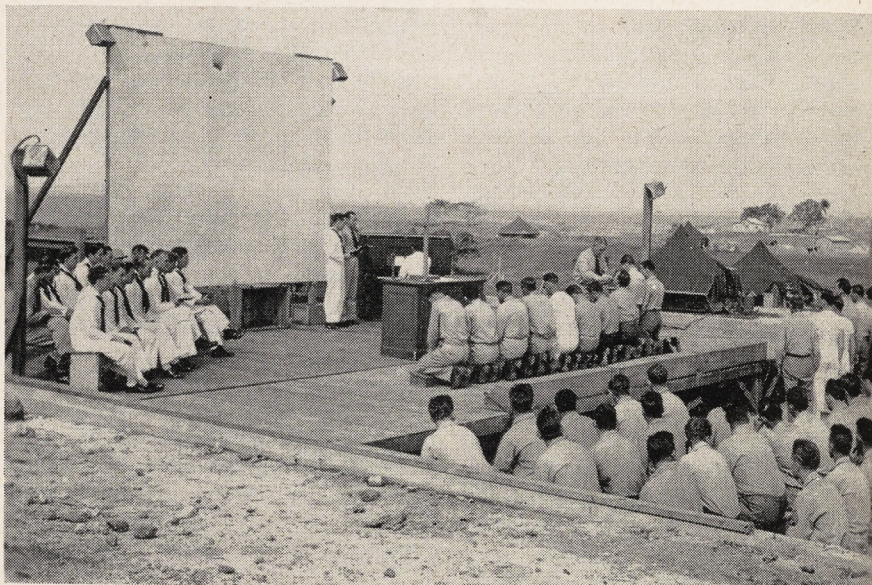
BISHOP HARRY BEAL DIES SUDDENLY

Balboa, C. Z.: — Bishop Harry Beal of the Panama Canal Zone died suddenly on November 22nd after a brief illness. He was 59 years of age and was elected Bishop in 1937 while he was dean of the Cathedral in Los Angeles. THE WITNESS had received word from his office only last week that he was to take several months' rest in the states after his exacting work in these war days in Panama.

URGES SUPPORT FOR NEGRO AGENCY

Great Neck:—"The National Association for Advancement of Colored People is not an organization for Negroes alone," said the Rev. William Grime, rector of St. Paul's Church. "It is an organization for any American who wishes to use reason, goodwill and process of law to achieve justice for those to whom it belongs." Mr. Grime officially opened the membership campaign of the conference for inter-racial co-

operation with a plea for members of the community to put the democracy we are fighting for on a working basis. In response to his plea, the National Association for the Advancement of Colored People enrolled 60 new members, in what was described as "the largest number of persons accepted into the organization since its inception." Also present was a representative of the legal branch of the New York office who pointed out "there is still discrimination against the Negro in the armed services, and this is one of the wrongs the NAACP and the conference for inter-racial cooperation must work to correct." The Rev. William Badage, pastor of the A.M.E.Z. Church here was in charge of the program.



When the Seabees on the Fiji Islands arranged for a communion service it was discovered that there was no Prayer Book. Storekeeper Kenneth Trueman of Alhambra, Calif., however had a serviceman's Prayer Book which was used by the chaplain. It is also believed that this picture shows the only choir of servicemen in the South Pacific

THE PICTURE ON THE COVER

Wilkes-Barre: — A notable event this year at St. Stephen's, Wilkes-Barre, Pa., was the visit of the Earl of Halifax. He spoke recently on a weekday morning with over nine hundred people crowding the parish house to hear him. Pictured on the cover, left to right: Mayor Con McCole, the Rev. William K. Russell, rector of St. Stephen's, the Earl of Halifax, Bishop Sterrett and Mr. Harold D. Deemer and Dr. Charles Miner, wardens of the parish.

HOSPITAL VISITS ARE STRESSED

New York: — Chaplain Donald Beattie, one of the speakers at a

seminar on personal counselling to returned service men, stressed the need for a hospital visitation program by churches, USO's, and other groups in the neighborhood of veterans' hospitals when the current "emotional appeal of hospital visiting dies down." Great care must be given, he said, to the instruction of visiting groups in order that the representatives of churches may be "wise and friendly visitors." The Rev. Otis Rice, acting chaplain of Columbia University and religious director of St. Luke's hospital, said "If there is anything that returned servicemen do not want, it is second hand flowers with little pieces of wire that once held together floral pieces still sticking in them." The seminar was sponsored by the serv-

icemen's council of the New York federation of Churches, and the YMCA army and navy department.

DETROIT PARISH DEBT FREE

Detroit:—The burning of an 18-year-old mortgage on the W. Warne Wilson hall, parish house of Trinity Church, was arranged by the Rev. John L. Knapp, rector of the parish. Addresses were made by Bishop Frank W. Creighton; Bishop Whittemore; and Mr. Crawford, under whom the re-financing plan was evolved. Trinity Church is one of the purest examples of twelfth century Gothic architecture in mid-western United States, and is recognized as a show-place.

THE WITNESS — November 30, 1944

Churchwomen Take Progressive Action at Conference

*International Peace and Economic Justice
At Home Is Stressed by Various Speakers*

By Lila Rosenblum

Columbus, Ohio: — Some 600 of the nation's leading Church women gathered here to attend the assembly of the United Council of Church Women, including women from practically every major denomination. The theme of the assembly was "our responsibility in the world-wide Christian fellowship." Speaking on Church women and the new world, Professor Georgia Harkness of Garrett Biblical Institute said, "Without faith in and practice of democracy, there can be no just and lasting peace. It is therefore, the more important that as we fight to preserve democracy we shall not lose it in our own midst." Professor Harkness terms the Dumbarton Oaks proposals a mere "beginning on which to build." However, the immediate urgency of action on the part of all groups on the Dumbarton Oaks proposals was stressed by Prof. Harkness: "If the churches do not speak there will be less of world collaboration and justice." She says that it is a "challenge" to build the kind of world organization that is necessary by taking immediate and forceful action to prevent the victory of isolationist, reactionary forces.

"To place barriers in the march of progress," said Bishop G. Bromley Oxnam, "is to create revolution. The real menace to America's future is not the clear vision leader who seeks to discover the means to make life abundant; it lies rather in the selfishly blind who stubbornly fight progress in a mistaken struggle to retain their privileges regardless of the needs of the underprivileged." Bishop Oxnam told the assembly that the American soldier will insist upon the extension of the liberty he has fought for. "Liberty must be used to establish equality," he declared, "and thus insure fraternity. To ask a man who has worn the uniform of this country to support himself by selling apples is to demand that he sell his soul. These men have seen their comrades give their lives for freedom. They will not give theirs to injustice."

Charles S. Johnson, professor of social science, Fish University, gave

the assembly positive suggestions for political action. Professor Johnson stressed the importance of maintaining and strengthening the Fair Employment Practices Committee. "In addition," he said, "the militant support of Christian citizens in each community is needed to establish and help keep in continuous operation the principle of fair play in the employment of those who have been chronically handicapped by prejudice." He also urged support of the Wagner-Murray-Dingell Health bill now pending before Congress.

Although the assembly seemed in opposition to President Roosevelt's suggestion for military conscription after the war, appointment by President Roosevelt of a commission "to investigate the problems of national security in the light of the proposal for permanent peacetime universal military training," was urged. It was recommended that the commission be composed of representatives of the House and Senate, industry, labor, agriculture, education, and the Church, "with due representation of women." The Council further urged that the commission should report its finding to the nation "in order that whatever final action is taken may represent the mature thought of the American people."

Grace Loucks Elliott, general secretary of the national YWCA said that women must take positions of responsibility and keep "sufficiently aware of what is happening" to take an important role. "We must not slip back," she declared, "and let our children or ourselves ever assume that our country has the right to possess and enjoy that which would deny community for the rest of the world." She also stressed the importance of individual or political action groups to keep in touch with Congress by pressure through letters.

Changes in immigration laws to make it possible to admit Orientals into the United States, with a special application at the present time to natives of India, were advocated by the assembly. Every local council was called upon to include in its

full membership church women "of all racial, cultural, and economic groups in the community, working together on a basis of complete equality and mutual respect." Church women were further urged to work for co-operation between industry, labor, and government so that every adult may exercise the right of working for a livelihood in useful employment, under fair labor standards, and without restriction based on sex, creed, race, or nationality.

Mrs. Harper Sibley, Episcopalian of Rochester, N. Y., was elected to serve as president of the United Council for the forthcoming term. She delivered the keynote address at the conference by calling upon women to assume the burdens of developing a real ecumenical spirit within the Church which would be beyond simply interdenominational cooperation.

Another Episcopalian who played a prominent part in the deliberations was Mrs. Edwin A. Stebbins, also of Rochester.

CHANCELLOR BOYER DIES SUDDENLY

Syracuse: — Frederick M. Boyer, chancellor of the diocese of central New York, died of a sudden heart attack on Saturday, November 11. Mr. Boyer, a Jefferson County lawyer, was elected chancellor in 1924. He still held the office at the time of his death, being annually elected at the diocesan convention. Funeral services were conducted at St. Paul's Church.

KIMBER DEN

* Space limitation have prevented us from making appeals for help for the work of the Rev. Kimber Den in China for a long time. But this vital and Christian work goes on though under ever increasing difficulties. When we made the last appeal we stated that one American dollar meant that 30 Chinese dollars would be handed to Mr. Den by the Bank of China. Yet inflation is so great in that country that now one American dollar will buy forty Chinese dollars. There has been sent to Mr. Den for his work with orphans and refugees so far this year \$4,000. It is our hope that you may make it possible for us to send him at least another \$1,000 U. S. dollars (\$40,000 Chinese) so that he may receive it by Christmas. Make checks "Treasurer. C.L.I.D." and send to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

For Men and Women of the Armed Forces

Clip and mail with your letters

Post-election reverberations come from New Jerseyites who are grumbling about their failure to put through a new state constitution. . . . Bishops Gardner, Ludlow, and Washburn were endorsers of the new constitution calling it "a chance for better government in a boss-ridden state." . . . But the Roman Catholics got busy and told their flock to support Hague's old constitution and vote "no" on the new proposal. . . . Too late, Protestants urged their people to vote on the merits of the new constitution not on the basis of Hague's lies, chicanery, and deceit. . . . The picture looks bad for New Jersey "good government" as long as Boss-Hague has power over votes. . . . More reverberations from Texas where state senate has appointed committee to probe ousting of University president Rainey. . . . Before the committee Rainey came out in support of academic freedom for students and faculty, and emphatically declared his friendship for Negroes and desire for better economic and educational advantages. . . . Evidently there's more to this than meets the eye. . . . We thought Rainey was ousted for making religious speeches. . . . But it seems maybe he was too "radical" for the board of regents of the university, just because he advocates advantages for Negroes. . . . Texas churchmen, led by Blake Smith, pastor of the University Baptist Church, and student, labor, and liberal circles reaffirmed their support of Rainey and their demands for his reinstatement. . . . Gerald L. K. Smith and his fascist America-Firsters held a meeting in Detroit with Liz Dilling as guest speaker. . . . The secessionist was on the beam, as usual, flinging "communist" wherever it hit and declaring "Right here in Detroit, the institute of applied religion, headed by the Rev. Claude Williams, has decided on a whole Communist Party line, is working against the Christian ministers in our churches and receiving Soviet rubles for spreading atheistic communism." . . . When asked if the Federated Council of Churches had communist members, Liz emphatically declared, "Yes, there's no question about it." . . . The institute of applied religion held a meeting resolving to condemn the activities of Gerald L. K. and Mrs. Dilling, and calling for a demand by the churches for an investigation by the government. . . . Also in Detroit, Dr. Alphonse Heninburg, director of public education for the national urban league, told an institute on race and minority problems that America's Negroes either must be completely integrated into American life, "or we must abandon our hypocritical pretensions that we are approaching our ideals of democracy." . . . Bishop William Scarlett and Lester B. Granger are Episcopal members of the board of directors of newly organized American council on race relations, sponsored by the Julius Rosenwald fund and the Marshall Field foundation. . . . The Council is beginning "an all-out effort to rid America of its Negro problem."

LOUISIANA AUXILIARY HOLD MEETING

New Orleans:—Mrs. Duke O. Babin, retiring vice-president, was elected president of the Louisiana branch of the woman's auxiliary. She succeeds Mrs. W. H. Miller. The Rev. William H. Marmion, rector of St. Mary's church, Birmingham, addressed one of the sessions, asserting that the Church must work toward Christian fellowship based on international, interracial and interreligious understanding in these days when every institution must prove itself anew. He said that the Church must be useful, fulfilling social responsibilities; it must be a democratic, "a classless society."

CITIES LOSING OUT

Newark:—The Ven. William O. Leslie, Jr., archdeacon of Newark, announced before the archdeaconry that the board of missions and church extension of the diocese is facing the problem of the shift of urban population to suburban and rural areas. A plan was drawn up by the Ven. John T. Ledger, archdeacon of Jersey City, for a possible survey of the situation.

RESPONSIBILITIES IN PACIFIC

Minneapolis:—Walter Hubert Baddeley, Lord Bishop of Melanesia, declared here that the islands of the south Pacific will be the white man's responsibility in the years to come, but must be administered on a partnership basis. Bishop Baddeley asserted that Japanese policy toward the natives was "stupid and domineering," hence they were able to make little headway.

CHURCH AND LABOR COOPERATIVE

New Orleans:—Churches and labor unions in the United States must play an important part in destroying German militarism after the war, Paul R. Porter of the war production board told delegates to American Federation of Labor meeting here. He declared, "To the union, to the churches, once again free for worship according to the consciences of the people, and to re-established cooperatives of consumers and farmers we must look for allies within Germany to overcome those forces of evil which have made the German nation a menace to the world."

INDIAN OFFERING HONORS SOLDIERS

Sioux Falls, S. D.:—Bishop Blair Roberts preached the sermon at the 75th anniversary service of Yankton Indian mission. The entire offering was presented to the army and navy commission in honor of young Indian men and women in the armed forces.

CHANCELLOR



Oliver R. Beckwith, chancellor of Connecticut, is a member of St. John's, West Hartford, where he served as senior warden. He was a deputy to the last General Convention and is a trustee of the Berkeley Divinity School. He has been closely identified with a number of insurance companies and is at present the counsel for one. He is also the president of the Hartford Chamber of Commerce

SPONSORSHIP NOT ENOUGH

Newark:—The names of three New Jersey bishops were not enough to pull the proposed new state constitution through. Bishops Gardner, Ludlow, and Washburn endorsed the constitution as a chance for better government in a boss-ridden state. Charles Edison, former governor, warned that a last minute trick would be pulled on the eve of election. It came from the Roman Catholic Church, which advised its people to vote against the new proposal. When the word came from Trenton on the Saturday preceding election day, some Protestant clergy did advise their people to decide their vote by the merits of the new constitution, not on "the basis of Hague's lies, chicanery, and deceit."

What Do You Think?

THE heart of the Dumbarton Oaks Proposals can be put in a sentence: representatives of the United States, Great Britain, the Soviet Union, China, eventually France, together with six other states elected by the General Assembly for two year periods, shall function continuously as a Security Council to maintain peace, with armed force if necessary, while the details of an international peace organization is perfected by a General Assembly to which any peace-loving state could be a member.

In our judgment it is a realistic approach—the only realistic approach—to the number one question of our generation: how to prevent the destruction, not alone of civilization but of the very world itself, through World War Three. It is going to take time, and a lot of it, to iron out all the disagreements in this world. The Proposals offer no blueprint . . . they merely say that it is the responsibility of those nations best able to do so to provide that needed time by seeing to it that the cease-firing order is rigidly enforced while the instrument for international peace and security is being effected.

The United States government, through the state department, has not only invited but urgently requested the people of this country to express themselves in regard to the Proposals. Many individuals and at least a few organizations have availed themselves of that invitation. Notable among them is the pronouncement issued November 18, widely publicized in the press the following day, signed by ten archbishops and bishops who comprise the administrative board of the National Catholic Welfare Conference. It was issued “in the names of the bishops of the United States” which means that it is an official Roman Catholic pronouncement on the Dumbarton Oaks proposals. Those familiar with Vatican politics will have no trouble in recognizing the thinly disguised crack at our ally, the Soviet Union. What these dignitaries are saying in the name of their Church is: Dumbarton Oaks calls for cooperation

between the United Nations to maintain the peace. This includes the Soviet Union. We don't like the Soviet Union. So put us down as being opposed to the Proposals.

This is done in the face of the fact that the American people, as was clearly demonstrated in the recent election, are overwhelmingly behind Dumbarton Oaks. Nevertheless a well organized minority, able to speak promptly for several million adherents without in any way consulting them, has thwarted the will of the American people on other occasions and could well do so again. It can be prevented only if others act. One may be

reasonably assured that the Federal Council of Churches, meeting this week in biennial convention in Pittsburgh, will unequivocally support the Proposals. But you too are Mr. Public Opinion. You too are called upon, as an American citizen, to express yourself. Don't say, “Oh, who cares what I think?” The fact is that it is only an avalanche of letters and resolutions, from hundreds of thousands of individuals and organizations, that can overcome the opposition to the peace proposals on the part of the Roman Catholic Church.

If you feel as we do you will write today to Mr. Edward R. Stettinius, under secretary of state, Washington, D. C. We would suggest further that a group be organized in your parish to study the Proposals. Copies in pamphlet form may be had free of charge (3c for postage) by writing the Church

League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

Penitence and Exercise

THE recent election is now far enough behind us to begin to see it in perspective. Political analysts tell us it was a sound defeat for isolationism. Even the defeated party is beginning to see this . . . it was no mere political landslide that overwhelmed Mr. Fish and Mr. Nye. Too much is at stake to run the risk of another botched peace, or to think of shirking our world-wide responsibilities after this war. Allow another period of domi-

“QUOTES”

THERE can be no victory in this war if its end brings widespread unemployment and want in the United States. Even now we take counsel and consider the changes that must come with peace. As a people we are united in the objectives of this post-war effort as we are in our determination to crush Germany and Japan. Near the top on every man's list is the hope for a high level of productive employment; for an economy that will provide jobs for our returning veterans, for those now making war materials, and for the youth that will come to maturity in the happier days which will follow the war. There is ample ground for entertaining such hopes.

—Dr. Cole Coolidge
Assistant chemical director
E. I. duPont de Nemours & Co.

nant isolationism in America, and a third world-war is sure to follow.

But in the second place the victory was too close to defeat to view it as a vote of confidence in everything the present administration stands for. Its major task is to win this war, to establish a just and lasting peace—that everyone affirms. But some of the issues here at home are far from being satisfactorily settled. The distribution of food and gasoline is one of the most serious. Why does the government tolerate the black market? Radio talks beamed at the average citizen are no solution of the problem. This is a cancer eating into the loyalty of even the most devoted citizens. Let the government come down swift and hard, and annihilate this foul growth. And let us, the average citizens, acknowledge our share of responsibility for tolerating it. . . . This is a democracy, and no party stays in office for ever. Only an efficient, fair, honest administration can guarantee the future of even the most successful party at the last general election. Already the record is ticking off for the next one.

One sad reflection that stays with us, after the recent election, is upon the fact that it was preceded by one of the most bitter public debates in history. For violence of language, for unfair impugning of motives, for unrestrained malice and bad temper, this campaign was among the worst.

Meeting Racial Tensions

by **David R. Hunter**
*Chairman of the Good Neighbor
Association of Boston*

IT WILL not be racial tensions in the form of physical assaults that we need fear in the post-war world. Such outbreaks will occur in New York, Boston, Detroit and elsewhere as they do now, but they are not likely to get out of hand in the immediate postwar years. Much more alarming is the widely distributed and deeply planted base of prejudice in the common life of our people, a prejudice that can foster violence. The healthy common sense of the nation will hardly permit the speedy development here of the racism that captured the German mind—not in the decade or so that follows the war; but there is nothing in our American way that offers much of a safeguard beyond the few quiet years that follow the victory. Not knowing what is ahead of us in terms of economic distress and political change, our racial prejudice is a potential threat of the first order to democracy. If anyone thinks otherwise, let him study the use made of basic prejudice by the

We ought to have special days of penitence, as a nation, to get over it! The spirit of such a man as the late Wendell Willkie was conspicuous by its absence; he was one whose voice might have moderated the loose tongues that brought shame upon the parties they represented and upon American citizenship generally. Why is it that in political life . . . and also in business, ecclesiastical, and academic circles . . . there is so much bitterness, so much jealousy and vindictiveness, so much running down of rivals? Some anthropologists say it goes with our volatile, unpredictable climate! We doubt that. Our observation is that it goes with too sedentary a life on the part of our leaders. Men who rarely use their body muscles, who do their constructive (?) thinking in stuffy smoke-filled rooms around midnight, who live at high tension and forget how to relax, or who never get outside the study or the sacristy or the classroom or the office . . . such men are dangerous. They poison themselves, and their words are apt to be bad-tempered and vindictive. So we propose not only a day of penitence for the past, but one day every week, henceforth, to be spent by everyone out of doors in the fresh air, far from telephones, committees, and the pressure of competition. It would give us better leaders, and more temperate public debaters . . . and also better teachers, ecclesiastical administrators, and business men.

Nazis in Germany and by the Japanese in the Malay States.

Most of us, however, make light of prejudice and refuse to acknowledge it for what it is. Professor W. E. Playfair's series, which ran in the Boston Herald last summer, contained three articles which began with such statements as, "There is no organized anti-Semitism in Boston," "There are no race riots in Boston," "If it happens in Boston, it's terrible." The fact that there was much truth in this series of articles (as well as untruth) was completely secondary to the whitewashing effect the series produced in the mind of the casual reader. Dorothy G. Wayman's article on juvenile delinquency, *The Bad Boys of Boston*, printed originally in *America*, was reprinted on the first page of *The Pilot*, Boston diocesan Roman Catholic newspaper, under the headline, "Journalist refutes charges of Anti-Semitism laid to Boston." The article not only completely failed to do this, but it

served the much more serious, albeit involuntary, purpose of assuring Bostonians that such feelings as we have against the Jews are not harmful nor worthy of mention.

It is not difficult to know what these feelings are if one wishes to go after them. Recently at a diocesan youth conference a group of one hundred young people were asked to state their reasons for disliking or distrusting the Jews, and a ready response was obtained. Only charges that seemed to have the backing of a fair portion of the group were placed on the blackboard, but there was still an ample supply. The unfinished list at the end of the first hour scored the Jews for being clannish,



A Good Neighbor Conference was recently held in Boston. Four of the leaders are shown in this picture: L. to R.: the Rev. Henry A. Atkinson, general secretary of the Church Peace Union; the Rev. John S. Sexton, editor of The Pilot, Roman Catholic paper; Mrs. John J. Mahoney, secretary of the governor's committee for racial and religious understanding and the Rev. David R. Hunter, chairman of the Good Neighbor Association and author of the article in this issue

selfish, guilty of sharp business practice, aggressive and arrogant, given to loud speech and dress, unjustifiably smart and able, prone to stealing Christian names and hiding behind them, in control of industry, slackers in this war as in every war, lacking in human compassion, and as non-Christians a menace to Christian civilization!

Is it any wonder that the German people followed Hitler gladly in his Jewish purge, if they believed such things as these? Could any people be restrained from violence once they became emotionally stirred about the presence of such a demonic group in their society? It is not the purpose of this article to discuss the falsehood and injustice contained in these charges. That is another article in itself. The list is a combination of misleading truth, definite untruth, and the sin that doth so easily beset all of us.

True, young people compiled this list, but they were expressing the beliefs of their elders more

than their own. They said as much themselves. Identical beliefs have been revealed by adults in discussions held during the last two years in various Boston parishes. The same charges appear again and again. A slightly larger list would contain every charge ever made and any group of adults appears to be capable of revealing and believing at least two-thirds of the complete total.

This, I repeat, is potential dynamite. As a matter of Christian morality, it is a grave situation now. As a menace to our democratic life in time of national economic emergency, it is of the first magnitude. To believe such things as these about any free group of people is always to engage in error and to fashion a mighty tool for the fascist demagogue.

THE role of the churchman in this situation is first of all to become genuinely concerned about it. For every one who is concerned, three hundred are not. The problem has not begun to touch our conscience. Until it does there would seem to be little point in talking about techniques for combating prejudice.

And yet the right way to overcome prejudice can also be the way of arousing concern. This way is nothing more complex nor revolutionary than *fellowship*—the simple, everyday experience of permitting yourself to come to know another person. Fellowship is sometimes a painful procedure. It doesn't always end in love and appreciation. Yet it is the crucible of experience out of which can come judgments and opinions which are much more to be trusted than rumor and prejudice.

Racial prejudice however forces us to exclude the Jew, the Negro, the Oriental and whomever else we choose to call inferior.

Once excluded rumor and our own self deception have free play to make of these social outcasts what they will. Strictly speaking of course the Jew represents no one racial strain and should not qualify as an object of *racial* prejudice, but this only illustrates the irrationality of the entire problem. Once exclusion from our personal society is accomplished, facts are of little concern for the whole matter is closed.

Fellowship however is the unique demand of our Christian ethos. It can no more be avoided than the fact and person of Christ. It is a kind of fellowship unrestricted and unqualified except as basic and real differences impose restrictions. When the challenge of fellowship is given to the average Christian group the response more often than not is a decision to visit a Jewish synagogue and invite the Jews to come to a church service, an exercise in fellowship that is as unsound as it is inadequate. The assertion that "After all, we all worship the same God" is one that makes it hard

for me to keep still. It's true enough for most people to believe it. It's false enough to guarantee an essentially unsound foundation for lasting fellowship. Our fellowship must be primarily on a *community* basis, not on a worship basis—where so many church attempts at solving this problem begin and end. This does not mean that we will *never* come together for shared worship, but it does mean that when we do—both Jews and Christians must do so with reservations. Hence fellowship on that basis will be unsteady and uncertain.

In this secular world there is room and need for community fellowship with Jews as with all other folk. Our problems of community will not be solved outside of fellowship. An example of fellowship on a community plane is the Good Neighbor Association of Dorchester, Mattapan and Hyde Park, Massachusetts, places where anti-Semitic outbreaks have been numerous and where feelings are highly charged. Founded by a local Roman Catholic priest, rabbi, an Episcopal priest and a Congregational minister, this organization has fostered conferences and youth gatherings that have brought Jew and non-Jew together in pursuit of sound solutions to common civic problems. An adjunct of this Association has been the committee on propaganda analysis (WITNESS, January 27, 1944) which has sought to maintain a nucleus of fifty citizens who would remain alert to vicious propaganda. The new relationships provided by these activities have been rich and revealing. They should be repeated again and again wherever prejudice is rife and fellowship taboo.

STRANGELY enough when we turn to the tensions between Negroes and whites where actually no fundamental barrier separates us, we take no such immediate interest in worship. Here where we could and should base our fellowship on common worship we maintain the usual policy of segregation. The average white person has no understanding of the subtle but real restrictions placed upon the participation of the Negro in corporate worship. A Negro visiting in a strange city can no more attend the nearest church of his denomination with complete ease of mind than he can enter the nearest restaurant without prior knowledge of existing policy. True there are few churches in the North where a Negro would not be seated, but the church is also rare where a Negro would receive the same welcome accorded a white stranger. How many parishes make a determined effort to bring Negro children of their communities into the church school? If the effort is not a determined one it will not be successful for we have conditioned the person of black skin not to assume

social equality in any of its forms unless we specifically offer it.

Indeed, one of our more vicious sins is the established policy of some parishes to discourage, and occasionally even in the North to forbid, the admission of Negro children. That there should be cathedrals guilty of this same sin (not that it is any more sinful there), cathedrals meant for the worship of Almighty God by all peoples, is a crying shame.

Our own practice of segregation is the necessary first object of our concern. How can we hope to deal with the economic and occupational injustices of the postwar world when we have not even granted the black man a place of equality in our worship of God? How can it matter to us that the Negro is the last hired and the first fired, even becoming the victim of labor's cherished standard of seniority, when he is not even admitted to our houses of worship? We white folk had better open our churches, our pews, our homes and our hearts if we mean business. And if we don't then we should rewrite our theology and find us another lord.

If we do mean business it is surprising how much can come from so little. Even *one* instance of interracial fellowship can have its effects and quiet reverberations upon an entire community of people, starting an untold number of new movements in the direction of a more inclusive fellowship. Into the parish in Mattapan two years ago came a young Japanese-American theological student, one of four students who manned the departments of the church school and assisted in the worship services. Upon graduation his place was taken by a young Negro student who is now beginning his second year with us. There is no way of measuring their total contribution to our parish life but it has been deeply significant. While going about their work in a quiet and efficient way they have been a silent witness to the universality of the gospel of Christ. The parish that exists without such a visible witness is losing more than it realizes.

Having gone that far no parish that does so in all earnestness will stop there. The social and economic obligations that go with full fellowship cannot forever be withheld. Fellowship by its very nature makes them imperative.

But the whole thing hinges on our willingness to permit fellowship to take place. Shall we open our front doors to the Negro and the Jew, or shall we keep them closed? The forces that play on us as we move toward an answer are the forces of tradition and pride arrayed against the grace of God and the love of Christ. We choose whom we will serve in the decision that is reached.

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THE WITNESS — No

Why Support Hospitals?

by Rollin J. Fairbanks
Protestant Chaplain, Massachusetts
General Hospital

THERE are so many restrictions and so much secrecy about a hospital that it is little wonder that it is one of the most misunderstood institutions in our communities today. Probably no other agency of mercy has as much drama and human interest packed between its walls and yet because of its confidential nature, these tales of human hope and sorrow must remain locked within medical records and tight-lipped nurses.



As a result of this rule of silence, considerable misinformation inevitably accumulates and a certain amount of it centers about the financial needs of hospitals. Whenever the question of contributions arises, one is immediately told of dramatic examples of excessive charges with the implied or expressed conclusion that hospitals make a profit—and at the expense of human misery!

One rarely hears of the number of “free” patients cared for each year, nor is it also mentioned that only 60 per cent of the total cost is generally charged to the patient, the remainder being provided by endowments, trust funds, and gifts from individuals who understand.

Business men will often accuse the hospitals of economic inefficiency and maladministration, while labor leaders will cite the admittedly low wages which hospital employees continue to receive. There is considerable justification for both charges and there are also some extenuating factors, but prejudiced minds are impervious to rebuttals.

There are at least three good reasons why sincere Church people should give serious consideration to the support of hospitals. The first concerns the opportunity in Church and other private hospitals for continuing to raise standards of hospital care. While municipal, county, state and federal hospitals render a remarkable service, not unlike other public institutions, they are altogether too frequently subject to the political whims of those in office. This creates a sense of insecurity

among the staff and employees, with the result that service is often mediocre or maintained merely on the “good enough” level, while any interest in experimentation, new methods and research is rarely encouraged. Of course, there are conspicuous exceptions to all this whenever the director or superintendent is a particularly courageous and established person.

Support of private hospitals, therefore, usually means the difference between accepting the status quo of present-day hospital service and encouraging the development of better hospital service for tomorrow. As long as private hospitals are enabled through financial and moral support to continue to raise the threshold of good hospital service, the public hospitals will be forced to maintain a relatively high standard. Once this competition or incentive is permitted to disappear through indifference upon our part, the whole level of hospital care will be lowered and it will require greater effort than ever to raise it once again even to its present level.

A SECOND reason for our being actively concerned with supporting hospitals is that institutional medical care represents applied Christianity. Our religious faith remains a static thing unless it is translated into action. The Christian Church founded the hospital movement and it is highly important that the spiritual motive which gave rise to this great humanitarian enterprise be not lost through default upon our part. “To care is to share” and the support of hospitals provides an excellent medium through which we can demonstrate the sincerity of our faith. “. . . Grant that the words we have said and sung with our lips, we may not only believe in our hearts, but practice in our everyday lives. . . .”

There is still a third reason for our active interest in hospitals. The experience of illness makes most of us quite receptive to spiritual realities. In fact, illness provides one of the most vital “growing edges” for the Christian Church. Men and women, shorn of dependency upon material things and face to face with some of the most profound questions of the universe, are eager

to explore the sphere of intangibles. Spiritual aid at such a time is never forgotten. This must admittedly seem somewhat disconnected from contributing to hospitals, but it is closer than would first appear. After all, if we lend our support to hospitals, it is inevitable that we shall become concerned about them, and if we become concerned about hospitals, sooner or later we shall recognize not only the need but the rich opportunity to apply the resources of religion.

The strength and effectiveness of most hospitals are in direct proportion to the amount of interest shown by the communities in which those hospitals are located and in the foreground of that interest should be found those church people to whom the Christian faith has an imperative meaning.

New Books

***Indispensable

**Good

*Fair

****Prayer Book and Hymnal*. Oxford University Press. Various priced in several editions.

Oxford, as usual, has published a beautiful combination Prayer Book and Hymnal. The new feature in the Prayer Book is the lectionary which is the result of eight years of work by the liturgical commission, being revised constantly during that time in the light of the experience gained by trial use in churches. The new lectionary is more conveniently arranged and greatly expanded and provides greater flexibility. Among other things it provides Church people with a program for daily Bible reading which is both well balanced and comprehensive.

The revised Hymnal, as WITNESS readers of course know, is the result of six years of work done by that commission, their main purpose being the encouraging of congregational singing. To this end the melody is now provided with each hymn. The printing of the melody with the words we are told presented a typographical problem of no small difficulty but an examination of the Oxford book shows how experts can solve such a problem without impairing easy readability.

These Oxford books, beautifully printed, will make a fine Christmas gift. But you will do well to order at once from your bookstore since paper shortages have limited the number available. Also the medium and large sizes are the only ones now available though the smaller size edition will probably be published next year.

—W.B.S.

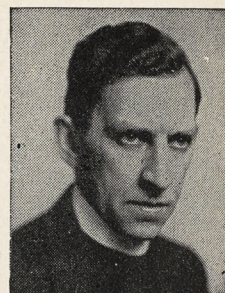
page twelve

Talking It Over

By

W. B. SPOFFORD

MANY letters that have come to me in the past couple of weeks have brought to mind a story about G. A. (Woodbine Willie) Studdert-Kennedy, the great chaplain of world war one. He was asked to speak a piece at the Albert Hall in London following the war. Some days later Kennedy, who was then a chaplain to the king, received a note from a government official saying that if the speech had been correctly reported he was doubtless guilty of treason and "please report and render an accounting." So Studdert-Kennedy sat himself down and penned a note to the official: "I know that what I said in the Albert Hall was the truth. If the truth I uttered was also treasonable then that is something for the King to worry about and not Studdert-Kennedy."



There is a sequel to the story—which of course is the reason Studdert-Kennedy told it to me, since he was illustrating the fact that King George was much beloved by all the people. When the official handed the king the note Studdert-Kennedy had written, the king chuckled and said: "If you had told me what sort of a letter you had written my chaplain I would have told you what sort of an answer you would get."

I presume three or four dozen letters have come to me expressing indignation over what I wrote in the November 2 number about Sidney Hillman—many of them ending with "please cancel." I want to say two things to these people: first, I have been bawled out plenty, in the many years I have been with this paper for saying things unpleasant—perhaps even mean and nasty—about people. But this is the first time in all my experience that I have been jumped on for saying something nice about a fellow human being. Second, when I said that Sidney Hillman is "intelligent, honest and a good American" I know I was speaking the truth. So I borrow the words of the great English chaplain and say: If you critics have been made bitter by my remarks about Sidney Hillman, which I know to be true, then it is something for you to worry about and not Bill Spofford.

THE WITNESS — November 30, 1944

Chaplain Says Soldier May Be Hard to Deal With

Has Learned Warfare and May Use Knowledge If He Is Shoved Aside on His Return Home

Edited by Lila Rosenblum

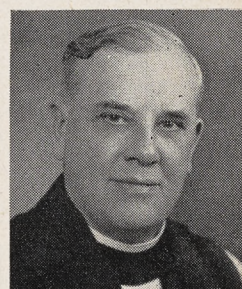
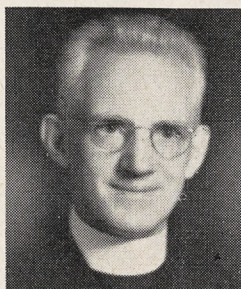
and Mr. Tyler was a member of the primary council and eleven of the annual councils since that time. He served twelve years as a member of the executive board of the diocese and was a member of the diocesan committee.

Berkeley, Cal.:—"Civilians don't understand what is really in a soldier's mind when he makes the remark that the people at home don't know there is a war," Chaplain P. M. Casady, rector-on-leave from All Soul's Church, writes from somewhere-in-France. "Of course, a civilian can imagine the horrors and hardships and sympathize with them. That is not the chief burden preying on the soldier's mind. War has taken a piece out of his life. It has completely broken the bonds that tie him to the things he desires more than anything, and he is afraid he will never be able to re-knit those bonds. The man who has slept on the ground for two years, listened to army language and used it, who has eaten all his meals squatting on his heels, has had almost no intellectual or moral stimulus, has a right to fear for the future." From his experience with the men in active duty, Casady adds informative words to the nation-wide discussions on the problems of returning service men, attributing their hostility to those at home to this basic anxiety about the future. "If he returns and find his fears grounded in fact, his labor ignored because it needs re-training, his place in the social circle lost through the crudities that he has been unable to escape, he will fall back on the only resource he has left. He will try to take by force what he cannot have otherwise." The chaplain believes that if the soldier returns to a society that does not offer him the things he wants and needs, a society "that is involved in economic warfare and ignores him, he will be deadly to reckon with, because warfare is the one thing he knows."

Race Relations

Chicago:—Bishop William Scarlett of Missouri and Lester B. Granger of New York City and a communicant of St. Martin's, are members of the board of directors of newly organized American council on race relations, sponsored by the Julius Rosenwald fund and the Marshall Field foundation. According to the council's statement, it is

beginning "an all-out effort to rid America of its Negro problem." The Council is "out to undo the havoc of many generations through popular education promoted by aggressive propaganda. Its program is to be



CHURCHMEN IN THE NEWS: William Grime, rector at Great Neck, N. Y., urges support for Negro Agency; Louisa Russell, WITNESS editor, whose marriage is announced; Bishop Gardner of New Jersey who, with Bishops Washburn and Ludlow of Newark, urged the passage of state's constitution but were defeated

pushed through radio, press, screen, the public forum and other means of mass education. The program calls for complete equality of economic opportunity for all minorities and access to labor organizations and to training facilities without restrictions based upon race or religion." The statement of aims includes the destruction of "segregation devices and removal of restrictive covenants which now apply to living space." The council, where necessary, "will seek to crystallize public opinion against unfair court practices, so as to assure equality of justice for all citizens. It will advocate the free exercise of the rights of citizenship in regard to voting and to holding office."

Dean Resigns

Albuquerque:—Dean Douglas Matthews, for thirteen years dean of St. John's Cathedral, has resigned because of continued ill health. In recognition of his long and faithful service, he has been made Dean Emeritus.

Layman Dies

Roanoke: Mr. William Dowling Tyler, outstanding layman of the diocese of Southwestern Virginia, died in Philadelphia on November 7. The diocese was organized in 1919

Bishop Honored

Evanston, Ill.:—Bishop Haines of Iowa was awarded an honorary degree of doctor of divinity by Seabury-Western Theological Seminary here at a special convocation. The degree was conferred by Dean Alden Drew Kelley.

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At It Again

Detroit:—Resolutions condemning the activities of Gerald L. K. Smith and Mrs. Elizabeth Dilling, and calling for a demand by the churches for an investigation by the government, were presented at the "mobilize for brotherhood" service of the people's institute of applied religion at the First Congregational Church here. Mrs. Dilling previously denounced the institute as "communist" at a rally of Smith's America First Party. "Right here in Detroit," the seditionist declared, "the institute of applied religion, headed by the Rev. Claude Williams, has decided on a whole Communist Party line, is working against the Christian ministers in our churches and receiving Soviet rubles for spreading atheistic communism." At the same meeting, Mrs. Dilling was asked "Do you think some of the leaders of the Federated Council of Churches are Communists?" "Yes, there's no question about it," she answered. The brotherhood service was conducted by the brotherhood squadron, an inter-racial group of singers and speakers led by the Rev. Virgil Vanderburg. The Rev. Claude Williams, director of the institute and industrial chaplain of the presbytery of Detroit, was in charge. Mrs. Dilling is now on trial in Washington for treason.

Aid to Soldiers

Columbia, S. C.:—Gov. Olin D. Johnston issued a proclamation calling on churches to set aside Nov. 26 for programs stressing community assistance to returning war veterans. The Governor's appeal urged churches to "bring before their members the responsibilities incumbent upon each citizen to see that our returning veterans have every assistance and understanding to make the change over into civilian life." "On account of the great influence our churches have played," said the governor, "it is proper that these institutions take an active part in assisting veterans."

Bishop on Air

Los Angeles:—Bishop Stevens' weekly broadcast, A Churchman Views the News, was heard via transcription during his trip to New York and Massachusetts. Each transcription featured an interview with a representative of some phase of the Church's work in Southern California, including: the Rev. W. E. Craig, Margaret Williams, Bishop Gooden, the Rev. T. C. Marshall, Chaplain C. L. Conder, Mrs. W. A.

Holt, Miss Beatrice Robinson, and the Rev. Donald Glazebrook. The Rev. W. A. Craig, Bishop Stevens' assistant, gave current religious news on each program.

To Aid Jews

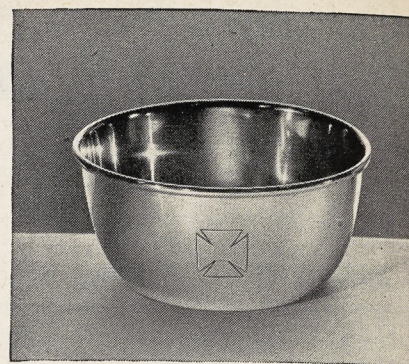
New York:—An American section of the international missionary council's committee on the Christian approach to the Jews was organized here at a meeting of Protestant church leaders. Dr. Walter Horton of Oberlin College was elected chairman. The group will aid in reestablishing European mission projects among Jews, and will work in collaboration with the refugee relief committee of the World Council of Churches and the American Christian committee for refugees.

Life at Front

Boston:—Chaplain Ernest Sinfield, who has been awarded the Bronze Star, told the army and navy commission "I am tired, for we have been on line ever since the invasion; never having been more than a few hundred yards from the front; sleeping in foxholes in all kinds of weather; keeping the same clothes on day after day, and night after night; taking them off for a few minutes while you take a sponge off in a creek and change underwear. None of these things contribute to rest or relaxation, yet in spite of it all, I am ridiculously well."

Aided by Christians

London (By Wireless):—Dr. J. Zukermann of Lisbon, writing in the Jewish Bulletin published here, relates how numerous Jews were enabled to escape from the Nazis with the help of Christians. A refugee who recently reached Spain stressed the assistance given to Jews by the Protestant communities in France "which helped wherever possible although their opportunities were very limited." Dr. Zukerman said the most usual way of saving Jews was to supply them with false identifi-



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THE WITNESS — November 30, 1944

cation papers, and particularly with baptismal certificates. He emphasized, moreover, that neither the Roman Catholic nor the Protestant Churches made use of the opportunity offered by the Jewish persecution to make converts of those whom they assisted.

Primer on Taxes

New York:—The Federal Council has issued a primer on the Churches and income tax, which answers questions about income tax procedures effective in 1945. The booklet, prepared by Dr. Benson Y. Landis, associate secretary of the department of research and education, is designed as an aid to ministers, lay officials, and church members.

Issues Warning

Rochester:—"Beware of the prevalent spirit of hatred," warned Mrs. Frederick G. Scovel, speaking before the annual meeting for girls of the diocese of Rochester. Mrs. Scovel, wife of a Presbyterian medical missionary to China, described life in a Japanese concentration camp, where she and her family were confined. Miss Ann McClesney, president of St. Thomas' Girls' Friendly society, presided.

Progress Seen

Detroit:—America's 13,000,000 Negroes either must be completely integrated into American life, "or we must abandon our hypocritical pretensions that we are approaching our ideals of democracy," Alphonse Heninburg, director of public education for the National Urban League, told an institute on race and minority problems here. Other speakers told the institute that an international bill of rights, based on human rather than national group rights, is the solution of Europe's minority problems. Heninburg de-

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clared "there can be no complete democracy until there is complete sharing of responsibility, on the one hand, and complete sharing of opportunity, on the other." As hopeful signs for the future, he cited the probability of federal fair employment practice legislation; the voluntary equalization of the salaries of white and Negro teachers by North Carolina; and the formation of interracial committees in more than 100 communities, "although most of them are hampered by lack of funds, lack of trained leadership, and a deplorable lack of activity." The institute was sponsored by the American Friends service committee and the Detroit council of churches.

Defends Freedom

Austin, Texas:—Freedom of an educator to make religious speeches became a major issue in the state senate committee probe of the recent ousting of University of Texas President Homer Price Rainey by the board of regents. In a statement to Religious News Service, Dr. Rainey identified Regent D. F. Strickland as the man who reportedly told him to "quit making so many religious speeches." Questioned for comment Strickland, an attorney for Texas motion picture interests, refused direct reply. Regent Orville H. Bullington, Texas oil executive and one-time candidate for governor, denied before the committee that any attempts had been made to keep Dr. Rainey from speaking before religious bodies. "I made two major speeches on religion this year," said Rainey. "One speech on science, Christianity, democracy, and education was delivered last February before the International Council on Religious Education in Chicago. The other, dealing with moral and religious developments in youth, was delivered last September before Christ Church forum in New York." Declaring his devotion to the principles of Christianity and democracy, Dr. Rainey defended his policies of academic freedom for students and faculty members. As the committee met, Texas churchmen, led by Blake Smith, pastor of the University Baptist Church, joined with student, labor, and liberal circles to demand reinstatement of Dr. Rainey. When he took the stand, Dr. Rainey declared that the issue between himself and the regents was one of definition over what constituted "a university of the first-class" provided for in the state constitution. "I believe that when a democratic people set

out to improve their lives and standard of living they devise an instrumentality like the university to serve them," he said. "I am a friend of the Negro and we must give the Negro better economic and educational advantages," he declared, though denying that he advocated mixed schools.

Restore Chapel

London (By Wireless):—A group of U. S. army fliers have restored the 14th century chapel of St. Mary the Virgin, which is part of the Church of St. Andrew, Quidenham,

Norfolk. A gift of over 600 pounds from officers and men of the bomber force met the cost of restoring the chapel and installing a memorial window to American war dead.

Requests Addresses

Fort Monroe, Va.:—Chaplain R. E. Brock, post chaplain, Fort Monroe, desires the names and addresses of any members of the families of the following former post chaplains here: George W. Dunbar, Thomas W. Barry, Osgood E. Herrick. Persons having this information should communicate with Chaplain Brock.

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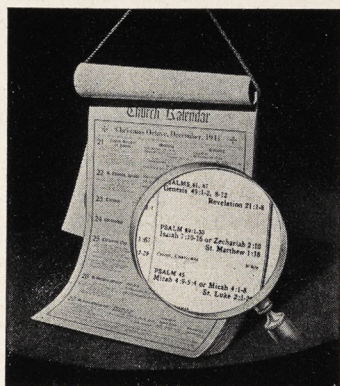
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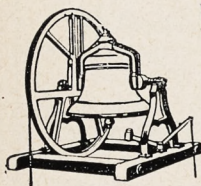
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page eighteen

Missions in USSR

Birmingham:—The Alabama Baptist convention expressed the hope that it would be possible to send missionaries into Russia after the war. Although no definite plans were made, it was pointed out that there are more Baptists in Russia than any other Protestant denomination, and that the foreign missions board was at present setting aside funds against the time when work may be launched in the Soviet Union. Governor Chauncey Sparks told the convention that the Church "will be a great factor and influence around the peace table, in the organization of peoples and nations, and in determining the character of their institutions and laws."

Chaplain Reports

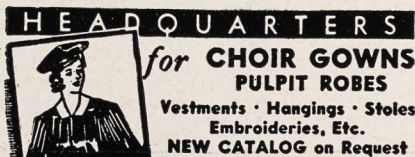
Boston:—From a station hospital on a South Pacific island, an Episcopal chaplain assures the army and navy commission that his work "continues to be most fascinating and interesting." Recently he visited a native village and discovered that the people were Anglicans. "They showed me the little chapel and I met the layreader. He pointed with pride to his very dirty surplice and told with satisfaction that morning and evening prayers were read every day." "Just now," he writes, "there are three Episcopal chaplains on the island, but for some time I was the only one. The commanding officer turned over a fine building 20x100 feet for a chapel. The inside has been panelled with redwood, and all of the furnishings, altar, candlesticks, cross, lectern, pulpit, rail, even the dummy console around the GI organ, are of the same wood. A beautiful silk parachute (red) makes a grand dossal. There is a celebration of the Holy Communion each Sunday at 9, with an average attendance of about 30. One man travels nine miles to attend."



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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.

JOAN BRADLEY
Philadelphia, Penna.

In spite of the fact that your paper is a very excellent one, and one that I find interesting — your readers are undoubtedly growing very weary and fed-up on the constant injection of the Negro problem. It is very evidently a hobby — or shall we say, mission — of yours. But enough is enough.

It must be remembered that very few white persons hold your extreme and pronounced views on the issue, and are not in sympathy with your wish to break down all barriers and allow the two races to mingle freely, without any discrimination. You wish to have them in the churches and all places of social intercourse. Why should the Negro expect to find a solution in any such plan? For he would only find himself an unwelcome alien — accepted from pressure. The races are too far apart. All the arguments concerning biology, and so forth, can not do away with the very real differences. The matter of skin alone does make a very vital difference and barrier when it comes to a point of social intercourse — and equality. I, for one, would not be willing to have my young son and daughter associate with them socially. It has been necessary to attend school with them — but there the association ends. Nor could there be any congeniality between them.

There are other characteristics, about which we usually refrain to speak — but it is necessary to be frank — when so much is at stake. The Negro is still a very primitive, strongly animal race. (There are some few individuals who are exceptions, naturally.) Both sexes are extremely immoral, with little moral sense. Their illegitimate children are in evidence everywhere, and they feel no shame and offer no apology for their existence. They are accepted as a perfectly natural incident. They fight and cut and kill as readily as they breathe and sleep. They fill the courts with their crimes — and they appropriate whatever strikes their fancy with no hesitation. They need mission work — but not social equality. There is, of course, always in the background the repulsive possibility of future inter-marriage and the resulting black children. Surely, even the editor is not willing to accept that possibility — should it involve his own family.

MRS. ROBERT D. SMITH
Churchwoman of Shrewsbury N. J.

Congratulations to the Rev. A. T. Mollegen for his courageous and forthright stand against Congressman Howard W. Smith (WITNESS, Nov. 16). Needed are more clergy who will not be afraid to implement the principles of Christian social justice in political action. More power to Professor Mollegen and to the Potomac clericus who supported him.

MRS. BAXTER S. MOORE
Auxiliary vice-president in East Carolina

Thank you for the news stories about the Dumbarton Oaks Proposals in THE WITNESS for November 9 and 23. I have ordered copies of the pamphlet as you suggested and shall send them to the clergy and Auxiliaries in this convo-

cation of East Carolina. I shall also urge them to be prepared to express themselves at an early date. This is the kind of assistance and leadership that our Church people must have. Certainly they must feel responsible for "exerting influence upon the building of a just and durable peace." We are encouraged and hopeful to find your articles in these November issues.

THE REV. MATTHEWS M. WARREN
Education director, diocese of Missouri

I notice in Backfire for November 16 that a number of people have cancelled their subscriptions to THE WITNESS because of the paper's interest in the Church and politics. The enclosed check is to reimburse you for one such cancelled subscription. Please send it to where you think it will do the most good and where you think THE WITNESS will be read most widely.

THE REV. DELBERT R. CHATREAU
Rector of The Epiphany, Reformed Episcopal Church, Cleveland

Were I to neglect telling you how much I appreciate THE WITNESS, I should be most ungrateful, for it has been of inestimable value to me in so many ways. I like the transparent sincerity, the forthright honesty of it all, though compelled at times to disagree on some issues. To mention only one or two features which have meant much to me: Professor Shepherd's column on The Living Liturgy, and those outstanding issues which are ever and anon coming out with magnificently heroic and Christian exposures of multi-formed prejudices, bigotry, and fanaticism. Brethren, you are doing a great work and, believe me, rendering a great service to Christ and His Church, and some of us outside your borders would terribly regret having to do without your ministry. Perhaps I can best describe my appreciation for THE WITNESS by saying that whenever I note, in Backfire, the cancellation of a subscription because you have taken your stand on the side of Christ and the New Testament in some matter, I find myself honestly wishing that I had the means to send in two subscriptions to replace the cancellation so that the paper might go to help others as it has helped me.

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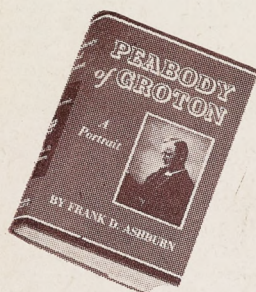
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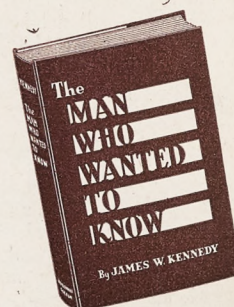
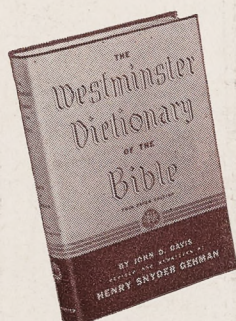
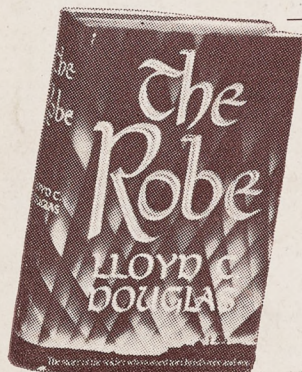
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