

The WITNESS

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DECEMBER 14, 1944



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DEALING WITH WAR MARRIAGES

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.

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

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Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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Sunday Services: 8, 11 A.M. and 4 P.M.
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Thursday: 11 Holy Communion.

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Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11 A.M.
Daily: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

THE WITNESS

For Christ and His Church

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

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DECEMBER 14, 1944
VOL. XXVIII NO. 18

CLERGY NOTES

BENNETT, HIRAM R., formerly dean of the Cathedral, Wilmington, Delaware, is now the rector of Grace Church, Everett, Mass.

CHENEY, FRANCIS X., was ordained deacon on Nov. 30 by Bishop Lawrence of W. Mass. at the Good Shepherd, Boston. He is a senior at Episcopal Theological School and assistant at Holy Trinity, Southbridge, Mass.

FAVOUR, PAUL G., formerly rector of Trinity, New Rochelle, N. Y., and retired for permanent disability has been restored to active status and accepted vicarship of St. Clement's, San Clemente, Calif.

FORBES, WILLIAM, was ordained to the priesthood by Bishop John Bentley of Alaska in the Church of the Holy Trinity, Juneau.

FRY, WALTER, formerly associate rector of St. John's, Detroit, Mich., is now rector of Trinity, Alpena, Mich.

GILL, RAYMOND A., was ordained to the priesthood by Bishop Oliver J. Hart of Pennsylvania in St. Gabriel's Church, Philadelphia. Mr. Gill will work at the Holy Cross Mission in Liberia.

HASTINGS, A. ABBOTT, formerly rector of St. Paul's, Troy, N. Y., is to become rector of St. John's, Beverly Farms, Mass., December 24.

JONES, ROBERT L., formerly assistant at St. Paul's, Washington, D. C., is now the rector of St. Luke's, Fall River, Mass.

LONG, George E., rector of St. Stephen's Church, Louisville, died November 29. The burial service took place in Louisville.

MACCOLL, JAMES R., III, curate of Trinity Church, Toledo, Ohio, has been appointed chaplain in the naval reserve and is now at chaplain's training school, Williamsburg, Va.

PULLEY, FRANK E., has resigned as rector of Holy Cross Church, Sanford, Fla., to accept rectorship of the Holy Communion, Richmond, Va.

SPOFFORD, W. B. Jr., was ordained deacon on Nov. 30 by Bishop Lawrence of Western Mass., at the Good Shepherd, Boston. He is a senior at Episcopal Theological School and in charge of the Good Shepherd.

STEPHENSON, J. SAMUEL, formerly rector of St. Mary's, Philadelphia, is now in charge of St. Peter's, Buzzards Bay, Mass.

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
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 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Paysant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

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

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

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Seek to Raise Wage Standards For Women Workers

*The National Council Sets Up a Committee
To Make a Thorough Study of This Problem*

By W. B. Spofford

New York:—A committee to study the whole matter of the salaries of women Church workers was voted at the meeting of the National Council,



**Francis Bloodgood
Goes to Jerusalem**

held at the Church Missions House, December 5-7. A partial report based on a two year study was made by the Rev. Thayer Addison, Council vice-president who is chairman of the committee, which indicates sharply that salaries in Church work are lower than those for comparable secular work in most occupational fields. The study also revealed that many women Church workers have no regularity as to hours of work, no provision for illness or old age, and no pension or social security provision.

Previous to the council meeting, this whole subject was aired at the meeting of the executive board of the Auxiliary, with specific cases cited. One was about a graduate nurse working in a western missionary district, which is typical: "She is paid \$100 a month, plus \$10 emergency allowance. She pays \$25 as rent in a building which is drab and forlorn and cold in winter. Her bishop says she could go across the road and receive \$160 clear in a government hospital. I have found it difficult to talk about our United Thank Offering when she is receiving so little."

The Auxiliary also received a resolution from churchwomen of Arizona asking the Council to consider a change in the salary scale for its appointees "to the end that their sal-

aries shall be commensurate with salaries paid to women of comparable training and experience in secular professional life."

It will be February of 1946 before the Church at large is asked to contribute to the campaign for \$3,000,000 which is being sought for rehabilitation and rebuilding in the mission fields. (WITNESS, Oct. 19.) The plan now is to spend a good bit of time in "spiritual preparation" for the money campaign. It was also voted to seek from three to five million dollars, instead of merely three which was voted at the last Council meeting, on the theory that nobody at this time can know how much destruction there will be before the war is over, particularly in China. Meanwhile a quiet campaign is to be launched at once to draw up "big givers" for sizable donations to the fund.

General Convention of 1943 voted against including Forward-in-Service in the National Council set-up. It is therefore independent of the Council, though the Presiding Bishop is the top man in F-in-S and the Council is his advisory committee on F-in-S matters. There are those however who do not like the arrangement, believing that there should be greater centralization with F-in-S coming directly under the Council. It was thought likely that the problem would be aired at this meeting, even though no action could be taken presumably in view of the General Convention action. However the whole matter was shelved by the passing of a resolution offered by Bishop Angus Dun of Washington, which sets up a committee to appraise the work of the Forward-in-Service organization and its relationship to the National Council. The committee presumably will report at the next meeting of the Council.

The Presiding Bishop announced the appointment of the Rev. Francis Bloodgood of Madison, Wis., to be the representative of our Church in Jerusalem. He will remain there for the duration, replacing Canon Bridgeman, our representative for many years, who is prevented from returning by the illness of his wife.

It was also announced that the Rev. Edgar R. Neff of Montgomery, Ala., is the fourth field officer to be appointed. He will work in the fourth province.

The Auxiliary at its meeting voted to associate itself with other groups in urging the government to take no action on peace-time military conscription but that instead the President appoint a commission, representing various interests, including religion, to study problems of national security and report to the nation in order that any future action may represent the mature thought of the people.

Treasurer Lewis B. Franklin continues to present reports indicating that money is coming in at a fine rate—as of Dec. 5 payments were 102.9% of the amount due after allowing one month for collections. Total payments on that date were more than \$230,000 over 1943.

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.

JACK MacMICHAEL HEADS METHODIST FEDERATION

New York:—The Rev. Jack MacMichael, now a chaplain in the merchant marine and serving on the west coast, has accepted election as the executive secretary of the Methodist Federation for Social Service. The Federation is an independent society of that Church and is similar in purpose to the CLID of the Episcopal Church. Both organizations are affiliated with the United Christian Council for Democracy of which the Rev. Richard Morford is the secretary. Mr. MacMichael, a graduate of Union Seminary, was for a number of years the president of the American Youth Congress, now disbanded, and will be remembered by many Episcopalians for the addresses under CLID auspices, that he gave at the General Convention of 1940 that met in Kansas City. Mr. MacMichael succeeds the Rev. Charles Webber who resigned earlier in the year to be an organizer for the Amalgamated Clothing Workers. Closely identified with the society for many years is Dr. Harry F. Ward of the Union Seminary faculty who retired as director of the MFSS last spring. Bishop Francis McConnell was president for many years but he likewise retired as bishop of the New York area. A new president has not yet been elected.

FRENCH BISHOP PRAISES COMMUNISTS

Rome (By Wireless):—Interviewed by Religious News Service here, Bishop Pierre Theas of Montauban, first of France's prelates to report at the Vatican since the liberation, discounted statements that Communist elements in France are taking a prominent part in moves to purge the hierarchy of allegedly collaborationist elements. "French Communists," he declared, "have seen many priests, religious, and Catholic laymen fight side by side with them. They shared the same suffering. There is no religious hatred on the part of French Communists. They often seek contacts with priests, and are serving with them on liberation committees throughout the country." Bishop Theas' mission here has the personal support of General Charles de Gaulle. The bishop ranks as one of the outstanding anti-Nazi prelates in France, and enjoys wide popularity as an outspoken leader in the resistance movement and an active supporter of the Catholic labor movement.

He was imprisoned by the Germans last June, but released following the liberation of Paris. Highlights of Bishop Theas' record during the German occupation were his pastoral letters condemning the persecution of Jews and the deportation of French workers. A public demonstration was staged for him when he returned to his diocese last September. At that time he delivered a widely-quoted address upholding the rights of labor. "The working class," he said, "has had enough of being the victim of an unjust economic regime. The working class is right. How I understand today! Recent experience has taught me what it is to be hungry, poorly lodged, badly dressed. I know what it is to be humbled and deprived of liberty. We want to deliver the working class from slavery. Such is the will of God and of the Church."

OPPOSE INCLUSION OF LAY EMPLOYEES

New York:—The General Convention of 1943 voted that everything should be done to have lay employees of the Church included in the federal social security system. However the executives of the various Church pension systems apparently do not take kindly to the idea. In any case plans to include Church employees was condemned at the annual meeting of the Church Pensions Conference, recently meeting here. The chief argument used was that to include lay employees (organists, secretaries, janitors, etc.) in the social service setup violated the principle of separation of Church and state. This argument was answered by several speakers at the 1943 General Convention who replied that the acceptance of favors from the government was the quickest way to break down the principle.

The Rev. Charles Calkins, assistant secretary of the Methodist pension system, was elected president of the conference and Mr. Robert Worthington of the Episcopal Church Pension Fund was elected vice-president.

HOLD CONFERENCE ON SEX PROBLEMS

Boston:—The second lecture in the Department of Social Service's course on counselling, delivered at the Church of the Advent on December 4th, was dedicated to "Sexual Problems: Their Physiological and Psychological Origins." Speakers at the session, which was attended by approximately fifty of the clergy of

the Diocese of Massachusetts, were Dr. Kenneth J. Tillotson, psychiatrist-in-chief at the McLean Hospital, and Dr. Charles Lawrence, internist, both of whom are members of the diocesan committee seeking to make available to the clergy the resources of modern psychology and psychiatry.

JUNIOR CHOIRS HAVE FESTIVAL

New Orleans:—Six Episcopal Church junior choirs participated in the annual youth choir Thanksgiving festival here. Special numbers were rendered by choirs from St. Andrew's, Annunciation, and St. George's. The festival was held at Salem Evangelical and Reformed Church.



The Rev. Jack MacMichael is the new executive secretary of the Methodist Federation for Social Service which is an organization similar to the CLID

BETTER MISSIONARIES FOR CHINA

New York:—Better trained missionaries and greater cooperation among churches at home with missions was stressed here in a resolution adopted at a conference sponsored by the postwar planning committee on China of the foreign missions conference. The committee suggested that missionaries to China should go for a lifetime of service; that Christian technicians should be sent for short-term service; that re-orientation courses be set up for missionaries who have been away for more than two years. "All missionaries should be closely linked with the Chinese Church," the committee asserted.

THE WITNESS — December 14, 1944

An Interfaith Group Asks Aid For Russian Children

Ship Waits in New York Harbor for Clothing Which Will Be Sent Soon to the Soviet Union

Edited by Lila Rosenblum

New York:—Lying in New York harbor there is a ship — destination, Russia. No cargo of guns, nor ammunition, nor lend-lease here. This is an empty, waiting ship. Its holds are asking for help—help for the parentless children of Soviet Russia. Russian War Relief is asking all Americans, young and old, to add one small Russian child to their Christmas gift list and provide for him or her an article of new warm clothing, to help fill the Christmas ship to overflowing.

Millions of children in the ravaged lands of our Allies have not been so fortunate as our own little ones, peacefully going about their normal lives — going to school, eating well, wearing warm clothing — with little amiss. Some, of course, will miss their fathers this year, fighting on many fronts, but mothers and grandparents and loving families will surround them. Our own children will celebrate Christmas day in safety by their own firesides and with their loves ones, while these millions of children over there are bearing the scars of war — which they shall not easily lose.

Consider a cabled description, just received from Leo Grulow, Russian War Relief's representative in Moscow, of children in a war orphan's home: "... little old men, from three to seven years old, who cried; who hid under beds at night for fear of air raid; who jumped at sudden noises and burst into tears; who did not talk, but hung their heads silently."

While our children are leading their comparatively undisturbed lives, these "little old men" of Russia are slowly being coaxed back to normal with all the affection and care which can be given them. These children are the future of the Soviet Union; they are the next generation. The Soviet government, knowing this, is doing everything in its power to alleviate their sufferings and to make up in some way for the irrevocable loss of their happy childhoods — through the allocation of 108,600,000 rubles in the 1944 budget for the construction of nursery homes; the establishment of children's medical centers; and the cre-

ation of children's homes.

Americans, too, have had a part in this work — through the shipments of medical supplies, clothing and food sent by Russian War Relief. This aid has not only been of great material help, but serves to strengthen the bonds of friendship between the two peoples. One Soviet youngster, Zina Fedorova, wrote to Barbara Paulson of Seattle, Wash., "Dear Friend: Thank you for your gift. I live in a home. My father is away, my mother dead. I'm in the



It is in the name of American children like these who live in comparative safety and comfort, that the Interfaith Committee urges us to load a ship with clothing for the suffering children of the Soviet Union. Bishop Charles K. Gilbert is the vice chairman of the committee

third grade. I can draw. When I grow up, I'm going to be an artist."

This Christmas, Americans are privileged to make a special contribution to the Christmas ship for Russia's war orphans. The Interfaith Committee of Russian War Relief, representing every religious denomination, through Bishop Charles K. Gilbert, vice chairman, is calling on all groups to take part in this heartwarming and humanitarian campaign. Everything from socks to coats is needed. Unfortunately shipping space is too valuable to permit the sending of toys. Soviet children need many things; but most of all they need warm clothing. Practically no civilian clothing has been manufactured in the Soviet Union for three years.

Church groups responded splendidly to an earlier appeal for household emergency kits distributed among needy and destitute Russian families, returning to liberated areas (WITNESS, Sept. 28). In forty-seven states, thousands of cities, towns, and villages joined in making up these kits. In addition to practically all of the Protestant groups, Roman Catholics and Jewish congregations shared in this gesture of good-will and sympathy for war-ravaged Russia.

The need for warm clothing for little children facing the rigors of another Russian winter must be even more appealing. Special gift tags are provided upon which donors may write a personal message to accompany the gift. And Church groups who want to give special Russian Christmas parties with a gift for a child as admission can

obtain suggestions for games, food, songs, plays, etc. from the national office of Russian War Relief at 5 Cedar Street, New York 5, New York.

This call for aid is put thus by the Interfaith Committee: "It is an easy thing for us to buy just one more pair of socks, just one more scarf or sweater, or even — for some of us — a warm jacket, or coat, while we are buying things for our own little ones. Let us share our Christmas with a Russian child, and express through these gifts our hope for "peace on earth, good will to man" not only this Christmas but for all generations to come. Let us fill the Christmas ship to overflowing; let its now yawning holds swell to almost bursting."

For Men and Women of the Armed Forces

Clip and mail with your letters

Leaders of Spiritual Mobilization, fascist-leaning organization, are busy preparing a magazine to appeal to "the average man," under the leadership of Norman Vincent Peale, tool of NBC-reaction and friend of Frank Gannett, newspaper magnate. . . . The magazine is supposed to be nonpolitical, yet its avowed purpose is to serve as a "counter-force" against "materialism and collectivism." . . . Preacher Peale declares that the communists and what-he-terms "radical, collectivist-minded organizations" — whom he does not name — are mobilizing, under the large budget, ideological agitation and national influence. . . . The purpose of his Guidepost (which will undoubtedly be loaded with Upton Close-Frank Gannett-propaganda of reaction, closely resembling native fascism) is to combat these unnamed "radical" forces "not by political action, but by releasing anew the power of religious faith among our people." . . . While this is going on on the American side of the ocean, Bishop Pierre Theas of France goes to the Vatican and praises French communists for their inspired activity in the liberation; while at the same time an editor of Danish underground paper, Church Front, says "The present war is a fight for elementary human rights based on Christianity, therefore we support all champions of freedom from communists to clergymen." . . . Says Bishop Thea, "French communists have seen many priests, religious and Catholic laymen fight side by side with them. They shared the same suffering. There is no religious hatred on the part of French communists. They often seek contacts with priests, and are serving with them on liberation committees throughout the country." . . . The Bishop was a leader in the resistance movement and was imprisoned at one point by the Germans. . . . Several months ago he made a widely-quoted speech saying "The working class has had enough of being the victim of an unjust economic regime. The working class is right. . . . I know what it is to be humbled and deprived of liberty. We want to deliver the working class from slavery. Such is the will of God and of the Church." . . . Meanwhile, Japanese puppet authorities in the Philippines, standing on their last legs, are broadcasting feeble cries for help. . . . They're trying to appeal to the sympathies of Allied church leaders, asking for help from the resistance movements of the people who want freedom from their tyranny. . . . Jack MacMichael, youthful Methodist parson who is now a chaplain for the merchant marine, has accepted job to head Methodist Federation, progressive Church group. He was formerly the pres. of the Am. Youth Congress, bitterly denounced by Martin Dies. Methodist Fed. and Episcopal CLID have always worked in closest coop. and appointment of MacMichael means they will continue to do so. . . .

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URGE EDUCATION ON VENEREAL DISEASE

Pittsburgh, Pa.:—Federal Council of Churches spoke out vigorously at its biennial meeting here on the need to control venereal disease on four fronts, "the health, the welfare, the legal, and the moral fronts." The resolution stressed the responsibility of governmental and public agencies in presenting quarterly statistical data on the incidence of venereal diseases for state and cities to the public, and urged a general education campaign. "Various professional groups and institutions," it added, with special competence in their respective fields should carry the attack upon the first three fronts, and the churches should support them. "Ministers should present faithfully to their people the New Testament teachings about fornication," the Council said. "It is the home and the welfare of our nation that are at stake."

AMERICAN CHURCHMAN OPPOSE INGE

New York:—Nineteen outstanding non-Lutheran churchmen, including Bishop G. Bromley Oxnam, newly-elected president of the Federal Council of Churches, and three former presidents, made a public statement here taking issue with recent criticism of Martin Luther and Lutheranism by the Rev. W. R. Inge, former dean of St. Paul's in London. The signers assert that Dean Inge's charge that "the miseries which Germany has brought upon the world are due to Luther" is at variance with historic fact. Challenging the dean's claim that Lutheranism necessarily involves subservience to the state, the churchmen stress that in Denmark and Norway "the Lutheran Church as a whole has been the very center of opposition." "We who are non-Lutheran Christians," the statement said, "wish to record our tribute to the devotion to democracy of the five million Lutherans in the United States and our dissent from the hope that 'the next swing of the pendulum will put an end to Luther's influence in Germany.'" Dean Luther A. Weigle of Yale Divinity School called the statement "an impressive evidence of the growing spirit of unity in American Protestantism that a group of non-Lutherans have desired to defend the Lutheran Church." Dean Inge's attack first appeared in the Church of England newspaper, was reprinted in America by the Churchman, and published

in condensed form by Time and Pathfinder. Signers of the statement in addition to Bishop Oxnam, include President Henry Sloane Coffin of Union Theological Seminary, Bishop Angus Dun, Reinhold Niebuhr, and Henry P. Van Dusen.

RELIGIOUS FREEDOM IN HUNGARY

Geneva (By Wireless): — Church life in Hungary will not be interfered with, and Hungarian pastors and priests will be permitted to carry on their activities, according to an official announcement over the Moscow radio on behalf of Soviet authorities.

CHANCELLOR



G. Forrest Butterworth, chancellor of the diocese of New York, is a prominent New York attorney who has served the Church on many commissions and committees. He is a vestryman of Christ's Church, Rye

DANISH PASTOR IS ALIVE

Stockholm (By Wireless): —Pastor Harold Sandbaek, Danish underground leader, has turned up in Sweden after having been reported killed in an Allied air attack on Aarhus, Denmark. German officials announced the death last month. Sandbaek said he had escaped after a bombing attack had demolished Gestapo headquarters at which he was being questioned. Declaring that "the brutality of the Gestapo surpasses all description," the Danish pastor said he had been questioned by Gestapo men for 39 hours without rest or food and that he had been cuffed constantly during the grilling.

THE WITNESS — December 14, 1944

Training Clergymen

IT IS extraordinary how the Church of England combines the outlook of tradition with the experimental method. Those who think that loyalty to a great tradition necessarily involves immunity to new ideas and inability to face the present should really take a good look at the Church of England. A wonderful example of this combination of conservatism and the facing of present day facts with courage and common sense is to be seen in the new report of the Archbishops' commission on *training for the ministry*. Among the more important recommendations is the proposal of interdenominational theological faculties in the modern universities. Where this is found to be practicable, it is proposed to establish a Christian center at which students of every denomination should meet for worship and discussion. The theological faculties of Oxford and Cambridge, of course, bring into close association the representatives of various churches. Students who take their theology under such diversified faculties, and in universities where they rub elbows with men of other churches, have a great advantage. They will have to work with these other men all their lives and it is a good thing to know them personally and to see religion through their eyes as well as one's own.

Two other recommendations of the commission are extremely interesting. One proposes a central college for selected leaders among the clergy and regional churches of the Anglican communion. This would be a kind of "staff college" with a world outlook.

The other recommendation proposes further post-ordination training, especially in connection with the British Council of Churches.

The conception of theological education which is found in this report looks in a diametrically opposite direction from that of the denominational theological college or seminary where men are kept away from contact with the world so that they may be thoroughly indoctrinated in the peculiar views and practices of the supporting Church. The

tragedy of such theological education is written wide over the religious history of America and the sooner we get away from it the better.

White Man's Burden—Sin

WE HEARD a story the other day which appears to us to be a kind of parable bringing the "Negro problem" into fairly accurate focus. We have absolutely no evidence of its authenticity; like so many of its kind it doubtless is purely apocryphal, but none-the-less easily circulated. It seems that in a certain southern town there are alleged to be two organized groups of Negroes intent upon stirring up trouble. They are graphically described as the "pushers" and the "aggravators." The "pushers"—so the tale goes—form squads to walk the streets and push the white-folks off the side-walks; the "aggravators" are said to go into fashionable dress shops and try on the apparel for sale there.

All reputable Negroes would agree with us that the "pusher" type of action is emphatically not the way to meet the race issue; it would only make a solution more difficult for all concerned. Nor do we commend the "aggravator" method. But it does show up the situation for what it is basically; a *White* problem. For aggravation is a subjective state; it cannot be forced, no one need become a victim of it unless he wills to be.

If white people would only first honestly search their own hearts in approaching the subject we believe we would make great strides towards realizing an equitable solution.

There is often to be seen a wide difference in the Negro and the Anglo-Saxon temperament; there is a notable absence of neuroses in the African race. A recent writer has pointed out that the carefree, calm and gentle characteristics of the Negroes are in marked contrast to the nervous tension and worry that is found in the white. He suggests that this may be due to a lack of anxiety-feeling in the former, while the white man carries in his subconscious a burden of guilt; the wrongs done through the ages to an oppressed race. Ex-

"QUOTES"

REGARDING a more detailed plan for world organization, one could outline twenty different plans with real possibilities. There is no value in quarreling among ourselves now about all of the specific details: the thing we must do at this time is to agree on one purpose. We must learn to work together in winning the war, and by "we" I mean China and Russia as well as America and England. And we must see to it that this habit of practical co-operation lasts far beyond the fighting period. . . . Men and women all over the world are on the march, physically, intellectually, spiritually. —The late Wendell L. Willkie.

piation is still to be made for this—and fortunately Christianity points the way.

There Was Backfire

LETTERS have been received in answer to the one which appeared in our November 30th number by Joan Bradley, in which she stated that Negroes are “extremely immoral,” “fight, cut and kill,” “appropriate whatever strikes their fancy,” “fill the courts with their crimes.” Several ask why we did not answer the letter as we often do. Our reply is that sometimes letters speak for themselves and require no answer. Had we cared to answer Joan Bradley we would have said simply: “This letter represents an attitude with which THE WITNESS disagrees 100%.”

Since we did not feel called upon to answer we would like now to offer readers a letter from the Rev. John H. Johnson, rector of St. Martin's, New York, with which we do agree: “I am glad that you published that strong letter from the Church

woman who lives in Philadelphia. The letter speaks for itself. With an attitude so adamant there is little hope that facts or reason can bring about a change of heart. Perhaps if persons who are convinced that Negroes are inferior and should be excluded from normal association with white people would take the trouble to meet personally a few well-educated, cultivated colored persons, including some decent, well-bred Church members, it might make a difference. In one of the army papers a white soldier writes: ‘Let’s set the post-war pattern. We have the guts to face Hitler’s 88’s at St. Lo and the courage to cling to several tomorrows at the Anzio beachhead, let’s ignore society and face the Negro problem. Let’s make sure that this comrade who shared the fox holes with us in France, mingling his blood in death with ours on the immortal shores of Normandy, shares the freedom he died for.’ Meeting people and getting to know them will do much to eliminate prejudice.”

Dealing with War Marriages

by Rollin J. Fairbanks

*Executive Director of the Institute
of Pastoral Care*

A RECENT letter from an army chaplain states: “It is becoming increasingly evident to me that one of the most important post-war problems we pastors must face is the salvaging of war marriages.” Similar testimony from other members of the armed forces scattered throughout the world corroborate this timely warning. If the Church and society both depend to a considerable degree upon the stability of that smallest and most basic social unit which we call the family, then the



future of present marriages does become a moral, spiritual and social problem of the first degree.

The term “war marriage” at first seems to imply hasty marriages — those unions resulting from the acceleration of emotions and momentary impulses due to war-time conditions. Upon closer examination, however, one recognizes at least four categories into which most so-called war marriages fall.

The first group might be called marriages of convenience. This would include at least a portion

of those marriages precipitated by pre-marital pregnancies, those marriages resulting from the desire of some women for economic security assured in part by allotments, insurance, etc., and also those marriages of sexual convenience which have sometimes been cynically described as legalized prostitution. None of these are new but they are certainly more numerous. To be sure, marriages of sexual convenience have in the past been largely an indulgence of the so-called privileged class. One immediately thinks of the affairs of certain well-publicized, multiple-marrying playboys as well as many stage and screen stars. The sadness underlying such legalized indulgence is that instead of elevating a sexual union, those marriages often mean abandoning one's dream of a *real* marriage and mortgaging one's opportunity for happiness in old age. The reward is a temporary, somewhat artificial pleasure that leaves a smudge on the future.

The second category of marriages can be described as “legalized infatuations.” Young couples who are still somewhat disoriented due to their new-found romance are pushed into hasty decisions because of probable embarkation, termination of furloughs, immediate induction, and

other equally decisive factors. It is unfortunate for young people to marry while on this premature level of natural evolution of love, because a period of disillusionment usually follows infatuation and not all attachments survive this second stage. Few people, however, will admit that *their* marriage comes under this classification, because they are genuinely unable or incapable of recognizing that such a state exists. It *seems* like the real thing. The only difference is that it extends beyond the boundaries of reality. Such marriages are "made in heaven" but never quite get down to earth! The difficulty usually arises originally because of such secondary but influential factors as the glamor of uniform and pretty girl, the scarcity of men and the need for security which haunts uprooted men.

The prospects of infidelity or divorce for those marriages which meet the foregoing descriptions cannot be lightly dismissed. On the other hand many such marriages survive and emerge into maturity. The existence of children plus emotional resiliency can and will assist in this emergence or growth.

THE third classification of war marriages deals with those which mark the culmination of long engagements. Some of these couples would probably still be unmarried if it weren't for the war. Economic, educational, parental or other obstacles seemingly have necessitated their delaying marriage two, four, six or even eight years. Sometimes these reasons represent rationalizations of unrecognized (and hence unexpressed) causes for the delay. Occasionally a man (or woman) stalls because he is uncertain of his choice or of his readiness for marriage. It may be that he is unconsciously reluctant to surrender his freedom. War often pushes such uncertain couples into marriage and sometimes into subsequent unhappiness.

Finally, there are those "normal" marriages. Bob and Betty have known each other for some time. They are genuinely in love and would normally marry anyway, war or no war. Both are reasonably mature persons, willing to wait for each other but see no conclusive reason why they should not wait as man and wife. Both will be faithful to the other, not because they *have* to but because they *want* to.

Right now two problems confront the wives of many of our servicemen. While space does not permit detailed consideration of them, nevertheless we should keep them in mind. The first problem is that of the long separation. Particularly for those who have had only a brief time with their respective mates, this long wait tends to lessen

the reality of the marriage. The whole experience becomes more like a dream. The letter-writing relationship seems more *pre-marital* than post-marital. A second factor of the long wait is the gauntlet of temptations through which every normal man and woman must pass. The moral stability or equilibrium of their environment will determine to some extent their fidelity.

The other problem with which many military wives must contend is the one-parent family. Many difficulties in child-training will be charged to this one-parent relationship. Actually some of them might be aggravated if both parents were at home and did not agree as to policy.

The youthful ages of many of these new husbands and wives is admittedly disconcerting. Let us not forget that war accelerates maturity as well as other things, and although accelerated processes are not always as thorough as we would like, reasonable results are frequently secured. Reports from discerning friends living near military centers indicate that many of these war brides are showing an amazing amount of good, mature sense despite their youthful years. Let us be slow about throwing in the sponge and instead have faith in these future parents. They need help and confidence rather than pessimistic prophecies.

—THE SANCTUARY—

conducted by W. M. Weber

THE PRESENT-DAY RUSSIAN CHURCH FESTIVAL . . . There is only room for half of them indoors, and the rest will wait a full two hours in the wintry weather till the priests are ready for the second service. Even so, the big church is so crowded — all standing — that it is only with great difficulty that one can make one's way through to find a place. The deacons can only just get through to collect the generous alms for the poor; by our standards all there are poor. High up in the middle sit the twenty "churchwardens," a target for all eyes and for every threat, the stalwart leaders who keep the church still open. The heartsearching Russian church music is wonderfully full and beautiful, for the choir has been reinforced from churches which have been closed. Candles are reverently lit to be passed from hand to hand till they are placed before a favorite icon or religious painting. Constantly the close throng has to part to let through individuals or even whole families who, while the Church is under challenge, will not leave the building till they have given their pledge of loyalty by kissing the cross. At the end, we make our way out to the street where the next congregation is patiently waiting.

—Bernard Pares, *Russia and the Peace*, Macmillan.

Needed: A Revision

By

CLIFTON MACON

Priest of the Diocese of New York

IT WAS good news to learn from THE WITNESS that the Prayer Book Commission is contemplating a revision. The present book is an enrichment because of many excellent prayers, the offices of instruction, and a few other smaller matters, for which we are thankful. But in the last revision there was little or no revision of existing offices. Where they were touched the work was timid and quite inadequate.

The question will be asked by not a few: "Why go to the labor and expense of another revision?" The answer should be obvious: The world is changing fast. Plans are being made at every hand for a world-wide adjustment to actual conditions and present needs. The Church must not remain static. She has the world to win. She must reorder her equipment and trim her sights if she is to be effective. Her rich values must be related and adapted to present needs, for in many respects, "time makes ancient good uncouth." The antiquity of the Prayer Book in many of its elements has great charm for the scholar, and a measure of value for all; but the need is not to maintain a treasury of antiquities, but to provide a book for today. We need a realistic revision for the man in the pew, which he may read and use without a glossary or the aid of an expositor. Previous revisions have been too much from the viewpoint of the liturgist and too little from that of the worshiper who needs and desires a book which will inspire him, and lead him to God, free from archaic words and provocative statements. The worshiper has the right to a clear and logical flow of verbal expression undisturbed by offensive or even debatable words and implications. There are many of these in the present book which annoy and divert the mind in its most devout moments. Why should we retain them any longer, when they could all be deleted or corrected without damage to the doctrine or worship of the Church? They are retained because of conservatism, fear, and ignorance.

As one who loves the Prayer Book next to the Bible, and has made a life-study of it the writer would like to offer the following suggestions of what might be done to provide a more realistic, a better book. In the office of the holy communion make the recitation of the creed optional. Change "punishment of wickedness and vice" to "overcoming of wickedness and vice." For "lively word" read "living word." Delete, "provoking most justly thy wrath and indignation against us."

In the comfortable words, delete the third and fourth, as they are an anticlimax and the fourth is provocative. After the prayer of institution, wherever "body and blood" occur substitute "sacrament," the same in delivering the elements. In the prayer of humble access, rewrite the last five lines, avoiding eating flesh and drinking blood, words which have no worship value, and are utterly abhorrent to non-cannibals. Why retain them, and continue to disturb the worshiper at the supreme moment of his aspiration and devotion? Bring the reception of the communion closer to the consecration, by removing the long prayer which follows the invocation or by reducing it to a brief collect. Delete "make bold to say" and read "let us say." Intinction should replace the common cup, as it has already done in so many places to the greater satisfaction of the people and the increase of numbers receiving the sacrament. Not infrequently one hears a clergyman, who still uses the common cup, say: "We will not force intinction upon our people." Apparently the speaker does not realize that he forces the common cup upon them, to many of whom it is disturbing and repugnant, and also that he keeps many devout parishioners from the communion rail. Hundreds and thousands desire to come, but do not because of their sense of delicacy, and their belief in possible contagion. In churches where intinction is exclusively used one hears of no revolt against it, but approval and gratitude for it. How long shall false fear and superstition rule, to the exclusive of science and common sense?

In the litany delete "from thy wrath, and from everlasting damnation," and read, "from thy condemnation." The office of baptism needs much attention. It has a number of archaisms, much ineptitude. The first prayer is perhaps the most inept and far-fetched in the book. The child is waiting to be baptized, and the purpose has been stated. But instead of carrying on, we shoot off on an oratorical excursion including flight for succor, resurrection of the dead, knocking, which in present-day parlance is an unchristian act. And then we speak of heavenly washing, which suggests to many the Monday clothes line. Any clear-headed undergraduate could compose a better prayer. Sponsors should not be asked, "Dost thou believe all the articles of the Christian faith, as contained in the Apostles Creed?" For too long the Church has tempted them to lie before God and man. The office for visitation of the sick needs much revision. Some of the material is good, but in its present form it cannot be used in the sick room. The thirty nine articles should be removed without further waste of time in debate. They never have belonged to the family of offices, and should no longer be given houseroom.

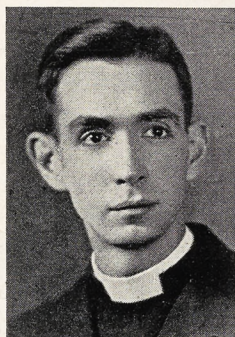
Yes, we should work and pray for a book for the present time, one that will lead us straight to God without let or hindrance by matter unrelated and unhelpful. This time we should not take nineteen years to get it. A permissive book should be authorized as early as possible, leaving the final form for further attention with the benefit of experience with the permissive Use.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

A PROPER PREFACE FOR ADVENT?

IN HIS *Prayer Book Interleaves* Dean Ladd made the striking suggestion that we should introduce in the liturgy a proper preface for the Advent season. He cited the fine one in the Scottish Prayer Book. Another might be found in the splendid Indian liturgy of 1933. (These may be conveniently examined in *Anglican Liturgies*, edited by J. H. Arnold for the Alcuin Club, Oxford Press, 1939). I should like to be bold enough to contribute two possibilities, one of them based on the *Benedictus*, which



bring out more emphatically the social implications of the Kingdom of God. Understand that I am not proposing them for use—that is quite beyond my authority—but only as suggestive of thought about future “enrichments.” They are:

Who through thy Son, Jesus Christ our Lord, comest to judge the world with righteousness and truth, to proclaim liberty to them that are in bondage, and to give the knowledge of thy salvation unto the ends of the earth; Therefore with angels, etc.

Who comest to raise up a mighty salvation for us in the Kingdom of thy Son, Jesus Christ our Lord, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace; Therefore with angels, etc.

Liturgical scholars are not all of one mind regarding the propriety of proper prefaces. Those who are enamoured with the liturgical uses of the Eastern churches believe that the Preface to the Sanctus should be confined to praise of God the Father as Creator and Sovereign Lord of heaven and earth, and that no memorials of the Redemption through Christ should be made until after the

Sanctus. These scholars prefer the so-called “trinitarian” structure of the Eastern prayers of consecration with their neat scheme of three parts: 1) Preface and Sanctus, referred to the Father; 2) Post-Sanctus, including the Words of Institution and the Oblation, referred to the Son; and 3) the Invocation and Intercession, referred to the Holy Ghost. A proper preface, reviewing some aspect of the work of Christ, would disorder this plan, which, to say the least, is logical. But does it not seem a bit artificial?

The oldest Western liturgies, whether Gallican or Roman, never developed any such outline of theological progression in prayer. Their tradition was one of variableness, recalling the spontaneity and the versatility of those celebrants in the ages before the writing of liturgical books who “gave thanks” according to their ability and inspiration. At every mass all the prayers, including the consecration prayers, changed in phraseology and, as often as not, in their subject matter. Some would have an Invocation, some would not. Scholars still debate whether the Canon (i.e., Consecration Prayer) of the Roman Mass really contains any vestige of an Invocation, and if so, which part of the Canon represents it. The freedom of combination and arrangement of material thus allowed was often productive of fresh insights into the total wealth of meaning of the Christian faith. One might say, in a sort of generalizing way, that whereas the East tended to develop its liturgical expression with a view to fixing the niceties of dogmatic definition and distinction, particularly as regards the nature of the Godhead, the West was more interested in drawing out the manifold meaning of the sacrifice of Calvary, all that led up to it and all that followed from it. Thus the liturgy of the former became static and unchangeable, that of the latter dynamic and variable.

It seems to me that the recent trend of Anglican revisions of the Prayer Book in increasing the number and extending the use of proper prefaces is a welcome return to early Western tradition. As over against the meagre five of the English Book, there are now nine in the American Book (two of them for Trinity), eleven in the South African, and eighteen in the Scottish (including alternatives for Pentecost). The artificial character of the Eastern viewpoint about prefaces can be shown by the very simple examples which are suggested above. For who would deny that the Kingdom brought through Jesus the Messiah is the work of the Father, or that it is the sphere of the Spirit’s outpouring “upon all flesh” (cf. Acts 2:16 ff.)? Liturgical prayer is not creedal in form, though it is “prayed doctrine,” revealing the wholeness and inter-relatedness of all truth.

New Books

***Indispensable

**Good

*Fair

**THE GENIUS OF PUBLIC WORSHIP. By Charles H. Heimsath. Scribner. \$2.50.

This is a study of Christian worship from the beginning down to the present. The author has visited Jewish synagogues, Eastern Orthodox churches, Roman Catholic, Lutheran, Presbyterian, Episcopalian and others—even Quaker. He recognizes the importance of ceremonial and the value of liturgical order. What he tries to do is to get inside every one of the Christian types of worship and understand what it means to the worshiper. Now and then he has made a little slip in terminology which a liturgical expert will spot at once; but the broad, general effect of the book is sound and good. The author writes for laymen and the book achieves its purpose. Laymen in all the churches, if they read it, will be helped to understand why it is that other Christian men worship God in ways different from theirs. This is a most useful and valuable book and deserves wide circulation.

—F. C. G.

***THE CHRISTIAN SACRAMENTS. By Hugh Thomson Kerr. The Westminster Press, \$2.00.

This is the second volume in a series the Westminster Press is publishing, called source books for the minister. It presents both the theology of the sacraments and also a discussion of the practice of administering them, with much good advice. The book is, of course, written from the Presbyterian point of view and is based upon Calvin's interpretation—which is vastly more Catholic and orthodox than most Episcopalians have ever assumed. In fact, Calvin was probably very much more orthodox than most Episcopalians are, on the subject of sacraments!

There are one or two slips. On page 73, it should be noted that deacons are permitted to baptize in the Episcopal Church, and in emergency even laymen. Also, on page 87, the statement that in the Roman doctrine, "At every Mass, Christ is again crucified and openly exhibited"—this statement will not square with the official teaching of the Roman Catholic Church; for example see Bartmann, *Grundriss der Dogmatik*, p. 200f. However, one might easily draw the inference stated by Dr. Kerr from some of the devotional language used in the Roman Church.

The last chapter is on inter-communion, and

page twelve

the last words are, "The continuation committee states that both inter-communion and full reciprocal open communion are at present unattainable even within the bounds of the ecumenical movement." These words are discouraging, but they do not discourage the author, who sticks by his faith in the ultimate unity of the Church which our Lord prayed for. This book will do a great service in helping on that very unity and inter-communion. It will bring home to Presbyterians in fuller degree the sacramental teaching of Presbyterianism, and it will be simply a revelation to a great many Episcopalians who have never dreamed the Presbyterian doctrine of the sacraments was so similar to that with which they are familiar. Above all, the book will be especially useful if it is ever read by any of those Anglicans whom Bishop Gore once humorously described as "people who believe in the blessed sacrament, but who do not seem to believe in Almighty God."

—F.C.G.

**THE MAN WHO WANTED TO KNOW. By James W. Kennedy. Morehouse-Gorham, \$2.00.

Delightfully written. Thoroughly comprehensive, yet elemental enough for the average Churchman who wants to know what he may, must, and can believe. "It is not so much what we KNOW—the most we can hope for from knowledge is stronger loyalty and certainly in that allegiance which we have already assented to—but what we LOVE, that makes us . . . sharers and members of the Body of Christ." Interpretations are liberal. Arguments are persuasive and convincing. "No man's concept of God is final, but ever-increasing and -expanding. Jesus, the God-Man, set the earthly limits of the heavenly vision." Excellent material for the novice in the ways and teachings of the Episcopal Church.

—K.F.K.

**PAUL FOR EVERYONE. By Chester Warren Quimby. Macmillan. \$2.00.

Vigorous, in language laity understand, apparently up-to-date in scholarship, uncluttered by detail—this is a manual with which to start reading Paul's letters. The dramatic drive of the Apostle's thought is here in spite of attempts to harness it into diagrams and a quaint insistence that it is systematic theology. Of course some elements, like the sacrificial, are unilluminated, but the compelling, triumphant Gospel breaks through and the Church is given full weight (especially in the appended Pauline Dictionary). A book worth its price and deserving use.

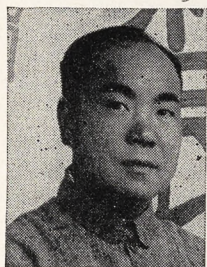
—W.M.W.

Kimber Den Writes To Friends To Express Gratitude

*Receives First Number of the New WITNESS
Dated November 1941 in June of This Year*

Edited by Lila Rosenblum

Lichwan, China:—It takes months these days, even by Clipper airmail, for letters to reach the United States from the interior of China. The one



recently received from Kimber Den, director of the Kiangsi Christian Rural Service Union, was mailed from there on June 15, 1944 and

reached THE WITNESS on December 1st. After first thanking his many friends for the \$1,000 U. S. which had just been delivered to him by the Bank of China (see issue of Dec. 7), he goes on to say: "In my last report I told you that we are short \$220,000 Chinese currency, or \$6,000 U.S. in our current budget for the year. To meet this large deficit we are trying to raise something in a special financial campaign. I am not sure we will be able to raise the money required for our work. Anyhow we are trying to do it as an adventure of faith and I believe 'we shall reap if we faint not.' Prices here have skyrocketed to an astronomical figure. We need now \$15 U. S. to feed one refugee child for a month whereas the same sum would feed a child for a year not so long ago. Under the circumstances there is hardly anything we can do but tighten our belts and trust the Lord for his mercy and guidance.

"The other day I received to my great pleasant surprise a copy of THE WITNESS under the date of November 6, 1941. It was the first copy of the paper I have received in almost three years since the Pacific war. So you can imagine how thrilled I was. I read every word, even the advertisements. Above all I was more than happy to see on the front page a picture of your editorial board with the familiar faces of Bishop Ludlow, Lane Barton, Howard Robbins and others that I recall with great affection and esteem. So I cut out that picture and have it now in my

office where I can see it every day. (THE WITNESS goes to Kimber Den each week. The day will come, we hope soon, when he will receive copies from November, 1941 to date and may have a few days' vacation to catch up with us.—Ed.)

"Well readers of THE WITNESS and CLID members have certainly

been very good in keeping me with continuous supply of financial assistance all these years which I appreciate beyond expression. At the same time I have been feeling very uneasy for lack of any messages from you. The last letter I have had from you was dated May 6, 1943. Since then I have heard nothing from you except direct remittance of money through the bank. Hence it gives me a cause for much concern and anxiety. I do hope and trust that you are in good health. In view of your busy life it is too much to ask for any long letters. But I must assure you that even a few lines from you will always be highly appreciated by your humble brother in



One of the last photographs we received from Kimber Den was of a group of warphans having their bowl of rice. Film is scarce in the United States but it is almost not-existent in China.

COLUMBIA BROADCASTING SYSTEM

is trying to locate any person who knew Bishop Phillips Brooks or Lewis H. Redner while they were writing *O Little Town of Bethlehem*, or any person who was in the Church of the Holy Trinity in Philadelphia when the hymn was sung for the first time in 1868 or anyone who was in the children's choir which sang this song for the first time. Person must live on the West Coast. This is for the Christmas Radio Broadcast. Please contact:

ELAINE ROSS, 6121 SUNSET BLV'D, LOS ANGELES 28
or 'phone Hollywood 1212 immediately

Christ, as ever affectionately, Kimber Den."

Letters have been written by the managing editor to Kimber Den at regular intervals. They too will eventually reach him we hope. Meanwhile we send all donations for his great work through the Bank of China. It is our hope to be able to send him \$1,000 at Christmas time. Just what the exchange will be at that time we do not know at the moment, but probably \$1,000 U.S. dollars will mean that in the neighborhood of \$80,000 Chinese dollars will be handed to him. If there are those who care to aid in making it possible please make checks payable to "Treasurer, CLID" and mail to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y. As he points out, \$15 American dollars feeds a Chinese warphan for a month, but all donations, large and small, will aid in carrying on a great Christian work.

New Magazine

New York:—The Rev. Norman Vincent Peale, preacher of reaction and member of the advisory council of Spiritual Mobilization, exposed in a recent issue of *THE WITNESS* for its fascist-leanings, proposes to carry his anti-unity, anti-progressive propaganda to "the average man" through the medium of a new church magazine, *GUIDEPOSTS*, which will be launched in January. The advisory board of this "nonprofit, non-sectarian, nonpolitical, educational undertaking," includes such reactionaries as Frank Gannett, operator of a newspaper chain; Lowell Thomas, associate of Dr. Peale; and Captain Eddie Rickenbacker. Although the voice of this combination declares itself nonpolitical, Preacher Peale announced that it will serve as a

"counter-force" against "materialism and collectivism." Employing the red-baiting tactics of the recent presidential campaign, Peale charges that "the communist and radical, collectivist-minded organizations possess the largest budget for ideological agitation ever assembled. As they thus mobilize their national influence goes forward by leaps and bounds." He neglects to name the organizations he is accusing. These unnamed forces, he says, will be

combated not by political action, but "by releasing anew the power of religious faith among our people."

Endorse Proposals

Middletown, N. J.:—Unanimous approval of the Dumbarton Oaks proposal for a world security organization was adopted by a group of fifty citizens at a meeting in Christ Church, Middletown, Sunday, December 3. The secretary of the meeting, Mr. Milton Vreeland, was empowered

This book has received a Two Star Rating by THE WITNESS

Christianity and the Cultural Crisis

CHARLES D. KEAN

Rector, Grace Episcopal Church, Kirkwood, Missouri; formerly, assistant at St. George's Church, New York

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page fourteen

*I like a tower,
It speaks of strength, of might, of power
An emblem of the Church's strength
To overcome the world at length.*

—John E. Woodrow

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THE WITNESS — December 14, 1944

to write the Secretary of State, Mr. Edward R. Stettinius Jr., fully endorsing the proposals. The Rev. William B. Spofford, rector of Christ Church, acted as chairman of the meeting which was non-sectarian and open to the public. Mr. Spofford explained the basic provisions of the proposals, and emphasized that they are meant to be only a beginning toward a new world organization. He asked for a discussion and opinions, which the state department itself has requested of all interested groups of citizens.

During the discussion, speakers debated the question of whether the Security Council should vote unanimously, or by a majority vote to use force in the settlement of disputes. There was general agreement that a majority vote was preferable although sympathy was expressed for the position of the Soviet Union, which now favors a unanimous vote. The several speakers were concerned lest the U. S. Senate fail to ratify the proposals and it was voted that copies of the letter be sent to the two U. S. senators from New Jersey.

Better Race Relations

Pittsburgh, Pa.: — Church leadership in promoting better race relations was highlighted in a panel discussion at the closing session of the Federal Council's meeting here. Speakers stressed constructive steps being taken by churches in various parts of the country in achieving greater fellowship with Negroes and other minority groups.

Remains in China

New York: — Bishop Craighill of Shanghai calls attention to an error in a story sent out by National Council to the effect that Margaret Montiero is homeward bound. Miss Montiero is still working with the Rev. Gilbert Baker and the student church, Kunming.

Rebuild in Italy

Rome: — Italy's eight-century old major Protestant sect — the Waldensians — have begun reconstruction work in liberated areas. Foremost task is the rebuilding of church property damaged and destroyed by war. Plans are underway also to reopen Evangelical schools, seventeen of which were closed by the Fascists, and to increase the production and circulation of Evangelical literature. Dr. Guido Comba, general secretary of the Waldensian Church in Italy, pointed out that "the Waldensians' opposition to

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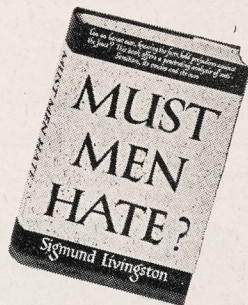
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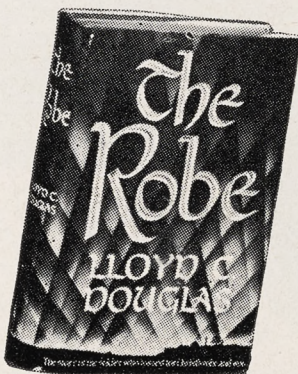
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More Money

New York:—According to the united stewardship council report just received by National Council, the giving of non-Roman churches in the United States and Canada increased 21.7% for benevolence and 10.4% for local congregational expenses. The report indicates that this is the fourth consecutive year of gain, and the largest total since 1931.

Memorial Service

Los Angeles:—Memorial services for Bishop Harry Beal of the Panama Canal Zone, who died in Panama City, were conducted here at St. Paul's Cathedral, of which Mr. Beal was dean for ten years preceding his Panama appointment. Companion services were conducted at the same hour at Ancon, Panama. Tributes to Bishop Beal were voiced by Bishop Stevens and by Colin Gair, senior warden at St. Paul's. The body was taken to Oneida, N.Y.,

Bishop Beal's natal city, for interment.

Women Organize

Orange, Texas:—A Church organization for working women, the Canterbury Guild, has been formed here at St. Paul's Church. Women representing accountants, teachers, government employees, housewives, secretaries, and mail clerks attended the organization meeting. The Guild will publish the weekly parish paper, and undertake to raise money for parish use.

Archbishop Honored

Boston:—The Massachusetts Council of American-Soviet Friendship, headed by Bishop Lewis O. Hartman, Bishop Henry Knox Sherrill, Dr. Frederick May Eliot, and Dr. Ashley Leavitt, held a reception in honor of Metropolitan Benjamin, archbishop of North American and Aleutian Islands, Russian Orthodox Church. The meeting was held at Emmanuel parish house here.

Proposals Approved

Raleigh, N. C.:—The Dumbarton Oaks proposals were approved as a

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At a war chest rally in a midwestern city a minister said, "It is time our city and we individuals stood on our own feet and ceased our homage to and dependence upon Washington." There was sustained applause. From that hour the anti-stateism efforts of various elements in the town became cooperatively effective because they had a leader.

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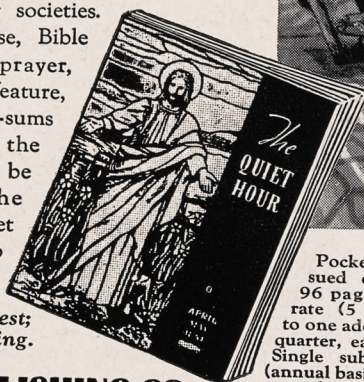
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"step in the right direction" by the eastern North Carolina conference of the Congregational Church here. At the same meeting, racial segregation in church conferences and conventions was condemned in a resolution, urging that "churches study this situation with the hope of arriving at a Christian solution."

Maintain Standards

Denmark, S. C.:—Louis J. Hunter, acting director of the American Church institute for Negroes, conferred with the faculty of Voorhees School here recently on maintaining standards set by the South Carolina department of education and by the Southern association of secondary schools and colleges.

Chaplains Promoted

Boston:—The following promotions of army chaplains were announced by the army and navy commission: Lt. James A. Edden and Lt. David S. Rose, Captains; Captain Rever Beasley and Captain William Fryer, Majors; and Major Oscar Holder, Lt. Col.

Chicago Treasurer Dies

Chicago:—Wirt Wright, treasurer of the diocese of Chicago since 1935, died November 30 in St.

Luke's hospital here, after an extended illness. Bishop Randall conducted the funeral service in St. Luke's Church, Evanston. The trustees of Seabury Western Theological Seminary were honorary pall bearers.

Vichyite Removed

Rome:—Msgr. Valerio Valeri, papal nuncio to the former Vichy government in France, has been transferred to a post in the Vatican secretariat of state. No announcement has yet been made as to the new nuncio to the de Gaulle government. It is expected that the Vatican will also replace ten French bishops

charged with collaborating with the Vichy regime.

United Front

Stockholm (By Wireless):—One of the editors of the Danish underground newspaper, Church Front, originally intended for pastors only, revealed here that the paper now has a popular circulation. The paper, he stated, seeks to stress Christian viewpoints and promote anti-German sabotage. "The present war is a fight for elementary human rights based on Christianity, therefore we support all champions of freedom from Communists to clergymen," the Danish journalist declared.

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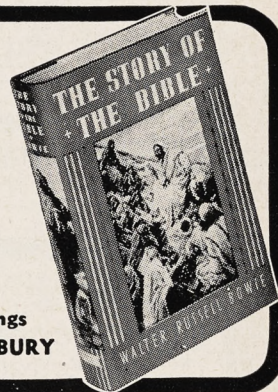
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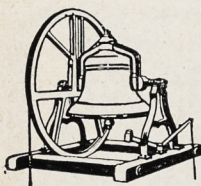
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page eighteen

Post-War Plans

London (By Cable:) — Post-war problems of the Church were discussed in a recent diocesan leaflet by the Bishop of Exeter. A rebuilding program was mentioned, as well as the need for new ministers, and the training of teachers. The Bishop hopes to raise \$840,000 for his diocesan work during the next seven years.

Churchman Threatened

Portland, Ore.:—Anonymous phone calls threatening bodily harm were received by H. J. Maulbetsch, president of Portland Council of Churches, after the Council had protested action of the American Legion post at Hood River in removing names of 16 Americans of Japanese ancestry, now serving in the U. S. army, from its county war memorial. At Los Angeles, meanwhile, Catholic interracial council charged that fear of economic competition may be basis of opposition to the return of Japanese Americans to Pacific coast areas. At San Francisco, Roger Baldwin, national director of American civil liberties union, told a mass meeting arranged by the committee on racial equality and the YWCA public affairs committee that "approximately 32,000 Japanese have been released from relocation centers and have found homes and jobs in other parts of the country. Strangely enough, they have found other parts of America to be as good as California and will not return."

Religious Forums

Saratoga:—Churches of this city again united for a series of religious forums this fall, all well attended and highly successful. The subjects: "What is the Gospel?" with Rev. J. Edward Carothers, Methodist of Albany; "The Supreme Business of the Church Today," with the Rev. Harry Taylor, Presbyterian of Syracuse as speaker; "The Power of Personal Religion," by the Rev. Howard C. Ackley, Methodist of Schenectady; "Building Christianity into the Everyday Life of the World" by Episcopalian Spear Knebel of Albany. The Rev. Irving G. Rouillard, rector of Bethesda Episcopal Church, was on the committee making arrangements.



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THE WITNESS — December 14, 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. A. L. ROBERTS
Laywoman of Dallas, Texas

Your experience with bishops has been different from my observation in three dioceses where I have lived, judging by your editorial, *Reformed Catholic Church* (WITNESS, Nov. 23). It has seemed to me the bishops have been more all-inclusive or broadminded than some priests I have known. In these dioceses there have been churches of all shades of churchmanship, all apparently approved by the bishops. In a parish, although no type of churchmanship is actually forced upon members, the priest's own points of view are decidedly stressed and others frowned upon if not actually taboo. His word is law. While a bishop pretty much allows a parish to go its own way, except in the case of some flagrant disregard of canonical law that cannot be ignored.

* * *

MR. DANIEL E. WILLARD

I see there has been a come-back to the article by Mr. Spofford about Sidney Hillman. I am glad that there has been. I think Spofford has a right to his opinion and a right to express his opinion. He states that he thinks Hillman is honest. He may be honest for all I know. But a man may be honest and be a fool. He may be honest and smart and yet mistaken. Hillman may be honest and intelligent but it seems to me that his aims and purposes are not in line with sound Americanism. I fancy that those who criticized Spofford do not agree with Hillman's aims and purposes. It is my idea that it was injudicious for Spofford to speak as he did. Maybe he supports Hillman's ideas. I do not.

* * *

THE REV. W. M. OASCO
Benton Harbor, Mich.

Sometimes when I read THE WITNESS I almost jump out of my skin, it's so obviously in the vanguard of the true Christian behavior that must come into world society. So I haven't been surprised to see your attitude causing some others to jump on the other side of the fence. There could not be a better evidence that you are touching the sore spots. "So persecuted they the prophets." The enclosed check is for one of your "crusade cancellations."

* * *

MR. WINSLOW AMES
Layman in a C.P.S. Camp

Thanks for the article by the Rev. David Hunter (WITNESS, Nov. 30). Joan Bradley, whose letter appeared in the same number, and other people who take the same line and raise the same bugaboos, confuse a class difference or an economic difference with a race difference. We have not arrived at the classless society or at economic justice. The American Negro, who is largely the creation of American whites, has been kept in an economically disadvantaged and socially ill-considered class. The overt faults of individual Negroes are those of any members of this class or caste, the existence of which is to be blamed upon every class in our world and our nation. When the first Negroes were brought as slaves to the American colonies, not only was slavery generally taken for granted,

but also there were not the labor-saving devices and the air-conditioning which now make our Southern climate more tolerable to people of European stock. It is time to consider the Negro no longer as a crutch for unacclimatized whites, but as a brother. When there is genuine social equality for him, no one will worry a bit about intermarriage.

* * *

MR. ROBERT WILSON
Layman of Jacksonville, Fla.

As suggested by the editorial *What Do You Think* (WITNESS, Nov. 30) I have today written to the state department indicating my approval of the Dumbarton Oaks proposals and my disapproval of the Roman hierarchy's condemnation of them. THE WITNESS has been a source of interest and pleasure to me in these troubled times, first because you do not mind name calling. Then too you have sources of information which are good and instructive and a viewpoint which is refreshing. *Backfire* gives me pleasure although when I read such letters as Joan Bradley's (Nov. 30) I am a bit sick for a while. I know that in the south where I have been reared the old time southerner usually had his white sweetheart on the front verandah and his colored mistress on the back porch. My grandfather was a "respectable" planter in South Carolina but I have heard it said that many of the young slaves were related to him. Please continue to deal with facts, not fantasy, and give us forthright and honest estimates which we need every day.

* * *

THE REV. F. RICKSFORD MEYERS
Rector of St. Matthew's, Detroit

It is fatuous to talk about that much mooted but misunderstood idea of social equality in a general sense since it cannot be legislated. Because there are group levels, individuals having a common interest regardless of creed and color get together on such a basis. As for intermarriage, it is common knowledge that without regard to section black and white are always "intermarrying" and not in the legal or decent sense. It might also be revealing to learn that as a rule parents of black young people are equally disappointed when their children marry whites.

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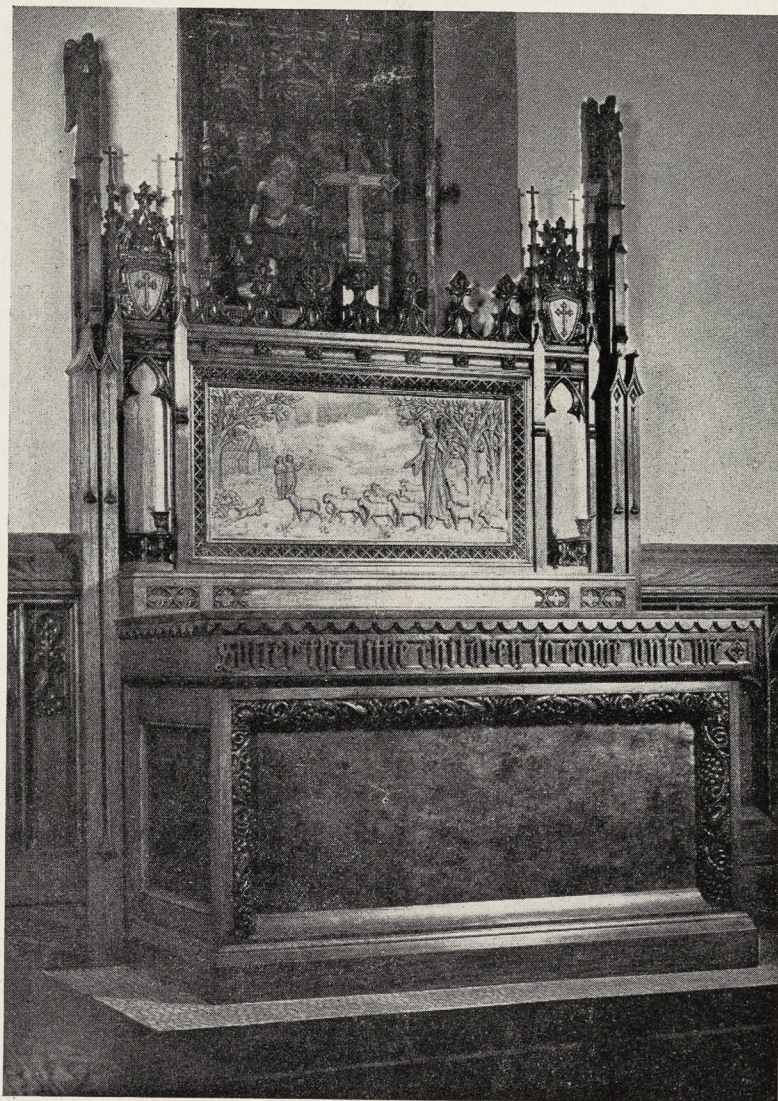
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