

# *The* WITNESS

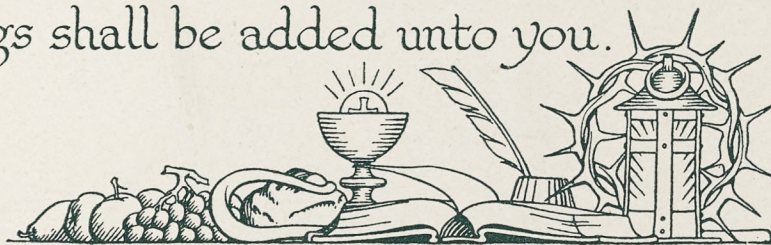
10¢  
A COPY



DECEMBER 21, 1944

**S**EEK ye first the Kingdom of Heaven  
and Social Justice, and all these  
things shall be added unto you.

THE WITNESS EDITORS  
SEND THIS CHRISTMAS  
GREETING TO YOU ALL



## THE CHRISTMAS NUMBER



## 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

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.

★

CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. S. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, J. F. Fletcher, John Gass, C. H. Gesner, C. L. Glenn, J. M. Groton, G. I. Hiller, I. P. Johnson, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, P. E. Osgood, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, H. A. Prichard, Otis Rice, Cyril Richardson, Paul Roberts, Louisa Russell, V. D. Scudder, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, J. W. Suter, S. E. Sweet, Alexander Zabriskie.

★

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August by the Episcopal Church Publishing Co., on behalf of the Church Publishing Association, Inc. Samuel Thorne, *president*; Mrs. Henry Hill Pierce, *treasurer*; Charles A. Houston, *secretary*.

★

The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

DECEMBER 21, 1944  
VOL. XXVIII No. 19

## CLERGY NOTES

AYERS, RICHARD F., is now the rector of Trinity Church, Santa Barbara, Calif.

BAUDER, ERWIN H., rector of St. Peter's, Brentwood, Pa., has accepted the rectorship of St. Peter's, Hazelton, Pa., effective January 1.

BRETTMANN, rector of St. Andrew's, Birmingham, Ala., has accepted the rectorship of St. John's, Montgomery, Ala., effective January 1.

CLEVELAND, EDMUND J., rector of the Ascension, Fall River, Mass., for 22 years has resigned effective January 1 because of ill health.

CONDER, CHARLES L., formerly a captain in the Church Army, was ordained deacon of Dec. 20th by Bishop Stevens at St. Paul's Cathedral, Los Angeles.

CROSBY, HUGH G. E., became the rector of St. Andrew's, Scotia, N. Y. on December first.

DALEY, FRANCIS D., formerly rector of Trinity, Pine Bluff, Ark., is now the rector of Calvary, Hillcrest, Delaware.

D'AUBERT, ALVIN S., formerly assistant at Trinity, New Orleans, has accepted the rectorship of the Good Shepherd, Houston, Texas.

FAIRFIELD, LESLIE L., formerly in the diocese of Louisiana, is to take charge of Holy Trinity Cathedral, Havana, Cuba, January 1st.

GALLAGHER, E. O., formerly of Canada, is now the vicar of St. Paul's, Globe, Arizona.

HAYLOR, W. L. F., formerly in charge of Calvary, Burnt Hills, N. Y., is now the rector of St. Luke's, Mechanicville, N. Y., and St. George's, Clifton Park.

HERTZLER, H. L., was recently ordained deacon at St. Stephen's, Providence, by Bishop Perry. He is a former minister of the Lutheran Church.

LIESINGER, RUDOLPH O., on terminal leave from the army with a medical discharge expected because of wounds suffered in Africa, is serving as assistant at the Advent, Kenmore, N. Y.

MANN, KENNETH W., in charge of St. Andrew's, Yonkers, N. Y., has accepted a position in the diocese of Los Angeles as head of youth work and religious education.

MASON, OTIS L., is now in charge of St. James', Roxbury, Mass., with residence at 9 Akron Street.

## 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 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.



Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill.

Editorial Office, 135 Liberty Street, New York 6, N. Y.

## Christmas Message Is Militant On the Race Issue

*Negro Religious Leaders Call for Racial  
Equality in Statement Issued By Council*

**By Religious News Service**

**New York:**—More than 100 Negro religious leaders called upon the Church to take a militant stand for racial equality, in a Christmas statement issued here by the commission on the Church and minority peoples of the Federal Council of Churches. The statement, entitled "Negro Churchmen Speak to White Churchmen," stressed pronouncements from scripture, modern science, and democratic documents to support "the equality before God of all of his children, and the obligation that rests upon the children of the common father, God, to behave in a brotherly manner each toward the other. Either the Church must be actually and potentially a Church for all the people, irrespective of race and color or it should cease to proclaim the doctrine of the fatherhood of God and the brotherhood of man. If the Churches cannot do this, they should be honest with themselves, and say that in the area of race relations we cannot preach and practice the whole Gospel."

The statement was prepared by a Negro committee from the commission on the Church and minority peoples consisting of Dr. Benjamin E. Mays, president of Morehouse College and newly-elected vice-president of the Federal Council; Dr. Channing H. Tobias; Dr. Charles H. Wesley; and Miss Olivia P. Stokes, and signed by 106 Negro churchmen, including ten women, of 12 Protestant denominations.

Stressing that segregated churches "fall short of the requirements of the Christian ideal," the statement held that the Church "is obligated by its Christian charter to go further than hotels, theatres, government, restaurants, social clubs, and political parties. None of these claim in America to represent God on earth."

The basic issue in "an open door church," the Negro leaders said, is not whether Negroes and other racial groups would pour into white churches in large numbers, or whether white people would crowd our Negro churches. Neither is the issue, they said, what advantages or disadvantages might accrue to the various races.

"When the Church presents the open door, we may still have what we call Negro and white churches and they may be separate churches; but not racially segregated churches."

The statement called upon ministers to "do more than urge Negroes, Jews, and other racial minorities to be patient. They must urge that all of us begin now, and continue after the war, to make changes that make for justice, democracy, and brotherhood. The time is ripe now to equalize educational and work opportunities; to administer justice in the courts; to give the ballot equally to all citizens, irrespective of race; to provide opportunities for all to live in a healthy environment; and to guarantee equal access to health and hospitalization. On elementary points of justice such as these, no minister can afford to straddle. Convinced of what the will of God is, he may find it necessary at times to move cautiously but never without courage and never without the conviction that the consequences of his actions are not wholly in the hands of man."

The statement cited the need of cultural understanding among peoples and an appreciation of group contributions, called for cooperation with organizations promoting and fostering equality, and urged efforts to bring the power of public opinion and civic pressure to bear upon inequalities.

## VICE-PRESIDENT WALLACE PRAISES CHAPLAINS

**Washington:**—The spiritual needs of servicemen have been much more effectively met in this war than in the last, Vice-President Wallace told those attending a luncheon meeting of the general commission on army and navy chaplains. As a result of the work of chaplains, he said, fighting men will return with an "appreciation of what the world is all about and aware of the brotherhood of man and the fatherhood of God." Attending the luncheon was Bishop Sherrill of Massachusetts, vice-president of this agency which represents 31 Protestant Churches that have sent nearly 7,000 chaplains into the armed forces.



*A XVI woodcut that is in  
the Metropolitan Museum*

## PEACE PROPOSALS ENDORSED

**Buck Hill Falls, Pa.:**—Study, support and improvement of the Dumbarton Oaks peace proposals was recommended to Methodist churches by the bishops of the Methodist Church, meeting here. Study of the proposals will be made a part of the crusade for a new world order which is extending into the 42,000 local Methodist churches. The chairman of the crusade committee is Bishop Oxnam of New York.



## PRESIDING BISHOPS SENDS GREETINGS

*New York:*—Presiding Bishop Tucker has sent a special Christmas greeting to Japanese-American evacuees in Relocation centers. "May I again this year," his message reads, "send Christmas greetings to the Japanese in the various relocation centers. Christmas reminds us of the ancient promise of peace on earth to men of goodwill, through Him who was born on Christmas Day. My prayer is that this promise may soon be fulfilled for you. Praying that God's blessing may rest upon you all, and that He, through Christ, will give you that patience and that goodwill, the reward of which is a peace which passeth human understanding."

## PLAN CHRISTMAS IN ALEUTIANS

*Boston:*—Chaplain Frederic Witner, stationed in the Aleutians, reports to the army and navy commission that his services continue to be well-attended, and that he has forwarded an offering amounting to \$32 to Bishop John B. Bentley of Alaska, for his discretionary fund. Chaplain Witner says his men asked that there be a midnight communion service at Christmas, "with carols and candlelight," and he is arranging a service in the hospital chapel.

## AMERICAN COMMITTEE OF WORLD COUNCIL

*New York:*—The Rev. Douglas Horton, minister of the general council of the Congregational Christian Churches, was re-elected chairman of the American committee of the World Council of Churches at its annual meeting last week. Other officers and staff members were all re-elected. A budget of \$75,000 was adopted of which \$68,000 is for the work of the American committee and \$7,000 to the Faith and Order office which is headed by Episcopalian Floyd W. Tomkins.

## SOUTH AMERICAN WORK CONTINUED

*Cincinnati:*—The Rev. Roy Ewing Vale of Indianapolis, national moderator of the Presbyterian Church in the U.S.A., speaking here at a dinner in his honor, stated that Protestants would not yield to "the demand of the Roman Catholic hierarchy that we shall withdraw from missionary work in South America." Meanwhile the board of missions of the Methodist Church

announced that 70 of their missionaries were granted passports and permitted to travel during the past 12 months, with seven of them going to South American countries. Others went to India, Free China, Africa. The Church is now seeking more than 300 new missionaries, including agriculturists, business men, teachers, school workers, nurses, social service experts as well as clergymen.

vocated the re-establishment of the choir school as a means of preserving the critical educational elements of Latin, Greek, music and religion. Bishops present were Bishop Sherrill of Mass.; Bishop Conkling of Chicago; Bishop Perry of Rhode Island; Bishop Dallas of New Hampshire and Bishop Loring of Maine. The day before two largely attended services were held, with Bishop Conkling preaching in



*Madonna and Child enthroned with St. Sebastian and a Franciscan saint. This beautiful painting by Giovanni Battista Tiepolo is in the Metropolitan Museum in New York*

## WORLD COUNCIL HAS NEW SECRETARY

*London (By Wireless):* The Rev. Oliver S. Tomkins, young vicar of Sheffield and a leader of the Christian student movement, has been appointed secretary of the British committee of the World Council of Churches to succeed the late Rev. William Paton.

## CENTENNIAL DINNER FOR ADVENT

*Boston:*—More than 700 persons, including five bishops and a governor, were present at the dinner on December 4th that marked the 100th anniversary of the Church of the Advent. The principal address was given by Professor Edward K. Rand of Harvard, a member of the parish, who ad-

the morning and Bishop Sherrill in the evening. The Rev. Whitney Hale is the rector.

## NEW HYMNAL HARD TO GET

*New York:*—Following a recent meeting of the directors of the Church Hymnal corporation, subsidiary of the Church Pension Fund, it was announced that the corporation has on hand orders for the 1940 Hymnal and Prayer Books which it is unable to fill because of the paper shortage. An appeal was made to the war production board for the use of additional paper, it was announced by Bradford B. Locke, executive vice-president, but "they did not feel justified, under present conditions, in making an exception in our case."



# How to Aid Returned Soldiers Offered By Committee

*Fourth Province Offers Plan for Parishes In Ministering to Men Now and on Return*

By J. Earl Gilbreath

*Editor's Note: The author, rector of Trinity Church, Clarksville, Tenn., is chairman of a diocesan committee on the ministry to men in the armed forces. The detailed plan was so well received that leaders of the fourth province have urged its wide use. Space did not permit the printing of the entire plan so Mr. Gilbreath kindly offered to abstract it for us. The longer report however is available in a packet which he will gladly send to any desiring a copy.*

The most effective work which will be done with returning service men is that which is being done now—before they return. The rector of one of our churches, in an informal meeting with the four men who had returned to that parish, asked: "What can we do to make sure that the returning veterans will know that they have a welcome and a place in the church?" The man who had seen service at Guadalcanal replied instantly: "If you keep up while we are away, you needn't worry about how we will feel toward the church when we get back."

The beauty of this phase of the church's ministry to men in the armed forces is that it is simple, easy—and is greatly appreciated.

1. There should be a parish committee for ministry to men in military service. This committee will plan the church's ministry for service men while they are away and after they return.

2. Army or navy Prayer Books and Church crosses should be sent to the men immediately after they enter the service.

3. The minister should write to the men at regular intervals. Where the list is so long as to make personal letters impossible, mimeographed letters will have to do. It is much better to send out mimeographed letters frequently than to send personal letters rarely.

At a recent vestry meeting in one of our parishes, the minister had a stack of letters ready for mailing, and asked the vestrymen to write personal messages in the margin. They did; and the men showed some surprise and a great deal of gratifi-

cation. Generally these letters should be light and newsy. Enclose the last Church bulletin. They like to see familiar names. One soldier is reported to have exclaimed on reading a home parish bulletin three months old: "It is just swell to know that The Girls' Friendly Society met Friday afternoon at three o'clock with Mary Jones."

An occasional serious letter will give the minister food for thought. One parish letter asked the question: "Do you think the Church will have to change if it is going to hold the loyalty of returning men and is to do its proper work in the world?" A sergeant wrote back from the Pa-

pray for me that the first time they ask what the weather is going to be like, I'll be able to give the right answer." It is also a good idea to have someone make a copy of the parish service flag on a mimeograph sheet, write the names under the stars, and mail copies to the men whose names are on the flag.

5. Meetings of the minister, committee, and men who have already been discharged will be helpful.

6. The minister who gives pastoral care to the families of those in the service will be in position to deal with emergencies when they arise. This has particular bearing on the divorce problem. It is already evident that there are going to be a great number of divorces following the war. No one knows the answer, but by giving pastoral care to the families now, we are placed in a position where we can be of help to young people in their efforts to make adjustments later.

In the ministry of the church to men after they return, the major



*Children stand in awe before Christmas Creches which they have had the joy of creating*

cific area, "I don't think the Episcopal Church should change at all, but I think the Baptists ought to change a whole lot." Which, if it proves anything, proves that even the war doesn't change the Episcopal attitude very much. Generally, the men gave serious and thoughtful answers to these questions.

4. Have a picture of the church or of the altar put on a card, and mail the card to service men just prior to Christmas, with the notation, "Prayers will be said for you at this altar on Christmas Eve." The men take these things more seriously than we sometimes think. One man wrote back: "Parson, they have just made me weather observer; please

part of the work will be with men who, except that they have matured, will be very much the same as we knew them before they left home for the armed forces. There will be misfits, the embittered, and the abnormal cases; but these will be the exception and not the rule. In their social and religious attitudes, they are at least as likely to be reactionary as they are to be radical. In answer to the question: "Should the church change?" the following is a typical answer: "No! The church will have to make no changes to hold the returning veterans. The changes are taking place in the future veteran that will hold

(Continued on page 6)



# The WITNESS

For Christ and His Church

## For Men and Women of the Armed Forces

Clip and mail with your letters

The Christmas season with its eternal message of peace on earth, goodwill toward men, singing of God and brotherly love, brought forth a statement from the commission on the Church and minority groups of the Federal Council. . . . Signed by more than 100 Negro religious leaders, it asked the Church to take a militant stand for racial equality. . . . "Either the Church must be actually and potentially a Church for all the people, irrespective of race and color or it should cease to proclaim the doctrine of the fatherhood of God and the brotherhood of man," the statement declared. . . . The Church "must urge that all of us begin now, and continue after the war to make changes that make for justice, democracy, and brotherhood," it continued. . . . On the same theme of brotherly love, 1,326 prominent Americans, including 348 churchmen of all faiths, got together to sign an international bill of rights issued in New York by the American Jewish committee. . . . The declaration called for a guarantee for "every man, woman and child, of every race and creed in every country," the right to life, liberty and the pursuit of happiness. . . . the demand that no nation have the right to deprive its citizens of fundamental human rights. . . . the recognition that persecution within any nation is "a matter of international concern". . . . a policy of "fair redress" for those who have suffered under the Hitler regime. . . . a plan of repatriation. . . . And last of all the declaration asked for an international peace plan. . . . In Cincinnati, a religion and labor fellowship was organized by John G. Ramsey, public relations director of United Steel Workers, CIO. . . . Methodist Church women held a conference in Buck Hill Falls, Pa. . . . They commended the Dumbarton Oaks proposals, urging Methodist women to register their convictions with the Senate. . . . They recommended that the principles of racial equality be recognized in the final draft. . . . Interfaith, interracial workshops for demobilization were endorsed, as well as church-labor unity, and continuance of the FEPC. . . . London informs us that rebel Lutheran state church in German-occupied Norway is under rigid police rule. . . . 30 of its ministers are in jail. . . . A statement issued by some of those still remaining declares, "Where Nazi-ordained pastors are forced on the congregation, people stay away from church". . . . In New York, support of a new state FEPC was voiced by churchmen at public hearings conducted by state commission against discrimination. . . . In Mexico, long-smouldering anti-Protestantism broke loose in a statement issued by Catholic Bishop Luis M. Martinez, accusing Protestants of aiming to break down the Catholic religion through U. S. financing. . . . On the whole, it was reported, the response from Mexicans—even devoted Catholics—was unfavorable. . . . In Memphis, Tenn., CIO unions heard the Rev. Sam Howie speak.

page six

(Continued from page 5)

him to the church. Personally I think that the basis of our belief is so sound that no changes compatible with the truth can be made." Whatever you may think of that sort of answer, it is certainly not radical. Another man said: "If we waited until we got into a fox hole where there was neither altar nor priest before we found God, it was our own fault. The church was there for us all the time."

1. Upon the return of a man to the parish, the minister or a member of the parish committee should call on him, give him a welcome, and let him know that he is expected to take his proper place in the church. A letter from the vestry should be set up now so that it may be mailed out immediately upon the veteran's return.

2. Returning servicemen who have held positions in the church should

agency set up for handling veterans' affairs. The minister or a member of the committee should be prepared to go with the inquiring man to that office. It is not enough to send him. Through the GI Bill vocational training is offered to veterans. A member of the committee should be prepared to counsel with returning men as to whether or not they should avail themselves of this offered benefit, and as to what type of training they should take.

4. There should be a member of the committee to help the men secure employment. Returning service men are often restless; employers become irritated because of this. A great service can be rendered by someone who will counsel patience on both sides.

5. We shall be called on to counsel with the men who return. We need this warning that the better part of giving counsel is often found



*Holy Night, an opera, written by a member of the faculty, is being presented by the students of Margaret Hall, Versailles, Kentucky*

be returned to those places. It might be advisable to form groups in the church composed of service men. Where churches have maintained lounges for soldiers, these might well be continued for returning service personnel.

3. The GI Bill of Rights sets forth the benefits veterans may expect to receive from the government. Ministers and members of the committee should have at least a general knowledge of this bill. Copies may be secured from the state defense council of each state. Summaries of the bill may also be obtained.

In each community there is an

in the ability to sit patiently and listen.

The minister and the committee will have to decide how far they can and should go in the matter of treatment of those who are suffering from shock or nervous disorder.

A point which needs to be stressed is this: While it is the business of the church to help interpret the GI Bill, to help find employment, etc., the main task of the church is, first and always, that of providing Christian fellowship and a spiritual background from which the men can work out these problems for themselves.

THE WITNESS — December 21, 1944



## EDITORIALS

### *The Unbreakable Link*

THE loveliness, sentiment and mystery with which the Christmas story is enshrined are like the gay and colorful wrappings that envelop our presents at this heart-warming season. But what's within? Is it something that will be of use to us or is it the product of the traditional gesture of fleeting good-will, idly tossed off because of an inward compulsion that something ought to be done to observe the season?

The severely utilitarian truth beneath the nativity narrative—a reality that we do not always like to face — is that henceforth there can be no separation between God and man. It hits us hard in two areas of life if we think it through. First in our relationship to the material things of life; they are not ours, they are God's, given to us only in temporary trust. Woe to the man who forgets this and thinks in his brief moment that his is the claim—from him shall be taken away. It is the violation of this incarnate demand that has caused the ills of man today.

Secondly comes a recognition of the potentialities of man. Reduced to its crudest demonstration we find its violation in the fascist philosophy of life. But let us not stop there; wherever there is an attempt at domination, be it of class or creed or color it is the same unabashed refusal to recognize the potentialities—divine in character—which inhere in the dominated.

The Christmas story, then, is one of stern implications. Fondle it if we dare, sing sweetly over it—but neglect its lesson at our peril. God has come to claim the world and man for his own—and he will not be denied.

### *Sweet Smelling Christmas*

IN THE account which St. John gives of Mary's anointing the feet of Jesus in the home of Lazarus we are told that "the house was filled with the odor of the ointment." Many of our most pleasant memories are associated with the sense

of smell. We recall the smell of the sea, the smell of new mown hay, and the smell of the country after the rain. What has all this to do with Christmas? Simply that there are smells typical of Christmas; the smell of rosemary, of the Christmas tree, of the oranges and apples about the tree, the smell of the pungent smoke from the crackling fire, and, of course, the smell of the roast goose and the plum pudding of the Christmas dinner.

We may not have the heart to celebrate this year the kind of a Christmas which makes possible this

array of delectable smells. That is why the story of Mary's anointing the feet of Jesus has relevance. For the ointment which Mary applied was redolent, not simply because it was precious spikenard, but because it was perfumed with her devotion and her gratitude and her love. It is not given to us to anoint the feet of Jesus, but it is given to us to make offerings to his afflicted and cold and hungry children. We have in mind the appeal for clothing for Russian children and the work done by Kimber Den for orphans in China; but these are only two of the many opportunities we have to bring comfort to Christ's needy children and genuine Christmas cheer to ourselves. At no time in the year have such works of mercy greater meaning and significance than at Christmas. These gifts to the cold and hungry and destitute are gifts to the Christ Child. And though we may not detect their odor through the sense of smell, we may be sure that they will be an offering of a

sweet smelling savour to the Saviour of men.

### *Divine Surprise*

TO HAVE high expectations means that you anticipate spiritual surprises; you look for things to happen that are totally unpredictable; in a word you expect miracles. Yet the whole framework of our thought in this twentieth century has made it next to impossible to believe in miracles. The age of science has made us so accustomed to a universe governed by unchangeable laws that we

### "QUOTES"

THE one factor which has leavened the cruelty of a pagan world has been the life of Christ. I care not whether you go back to the ancient paganism of Egypt and Assyria; of Greece and Rome; or study the reign of terror in France, you are forced to conclude that the natural man is cruel and has little sympathy with suffering. Christ came into a drab and desolate world with his personal message of "Glory to God and peace on earth" and wherever mankind has accepted Christ's standards they have been transformed by his marvelous personality. His severity toward human error caused him to be crucified but his love for human souls caused him to be adored by those who loved righteousness and hated iniquity. It was the personal Jesus who touched the needs of men so that in seeing him they saw the Father.

—Bishop Irving P. Johnson



almost automatically eliminate the unpredictable. Nevertheless despite all we know the element of the unpredictable in life is extraordinarily great. We must make room in our thinking for what an English writer has called "the inexhaustible originality of God."

On the first Christmas God came in the person of Jesus Christ to some humble Jews in Palestine. It is the divine surprise of it that the world has found hard to believe, and at the same time has never been able to disbelieve nor forget. So characteristic is the element of surprise in man's discovery of Jesus that most of the legends about the coming of Jesus, from his appearance to Mary in the garden when she mistook him for the gardener to the most recent stories of his coming in the guise of a modern refugee, portray his coming almost always in an unexpected and unpremeditated form. He comes in the unexpected yet paradoxical

cally he comes only to those who open the door of their hearts to him. We can not understand it, but he comes in the unexpected only to those who expect!

What a difference it would make if the world really looked for his coming! Indeed the hope for the future of civilization is that it should have this high hope for then only will the miracle of healing which our world so desperately needs be possible.

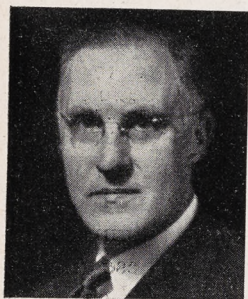
Isn't it true that we seldom really expect him? It is so easy to feel that this Christmas will not be particularly different from any other. We shall sing beautiful hymns and think lovely thoughts, but we don't really believe he will come to us. What a difference this Christmas may be if we really anticipate him. Then we will know the meaning of divine surprise.

# The Miracle of Christmas

by Frederick C. Grant

Chairman of the Editorial Board

CHRISTMAS is a festival of universal appeal. Even people who never go to church send gifts, listen to carols, read Dickens's immortal story—if not the Gospels—and share "the Christmas spirit."



There are those who would like to explain this appeal by reference to ancient pagan customs, or anthropology, or the history of the world's religions. Christmas comes at the time of the winter solstice when the life of nature is reborn, and the unconquerable sun (Sol Invictus) renews his strength and

begins his northward march. That is why the Church chose December 25 for the birthday of Christ, the sun of righteousness, who rises, like the Egyptian deity "with healing in his wings." Very well—it may be so; for the Christian faith is the fulfilment of all men's yearnings for God and truth, not just the fulfilment of Old Testament prophecies or Jewish hopes. But this explanation does not explain everything about Christmas, only the date. And the date is the least part of it! It explains other things—why the civil year begins on January 1; and also the Jewish festival of Hanukkah, perhaps—the relighting of the temple lamps after the persecution under Antiochus, with its yearly festival of lights (Enkainia, in Greek),

observed to this day; and so on. But the *spirit* of Christmas, that was something new, in the ancient world, and it is new still. It has never lost its freshness, indeed its novelty. It is still so novel that one wonders if it will really remain with us, and finally capture the hearts of all men.

For the spirit of Christmas is not the spirit of reviving nature; it is the spirit of God, of Christ, which is *above* nature, the true miraculous or supernatural. Apart from this spirit of inspired selflessness and self-giving, man is a pretty poor exhibit—especially in this year of grace 1944. It is only this divine quality that lightens up the horror and darkness of a world at war. And unless this spirit triumphs, i.e. if it finally goes down to defeat, the rest of human history will be only the monotonous and loathsome annals of hell on earth. That is why all men respond to Christmas, why all men have a stake in Christmas.

INTO this sad and sombre universe a Child was born—that was the first miracle of Christmas; and in a sense every birth of a child repeats that miracle. Death, pain, rejection faced that Child—death first of all at the hands of a jealous tyrant, and last of all by a blundering provincial governor afraid lest Caesar should remove him. It was into our *kind* of a world, in fact it was into this very world, that Christ came—a world someone has described as "this bitter-sweet universe." And we



Christians believe that God's Act in the Incarnation was the beginning of a whole revolution in human nature and human history, the beginning of the final Act of God as the culmination of his work of Creation. That is what Christmas really means, religiously and theologically. As Christ was born into human nature, so we must be born, or reborn, in him, and be made partakers of his nature. "God became man," as St. Athanasius said, "in order that man might become divine." That glorious mystery lies at the heart of Christmas, and it is the hope not only of our own private salvation but of the whole *social* renovation and remotivation and regeneration of human life. So let us be glad that all men welcome Christmas; and let us urge them to come and share with us in celebrating the mystery. Christ the Lord is born! It is glad tidings for all the peoples on earth.

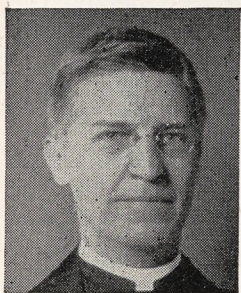
*Glory to God in the highest,  
And on earth peace,  
Good will to men!*

## The Blind Innkeeper

By  
THEODORE R. LUDLOW  
*Suffragan Bishop of Newark*

"THERE was no room for them in the inn."

As you and I look back upon the event we are apt to think that the innkeeper must have been incredibly blind and stupid not to recognize something extraordinary in the Virgin's manner. Surely her fitness for her great mission must have shown in her face. How could he relegate her to a stable! He did so because he was preoccupied with the doing of a routine task in the accustomed way. He was not looking for people with an unusual bearing. He was looking after people who applied to him for food and lodging.



Are we so different from the innkeeper? One suspects not. We are all overburdened with the routine of our lives just at present and are apt to perform them in a mechanical way. We are tired from strain and our nerves are taut. That is what makes us blind to human relationships that come to us in the line of routine. We prefer to put it on this basis rather than on the basis of deliberate intent, but routine blindness can have serious consequences just the same.

Because of the war there is much travel these days. Because of war industries families are

scattered. It is hard to maintain the old ties in the accustomed ways because surroundings are so different. These facts throw an added responsibility on every minister of God, whoever he is and wherever he is. The extra-ordinary has become the ordinary. Whether he ministers to the armed forces, to industrial centers or is privileged to remain in his own parish, he dare not maintain his usual routine without regard to the new faces around him.

Two incidents which have come to our knowledge illustrate the danger of following preconceived ways of life. A clergyman was invited to preach at the eleven o'clock service in a church in another state. He arrived by train in time for the service and was happy to find that it was the service of holy communion, although the parish bulletin called it mass. After the celebrant had communicated, the clergyman expected and was prepared to receive. He was surprised to have the celebrant face the congregation and then immediately face the altar again. Thinking that his kneeling position had not been visible to the celebrant, he arose and knelt at the top altar step. His movement caught the startled eye of the server who held a whispered consultation with the celebrant. The latter with a shade of annoyance on his face turned and communicated the visitor. After the service he was told that it was not the custom to receive at the second celebration in that parish. He wondered if there were any other strangers in the church that morning who might have asked why the Prayer Book had a rubric saying: "Sufficient opportunity shall be given to those present to communicate."

IN ANOTHER case, a man whose business compelled him to travel on Sunday arrived with his wife in a strange town on a Sunday morning. He inquired for the nearest Episcopal Church and was directed to it. The couple were glad to find that the service was to be the holy communion because they had made an agreement with their son in the armed forces that the family would partake at some altar every Sunday if it was physically possible to do so. The manner of conducting the service was not the one to which they were accustomed, but their rector had taught them that practices varied in different parishes and so they adjusted themselves to the local practice. When the celebrant turned to the congregation with the paten, they half rose but hesitated to go forward because no one else did or could have done so without an unseemly dash before the celebrant again turned to the altar. However they had been taught by their rector that while rites varied rights remained the same. So at the conclusion of the service they presented themselves to the rector and asked to be



communicated. He knowing their rights communicated them. But how many laymen know their rights or will stand upon them? And why should fellowship be broken so as to require private communication? Here is blind following of routine that is a constructive refusal of the feast of fellowship.

We have spoken of innkeepers and priests but the danger confronts each one of us. In the turmoil of our day it is a great temptation to draw a line around our way of life and exclude from it all different ways of life that insistently demand recognition. Or we can be so busy about routine that we miss the glorious reality of Christmas—

“God so loved the world that he gave.” He loves the world and not our kind alone. “In these last days he has spoken unto us by his son, whom he has appointed heir of all things.” “That was the true light which lighteth every man that cometh into the world.” “Behold I bring you good tidings of great joy which shall be to all people.” The message of Christmas is universal and inclusive. If we would truly receive Christ into our hearts, we must live each day in his inclusive spirit—not the inclusiveness of condescension but the inclusiveness of common purpose and family relationships. Then there will be room for the extraordinary guest in the busy inn of our human life.

## Little Town of Bethlehem

*by Charles T. Bridgeman*

*Canon of St. George's Cathedral,  
Jerusalem, Palestine*

AT CHRISTMASTIDE the thoughts of the whole world turn to Bethlehem and meditate on the great event which will be ever associated with this small Judean town. A few fortunate American soldiers and WACs will be there this year in person to represent the millions at home who would dearly love to make a pilgrimage to the holy spot. Their voices will be heard, together with the Bethlehem bells, on a Christmas broadcast to America from the Holy Land. What is it that they will see in this ancient town nearly two thousand years after the nativity?

Bethlehem has been since the earliest Christian centuries a definitely Christian town, even when before Constantine most of the country was Jewish or pagan. So it remains today in a country largely Moslem and Jewish. Origen tells us that pilgrims were wont in the third century to venerate the place of the nativity. It was identified with a certain cave on the outskirts of the Davidic town. This may seem strange to us but in Palestine the many caves then as now are used for storage places, stables and even dwellings. It seems that it was such a grotto that served as a stable for the cattle of the village inn. What is surprising about the ungracious reception of the holy family is not that the inn was filled, but that their kinfolk, of whom the town was full, had no room for them. The normal hospitality of an eastern community was denied them. Probably it was because they had long lived away from the town in Galilee, and their arrival, when great crowds of former townsmen had gathered for the taxing, found even the usually hospitable houses of their relatives already occupied, and the small inn as well. Only the

stable was left but a stable snug and warm, sheltered from the chill winds and possibly rain of winter, and made yet warmer by the bodies of the animals quartered there.

Constantine the Great, traditionally at the behest of his mother Helena, caused a great basilican Church to be built over the spot, with the cave preserved under the apse at the east end. It formed a sort of natural crypt entered originally by a small flight of steps beginning at the chancel step. The great basilica had double rows of pillars, on either side, a high peaked roof of wood covered with tiles, and at the east end under the semi-circular apse an altar standing free, with the bishop's throne behind it and the seats of the clergy on each side. The walls were covered with mosaics, and the floor was paved in mosaic patterns of the best floral and animal designs. Before the great door of the Church lay a great paved courtyard.

But the heart of the Church of St. Mary, as it is properly called, was the holy grotto, entered from the top of the nave. Here was a small rock-walled chamber, some ten feet wide and three times that in length. At the east end stood a small altar marking the place of the nativity, and a little to the right in a slight recess and depression, the place of the rock-hewn manger where the Holy Babe was laid. The great Christmas liturgy was probably begun then, as now, with a procession to the grotto, the reading of the gospel, and the singing of the Christmas hymns. Then while the liturgy was sung in the church above, another was sung by the bishop with a few assistants in the close candle-lit seclusion of the grotto.

Today the grotto is the common property of



many Christians who in the centuries past secured the privilege of using it: the Greeks, the Latins and the Armenians own the grotto. Syrians, Copts and with them Abyssinians have the right to have services in one of the transepts of the basilica which is mainly the property of the Greeks. Along side the basilica are three great monasteries, the Greek Orthodox, the Franciscan and the Armenian, nestled close to the shrine, and supplying clergy and monks to keep up the daily round of many services in many rites.

**B**ETHLEHEM has three Christmases. This is due to an accident of the calendar. The Latins in the 16th century abandoned the old imperfect Julian calendar which was falling behind the real equinox. This has given us the date on which we



*A view of St. George's Cathedral  
in the holy city of Jerusalem*

in this country and in Europe celebrate as December 25th. But the Eastern Churches in Palestine still observe December 25th on a date now 13 days later, making it come on our January 7th. The Armenians have always kept to a very early eastern Christian custom of observing January 6th (of their calendar) as the nativity. This brings their Christmas yet another 12 days later, that is January 19th of our calendar. The result of this is that when we are observing Christmas only the Roman Catholics, Uniats, Anglicans and Protestants in the Holy Land are observing the feast. The Latins gather in the grotto for the midnight mass and at the same time in their more spacious monastic chapel dedicated to St. Katherine of Alexandria

they have the more popularly attended Christmas mass. Earlier in the evening the Anglicans of the Holy Land, at the invitation of the Greek Orthodox, gather in the courtyard of the latter's monastery to sing well-loved English and American Christmas carols, and later make a pilgrimage to the grotto.

But the many other Christians of the Holy Land are still awaiting their Christmas day. For most of them it will come on January 7th, when the basilica will be jammed with a pious crowd, and Greeks, Syrians and Copts will be singing their liturgies in various parts of the building. The Armenians are lacking: they will come later, on January 19th, their January 6th, and will once again fill the Church with Christmas hymns while the Greeks are celebrating the Epiphany.

Winter has laid its chill hands on the Holy Land. Cold winds blow up from the Mediterranean. They may bring rain, but rarely snow so early in the year. If it is clear, the skies of Christmas Eve will be studied with a brilliant array of stars, which look down on a quaint oriental town of square built stone houses pressing closely upon the narrow paved streets. Through the winding lanes pass people from all over the world. Many of them will be in the uniforms of a score of allied countries, seeking a word of peace. Approaching the church from a road around the town will come

## THE SANCTUARY

conducted by W. M. Weber

FOR SELF-EXAMINATION  
Advent 1944

... I found that to tell the truth is hardest thing on earth harder than fighting in a war, harder than taking part in a revolution. Indeed, I discovered that writing like that is a kind of war and revolution.

If you try it, you will find that at times sweat will break out upon you. You will find that even if you succeed in discounting the attitudes of others to you and your life, you must wrestle with yourself most of all, fight with yourself; for there will surge up in you a strong desire to alter facts, to dress up your feelings. You'll find that there are many things that you don't want to admit about yourself or others. As your record shapes itself up, an awed wonder haunts you. And yet there is no more exciting and adventure than trying to be honest in this way. The clean, strong feeling that sweeps you when you've done it, makes you know that . . . Well, it's quite inexplicable.

Sit down some rainy day and try it yourself!

—Richard Wright. New York Post, 30 November 1944. (describing the writing of *Black Boy*, and autobiography to be published in the spring.)



flashing lines of incongruous cars bringing more worshippers.

The courtyard of the church will be packed with a crowd of people pressing through the narrow doorway into the church for a visit to the grotto. Overhead the bells of the Latin convent will be ringing out at intervals from the high tower. Once within the basilica the vast shadowy building will seem all the larger for the few flickering candles and vigil lamps of the Greek altar, still plunged in the penitence of Advent. But down in the grotto, all is light and warmth. An unremitting stream of pilgrims descends at one doorway to the holy place, and goes out up the other stairway. Each pilgrim pauses for a moment to kneel before the two shrines. At one he gazes upon an historic silver star which announces that this is the place where Christ was born of the Virgin, and prays for the peace which the angels proclaimed. At the other he looks upon the manger, guarded by some Latin nuns, and reflects upon the utter humility with which God made known his great revelation.

Then upstairs again, back into the ancient church, from which he may seek out the Latin chapel for the pontifical mass, or turn back to Jerusalem where at Latin, Uniat or Anglican altars he will find Christmas being ushered in by a midnight service.

One may be certain of one thing. Our men and women of the services overseas will have but one thought in their minds as they visit the sacred spot: thought of home which is so intimately bound up with Christmas, and the wish that they could have with them their own loved ones to share the experience. We cannot unfortunately be there physically, but we can in spirit. As we gather before out thousands of altars, we, like they, shall be kneeling before the same incarnate God who knows no separation of time or space and holds us close to himself and to one another in his sacred body, the Church.

## New Books

\*\*\*Indispensable

\*\*Good

\*Fair

**\*\*THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST.** Translated from the Vulgate by Ronald A. Knox. New York: Sheed and Ward, \$3.00.

Those who are used to thinking of Monsignor Knox as the *enfant terrible* of English ecclesiastical life, author of *Reunion All Round*, etc., will of course find him here in a different and completely serious role. Though the translation is from the

Vulgate, it is with constant attention to the Greek, so that other readings and renderings are frequently accepted; for example, the Lord's Prayer reads "daily bread," not "supersubstantial." "Thou" and "thy" are kept; otherwise the English is always lucid and modern, but dignified. No introductions are given to the several books; and while there are footnotes they are not unduly multiplied. Monsignor Knox finds it necessary to defend Roman Catholic doctrine at a number of points, but does not feel it necessary to Romanize all the language by using such locutions as "priest" for "presbyter." Certainly this is a work of careful and competent scholarship, done with taste and good sense. It is not as brilliant and independent as some other modern versions, but it can be commended to two sorts of people: those who would like to see an example of Roman Catholic biblical scholarship at its best, and those who wish a modern version but are not permitted by their ecclesiastical allegiance to use Moffatt and Goodspeed for devotional reading.

—S.E.J.

**\*\*A-Z YOU WERE.** By Chaplain Alva J. Brasted and Corporal Edgar Allen Jr. Morehouse-Gorham Company, New York. \$1.25.

G. I. Joe hears this sort of practical preaching every Sunday—if he hears the chaplain. If he doesn't, here it is, in short, snappy, pointed messages. As chaplains long ago learned, you preach on sin and righteousness to service men rather than on theology and churchmanship. That might be tried on civilians occasionally. The cartoons make the book, and will attract the most unlikely readers. The alleged poetry in the book is F-4. But from A to Z, here is a good book to send your service man—and you will read it first, too.

—C. G. H.

**WHAT IS MEANT BY CHRISTIAN MARRIAGE** by the Rev. Robert Hatch; Dept. of Social Service; Diocese of Massachusetts; 5c each or \$3 per 100.

Mr. Hatch has followed up his previous pamphlet, *What Is Meant by Christian Burial*, with another fine work which tells in specific detail just why a Christian marriage isn't simply any kind of marriage. Setting forth reverence as a power with which to coordinate marital life, he discusses briefly, but fully, many aspects of married life: finances, sexual harmony, parents and parents-in-law, etc. It is a fine pamphlet to have on hand to give to those already married and those contemplating marriage.

—W. B. S. Jr.



# International Bill of Rights Urged By Churchmen

*Want One to Serve as a Postwar Guarantee Of Religious and Individual Rights for All*

Edited by W. B. Spofford

*New York:*—An international bill of rights to serve as a postwar guarantee of religious and individual rights for all persons throughout the world was urged in a statement issued here by the American Jewish Committee, and signed by 1,326 prominent Americans, including 348 churchmen of all faiths. Among the signers were 36 bishops of the Protestant Episcopal, Methodist, and Roman Catholic churches, and officials of a majority of Church denominations in the United States.

The six points of the declaration called for:

1. An international bill of rights "to guarantee for every man, woman, and child, of every race and creed in every country, the fundamental rights of life, liberty, and the pursuit of happiness."

2. A world in which the rights of national sovereignty do not permit any nation to deprive those within its borders of fundamental human rights "on the claim that these are matters of internal concern."

3. A recognition of the fact that bigotry and persecution by a single nation "is a matter of international concern" because it eventually "throws upon the peace-loving nations the burden of relief and redress."

4. A policy of "fair redress" for those "who have suffered under the Hitler regime because of race, creed, or national origin."

5. A plan for repatriation, with their rights unaffected, for "those who have been driven" from their homes.

6. An international machinery whereby new homes will be found in other parts of the world for "those who wander the earth unable or unwilling to return to the scenes of unforgettable horror" from which they fled.

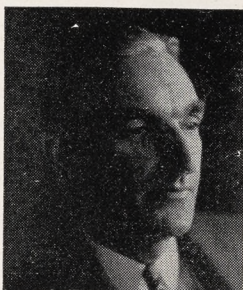
## Urges Unity

*Cambridge:*—A strong plea for Church unity was made by the Rev. Victor S. B. Sathianadhan of Ceylon in a sermon at Christ Church here. He spoke particularly of the South India plan where Presby-

terians, Congregationalists, Methodists and Anglicans are making sacrifices for the cause of union. Of the thirteen Anglican dioceses, nine have approved the plan; one was tied in the voting; another voted favorably but the bishop vetoed; two dioceses have not yet taken action. Mr. Sathianadhan has been studying in Toronto for three years under the plan of the Church missionary society of training nationals to replace foreign missionaries and expects to leave soon for Bombay.

## Accepts Michigan

*Detroit:*—The Rev. Donald B. Aldrich, rector of the Ascension, New York, now a navy chaplain, has accepted election as bishop coadjutor of the diocese of Michigan. The announcement was made on December 8 by Bishop Creighton. He was elected last May



but declined with the statement that he felt strongly that a chaplain's work claimed his sole allegiance. The diocese therefore went ahead with plans for an election at the regular convention in January, 1945, with a nominating committee prepared to offer the names of likely candidates. Recently however diocesan authorities received word from Dr. Aldrich that he realized a great change had occurred in the world situation since his declination and that he was more and more impressed with the importance of the Church's work since he has seen it in the Hawaiian Islands where he is at present stationed. He also stressed his awareness of the opportunities afforded by the strategic position of the diocese of Michigan, with its many industrial and social problems, and expressed a desire to reconsider his declination. In view of the fact that his declination had not yet been submitted to the diocesan convention, the standing com-

mittee, meeting as a council of advice with Bishop Creighton, held that they felt it entirely proper for the bishop to receive this reconsideration; the necessary steps were taken to accomplish this and Dr. Aldrich's formal acceptance was subsequently received.

As soon as word has been received of the discharge of Chaplain Aldrich from the navy, the Michigan standing committee will proceed with steps to receive confirmation by the bishops and standing committees looking toward his consecration. He was an incorporator of the Church Publishing Association for whom *THE WITNESS* is published and was a member of the editorial board until he went into the navy, at which time he became a contributing editor.

## First Negro Parish

*Omaha, Nebr.:*—The Church of St. Philip the Deacon here is the first Negro parish west of the Mississippi, not St. Philip the Evangelist, Los Angeles, as we stated in a recent number. The Omaha parish was admitted as a parish in 1929 and it has been doing a splendid job, first under the rectorship of the Rev. G. A. Stams, now a rector in Evanston, Ill., and now under the Rev. S. G. Sanchez. Our correspondent reports that the morale of the parish is high; that the missionary pledge has been overpaid 300% and the budget for the year balanced. There is also a fine record of baptisms and confirmations.

## 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.



## Support Seminaries

**New York:**—“There is nothing more important in view of the need for bringing the influence of the Christian Church to bear upon the postwar world than adequate training for the clergy who are to be the leaders in the years that lie ahead,” said Presiding Bishop Tucker in a general letter commending theological education Sunday, which this year is to be observed on January 21. “All our seminaries must be better financed if they are to give the kind of training that is called for,” Bishop Tucker continued. “In the past we have depended very largely upon the income from endowments to carry on our theological schools. Not only has the income from endowments decreased greatly, but it does seem to me that the present generation ought to take its proper part in the support of our seminaries. I hope therefore that on the coming theological education Sunday there will be a generous response to the appeal of the various seminaries for assistance.”

## Russian Church

**Moscow (By Wireless):**—More than 200 Orthodox churches have been opened in Russia during the past year, according to a statement here by Acting Patriarch Alexei, quoted in the Moscow News. In addition, many churches wrecked and looted during the German occupation have been restored. Commenting on the forthcoming all-Russia Church council at which a new patriarch will be elected, Alexei said the meeting will also decide a number of import questions affecting Church administration and activities.

## Aided Underground

**Paris (By Wireless):**—Pastor Chapal of Annecy, capital of the Haute-Savoie territory of France, described his pastoral work during the German occupation, saying that hunted men came to Annecy in increasing numbers, and that as many as 22 people found shelter in the pastor's house in a single night, knowing “they would get not only encouragement but practical aid towards reaching safety.”

## New Magazine

**Moscow (By Wireless):**—The newly-formed all-union council of Evangelical Christians and Baptists of the Soviet Union is planning to publish an official magazine after

page fourteen

the war, Jacob Zhidkov, council chairman, disclosed here. Stressing the significance of the new all-union council, Zhidkov recalled that the first Evangelical parishes in Russia were established during the reign of Empress Catherine, but prior to 1917, parishioners were persecuted or discriminated against and frequently prevented from making contacts with each other. “Now,” he commented, “we are able to unite and worship freely.”

## Projects for Youth

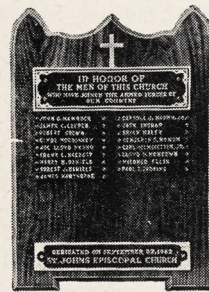
**Birmingham, Ala.:**—Community projects for youth have been opened in two more parish houses in this state. Several nights a week the young people in the neighborhood of St. Andrew's, Birmingham, gather for dancing and games, while at St. John's, Decatur, a center has been opened called Tumble Inn. Both

projects have been assisted by the “Bishop's dollar” and have the support of the congregations and communities.

## Old as Parish

**Milwaukee:**—Charles H. O'Neil was born in 1850 the year St. James' parish was established. Now at the age of 94 Mr. O'Neil is still an active member of the parish. Rector Clarence Lund writes that it is a great treat to call upon him and get him reminiscing about the many things that happened in the parish in early days, and in the city which is but a bit older.

## Beautiful HONOR ROLLS



**A fitting tribute** for those of your Church now in the armed forces.

### Looks Like Bronze

Plaques are cast from a special plastic formula, resembling bronze. Mounted on genuine walnut. Easily attachable nameplates may be ordered as needed.

All kinds of designs and sizes available. Modestly priced—within reach of all. Arrange Now for Bronze Tablets.

“Bronze Tablet Headquarters”

**U. S. Bronze Sign Co.**

570 Broadway, New York 12, N. Y.

+ + 52nd YEAR OF PUBLICATION + +

## 1945 Church Kalendars

contain much useful and interesting information and special headings for your own church. Their distribution is a help to your church and a profitable way for societies to raise funds to further their work.

### WRITE FOR FREE CIRCULAR

Send 25 cents for sample copy of 1945 Church Kalendar—postpaid

**ASHBY COMPANY • Box 423 • ERIE, PA.**

Publishers of Episcopal Church Kalendar and Churchman's Ordo Kalendar

Only Kalendars published with days and seasons of the Church Year in proper liturgical colors

## Revised Edition

### The Order for a Memorial of One Who Had Died in the Service of Our Country

by the

Standing Liturgical Commission

The new edition is a revision of the service originally compiled by Dean John W. Suter, custodian of the Book of Common Prayer. The Psalms and two Lessons are printed in full and other prayers added, so that the Service is complete and can be used without the use of any other Books.

Eight pages (formerly six)

Price remains the same.....\$2 for 100 copies

Anything less than 100 copies.....5c each

## MISSIONS DEMAND UNITY

By V. S. Azariah

The Bishop of Dornakal

\$2 for 100 Copies

## THE WITNESS

135 Liberty Street

New York 6, N. Y.

THE WITNESS — December 21, 1944



The parish in the past few years has added \$20,000 to the endowment fund and has a reserve of \$4,000 in the budget account. Recently a lively young people's organization was established with a membership of eighty.

### Fair Employment

*New York:*—Support of a new state fair employment practices commission was voiced by churchmen at public hearings conducted here by the state commission against discrimination. Among the speakers were George Haynes of the department of race relations of the Federal Council; Robert Searle of the New York federation of Churches; and J. H. Carpenter of the Brooklyn Church and missions federation.

### Peace Proposals

*Buch Hill Falls, Pa.:*—Commendation of the Dumbarton Oaks proposals was expressed by the women's division of Christian service of the Methodist Church at its sessions here. The women described the security plan as "the most direct approach to peace so far," urging Methodist women everywhere to register their convictions with the Senate. They recommended that "in the final draft of the charter for collaboration of the United Nations the principle of racial equality be recognized," and that provision be made "for a Council or commission on international mandates for preparing dependent peoples for eventual self-government." With a view to closer cooperation for constructive action between women in Church and labor, they recommended that a conference be held for the discussion of common interests. The conference endorsed interracial, interfaith workshops for demobilization, and registered opposition to the equal rights amendment. Continuance of the Fair Employment Practices Committee, extension of social security and unemployment benefits, were approved.

### Service Center

*London (By Wireless):*—A constitution has been drawn up for the proposed Christian service center incorporated in the scheme for rebuilding Coventry Cathedral, it was announced by H. T. Howard, provost. Control of the center will be equally divided between the Church of England and the Free Churches, the governing body being a joint council of twelve Anglicans and twelve Free Churchmen.

### Lonesome Girls

*Buffalo, N. Y.:*—"To promote a better understanding of the needs of rooming house girls," the council of church women has called a meeting of rooming house operators with church and YWCA leaders here. The conference is preliminary to a Church program to combat loneliness among girl workers in war plants.

### Books for Seamen

*New York:*—Presiding Bishop Tucker has again emphasized the need for books for men in the merchant marine. Mrs. Henry Howard, president of the American merchant marine library association, said, "Last week I talked with a seaman whose ship had been torpedoed, and he told me that he and a friend had been able to snatch a few books

as they abandoned ship and in the open lifeboat these men read aloud to one another. We hear of many stories and receive many letters from the men telling of their appreciation of the books and how much they depend on them." Bishop Tucker pointed out that the government provides no books for the merchant marine, as they do for the army and navy.

### Women Layreaders

*New York:*—Amendment of the Church's present canon on lay readers to permit the licensing of women readers may be recommended to the next General Convention. This suggestion was contained in the report on women's Church work presented to the National Council. Presiding Bishop Henry St. George Tucker appointed a committee to study the matter.

## Christmas Book Gift Suggestions

*The Books Announced Here Have Received Either Three or Two Star Rating by THE WITNESS*



### OXFORD PRAYER BOOKS And HYMNALS

Both combined in one volume, the *Book of Common Prayer*, with the new lectionary, and the Revised Hymnal, containing 600 hymns, all with the melodies. Fine white paper extra thin paper editions, in a variety of leather bindings. Medium size from \$4.50. Large size from \$7.50.

*At All Booksellers*

### OXFORD UNIVERSITY PRESS

114 Fifth Avenue

New York, 11



### EISENHOWER Man and Soldier

*By Francis Trevelyan Miller*

Here is the story of the hard-hitting Kansan who is matching wits with Adolf Hitler in the great invasion battle of Europe. Leader of the Allied armies of liberation, "Iron Ike" has had a colorful Army career and in Dr. Miller's biography will be found the reasons why he came to be the perfect leader for our forces. "As American as Abe Lincoln" he was described in London, and this factual biography shows you why this boy's life and background made him the man of the hour. *Illustrated.* \$2.00

**JOHN C. WINSTON CO.**

1006 Arch St.

Philadelphia 7



### IT'S A WISE PARENT

*By Mollie Stevens Smart & Russell Cook Smart*

This helpful book by two experts in child psychology is an ideal gift for parents. Amusingly written, its practical suggestions and sound advice will be welcomed by all fathers and mothers who want their children to become useful, worthwhile citizens. *Illustrated.* \$2.00

**CHARLES SCRIBNER'S SONS**

597 Fifth Avenue

New York 17, N. Y.



## Freedom for India

**Buck Hill Falls, Pa.:**—"Political freedom in some form will be granted in India to shape her own government in the years that lie just ahead," according to Ralph E. Diefendorfer, executive secretary of the Methodist Church's division of foreign missions, speaking before the board of missions here. He asserted that "Christian strategy in India will be compelled to take into account the major changes in the Indian scene that are being shaped by world events."

## Church in Norway

**London (By Wireless):**—The rebel Lutheran state church in German-occupied Norway is under rigid police rule, according to a detailed statement by Church leaders, which has just become available here. "About 30 of our ministers are in jail," the statement declares. "For centuries we have been able to preach God's word freely; today there are congregations where children are not baptized, the young are not confirmed or given communion. The sick and dead are not given the benefit of the Church's ministrations." "Where Nazi-ordained pastors are forced on the congregation, people stay away from church," it continues. "The Norwegian Church today is ruled by police power; this condition tells the story. We have no means or power to combat the police, but we can turn to God in sincere prayer for the suffering congregations."

## Seek Union

**Toronto, Ont.:**—The Presbyterian Church in Canada is now included in the "conversations" looking toward Christian reunion, according to a statement here by the committee on reunion of the Church of England in Canada.

## Assail Protestants

**Mexico City:**—Anti-Protestantism, long smouldering, has burst forth into open flame, fanned by a pronouncement by the Mexican Archbishop, Luis M. Martinez, in the form of a pastoral letter. Two years ago various Catholic churches in the Mexican Republic bore placards on their doors warning communicants and visitors against the evil penetration of the country by Protestants, and counselling against the reading of Protestant literature or listening to spokesmen of Protestantism. Most of these warnings disappeared after a time, but the same ferment, stimu-

lated by Catholic leaders, has continued to agitate official Catholic circles.

Accusing the Protestants of aiming to break down the Catholic religion through financing from the United States, the Archbishop's letter brought, on the whole, an unfavorable response from Mexican pub-

lic opinion, even from numerous devoted Catholics who castigated the charges as productive of intolerance and disunion. Protestant spokesmen declared their object was to reach the unreligious, rather than to assail any religious group, and denied that their finances were derived substantially from the northern neigh-



## THIS WOMAN IS HAPPY ABOUT HER GROUP'S TREASURY

She knows more can be done for the church . . . religious activities can be further stimulated . . . because money is available. Workers in your organization can secure money for your treasury through a simple arrangement.

We offer, through the Smiling Scot plan, a service which has helped more than 4000 church groups raise money for church needs. Dignified, effective, interesting. Write for details — no obligation.

SMILING SCOT,

Dept. DC- 26

5 E. Long St.,

Columbus 15, Ohio



## Faith, Hope, Love

To express our faith in the immortality of the soul, our hope of the resurrection of the dead and our love for those who have passed over Jordan, indeed to express the greatest emotions of the human soul, there is no truer, finer monumental stone to be found than genuine

## WINNSBORO BLUE GRANITE

"The Silk of the Trade"

And here are the reasons why:

- (1) It is superbly beautiful because it is made up of the substance of precious stones and gems.
- (2) It is most lasting because it is composed of the most durable minerals known.
- (3) Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

There are many granites which have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty. Write for Free descriptive literature.

WINNSBORO GRANITE CORP.

Rion, S. C.





bor country. Rev. Alejandro Trevino Ojeda, Baptist leader, asserted that his denomination's financing came from native Mexicans, while Rev. Sixto Avila, leading Methodist, contended that 75 per cent of his denomination's churches are entirely self-sustaining, while the rest lean only slightly on outside funds.

### Church and Health

*Fort Worth, Texas:*—Dr. Frank Schoonover, Jr., invited assistance of churches in establishing a psychiatric clinic in Fort Worth, in a speech before the general ministers' association. Crowded home life due to makeshift living arrangements, with adults working in war plants, is helping to breed disorders of the mind, the physician said. He urged also that the proposed clinic help deal with returning service personnel.

### Raise a Cry

*Washington, D. C.:*—Alarmed Japanese puppet authorities in the Philippines are appealing to Christians, it was announced by the federal communications commission. An "appeal" was broadcast from Japanese authorities in Manila to Christian Church leaders to help combat what they called "subversive

propaganda and rumors about the present war which tend to disturb peace and order."

### Tribute to Willkie

*Washington, D. C.:*—B'nai B'rith's National Hillel commission has created the Wendell Willkie interfaith fellowship at Indiana University, Mr. Willkie's alma mater, "as a permanent tribute to a great American whose life was a symbol of democratic living and who fought fearlessly for the principle of equal rights for all, irrespective of race, creed, or color."

### Aid to China

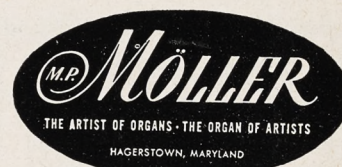
*New York:*—The associated boards for Christian colleges in China disclosed here that the first large shipment of medical supplies for mission-supported Free China colleges and hospitals since Pearl Harbor has left this country. En route to Chentu are drugs, hospital supplies, chemicals, laboratory equipment, and dental material for hospitals and universities. The ship includes also a large supply of vitamin concentration donated by American drug manufacturers, and special laboratory apparatus purchased by the Presbyterian board of foreign missions for a nutrition project.

\*  
Come, let us  
\*  
Adore Him  
\*  
*The Prince of Peace*  
\*  
~~~~~

In the East, His welcome-star shines with the brighter radiance of believing hearts.

Faintly through the winter-stillness, come the century-old echoes of the angel-song. Join with it your voices. Let the mighty organs peal throughout the earth its message of good will toward men.

On this day we face a time of peace. Sing, O Earth, the song the angels sang—sing "PEACE ON EARTH—GOOD WILL TOWARD MEN"... And with the hope of peace renewed, may this Christmas be a happy one for you and yours.



## THE CHURCH PENSION FUND

and its subsidiaries

*administered for the benefit of the Church*

### THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

### THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

### THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

*Further information available by addressing any of the above at*

**20 Exchange Place**

**New York**



Write us for  
**Organ Information**  
**AUSTIN ORGANS, Inc.**  
 Hartford, Conn.

### Memorial Windows

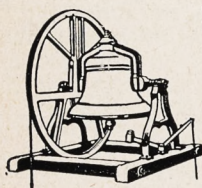
In accordance with the best traditions of the craft. Notable installations in forty states and five foreign countries.

Illustrated material on request

**The D'Ascenzo Studios**  
 founded 1896

1604 Summer Street Philadelphia 3, Pa.

**ALTAR BREADS** ORDERS PROMPTLY FILLED  
 SAINT MARY'S CONVENT  
 KENOSHA • WISCONSIN



**MENEELY BELL CO.**  
 TROY, N.Y.

High Grade  
 Reconditioned Bells  
 Write for Information.



### BUY DEFENSE BONDS

Buy Defense Bonds out of the proceeds of Sunflower Dish Cloth sales. Your group can buy twice as many and gain twice the benefits for your organization.

Sample Free to Official

Sangamon Mills, Est. 1915. Cohoes, N. Y.

## Answer these three Questions and make a good laxative choice

*Ques.* Can any laxative be of help when you feel listless, logy, or have a coated tongue? *Ans.* Yes, if those conditions are the result of constipation. *Ques.* Why has Black-Draught been such a favorite laxative with four generations of users? *Ans.* Because it is purely herbal, and usually gentle, thorough, prompt when directions are followed. *Ques.* What's another reason for Black-Draught's great popularity? *Ans.* It costs only 25c for 25 to 40 doses.

Don't wait! Get Black-Draught in the familiar yellow box today. Many prefer the new *granulated* form. Follow label directions.

page eighteen

### Elected Warden

*Washington:* — President Roosevelt has been elected honorary warden of St. Thomas' Church and has accepted. The announcement was made by the rector, the Rev. Howard S. Wilkinson.

### Candlelight Service

*Faribault, Minn.:* — The annual candlelight service was held in the chapel of Shattuck School on December 10th. The address was by Bishop Keeler and the service was taken by the Rev. Joseph M. McKee, chaplain of the school.

### Consecrate Church

*Savannah:* — St. Michael's Church here was consecrated on November 26 by Bishop Barnwell. . . . St. John's, Savannah, has obtained a permit to make improvements amounting to \$5,000 on property bought a year ago as a parish house and rectory.

### Religious Education

*Detroit:* — A clinic on religious education was held here on two recent evenings, with a number of parishes joining forces for it. The theme was "making religion relevant today for a world tomorrow." One of the highlights was an amusing dramatization presented by the young people of St. Alban's on how not to teach a class.

### Social Service

*Boston:* — Gifts from many parishes for use of diocesan hospital and prison chaplains were piled high around the chancel at St. Paul's Cathedral on December 20th, donated by women organizations of many parishes. A Christmas meditation was given at this monthly meeting of the women's division of the Church Service League by the Rev. P. F. Sturges of Wellesley.

### New Chaplains

*Boston:* — The army and navy commission announce the appointment of the following men as chaplain in the U. S. naval reserve: Marshall J. Ellis, James R. MacColl III, Alexander B. Patterson, Jr., Frank W. Robert, and Franklin J. Ruetz.



### RAISE FUNDS THIS EASY PLEASANT WAY

Your group or club will be delighted with the money they can make filling orders for our new sensational hand cream. No investment. Write for particulars.

**The Bryan Company**  
 South Bend 15, Ind.

### VESTMENTS and CHOIR for CLERGY

Altar Linens Embroideries  
 Materials by the Yard Tailoring  
 Episcopal Church Flags. Send for Catalog

**J. M. HALL, INC.**

14 W. 40th St., New York - Tel. CH 4-3306

Office & Salesroom

American Distributor of Stained Glass Windows for James Powell & Sons, Ltd., London, Eng.

### PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O.P.A. rules. Samples Free.

**MARY FAWCETT CO.**

Box 146

Plainfield, N. J.

### CATHEDRAL STUDIOS

Washington & London, England. CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$4.50. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

### SURPLICES — STOLES

#### VESTMENTS

#### CHURCH HANGINGS

#### ALTAR LINENS

#### CASSOCKS

#### CLERICAL SUITS — CLOAKS

#### RABATS—RABAT VESTS—COLLARS—SHIRTS

#### Choir Vestments in All Styles

#### Inquiries Invited

### C. M. ALMY & SON, INC.

562 Fifth Avenue, New York 19, N. Y.

### HEADQUARTERS



### for CHOIR GOWNS PULPIT ROBES

Vestments • Hangings • Stoles  
 Embroideries, Etc.

NEW CATALOG on Request

NATIONAL CHURCH GOODS SUPPLY CO.  
 Division of  
 NATIONAL ACADEMIC CAP & GOWN CO  
 821-23 ARCH ST. PHILADELPHIA 7, PA.

### The Payne-Spiers Studios Inc.



Studios at Paterson, N. J.

#### Carved Wood

Chancel Renovations Church Furnishings  
 Murals Memorials Tablets

#### Stained Glass

Inquiries Solicited

**Lloyd**

WALL PAPER PRICES ARE FAIR  
 Insist on seeing them to satisfy yourself

NEW YORK • BOSTON • CHICAGO • NEWARK

THE WITNESS — December 21, 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.

MISS RUTH JACKSON  
*Churchwoman of Littleton, N. H.*

I enclose my renewal and a subscription to send anywhere you wish to take the place of one of the subscriptions cancelled by irate readers. May I say how especially proud I have been this year of THE WITNESS for its stand against race prejudice and economic injustice. 'We must love one another or die' and the peculiar merit of THE WITNESS is the way it drives that principle home to us.

\* \* \*

MRS. GEORGE P. WALTON  
*Churchwoman of Louisville, Ky.*

The article by Lane Barton on his experience at Massachusetts General Hospital this summer was of tremendous interest and encouragement to us who are interested in seeing the clergy and medical profession cooperating in helping humanity.

\* \* \*

MR. G. B. LITTLE  
*Churchman of New York City*

I was surprised that American newspapers gave so little notice to the great contributions made in many fields of activity, by the late William Temple, Archbishop of Canterbury. I wish that THE WITNESS which is so alert these days might give us an article about him.

ANSWER: We are going to do better than that. Our December 28 number is to be devoted almost exclusively to this great Christian. There will be articles about various phases of his work by Professor Roberts of Union Seminary; the Rev. Joseph F. Fletcher of Cambridge Seminary; Mrs. Reinhold Niebuhr of New York; Dean Willard Sperry of Harvard Divinity School; the Rev. Joseph Emrich of Cambridge Seminary and others. If there are those who care to have bundles of this issue please send orders at once to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

\* \* \*

MR. E. T. LAWRENCE  
*Layman of Tillicum, Washington*

It would be very funny if it were not so tragic to see people giving up THE WITNESS simply because their prejudices will not allow them to accept or tolerate fair comment by, or for, any person they dislike. These people are to be pitied rather than condemned. One thing is certain, people of this type have nothing constructive to contribute to these pages, so editors please keep our valuable magazine open for free discussion of topics of general interest in order that the truth may not be smothered by personal antipathies.

\* \* \*

SADA C. TOMLINSON  
*Churchwoman of Brookline, Mass.*

Does the treasurer of the CLID know in sending money to Kimber Den in China that one dollar in U. S. currency changes for one hundred in Chinese currency? I have been informed that inflation is so bad in China that \$2000 was recently asked for a small bottle of Vicks and a sister of the Transfiguration in Kunming recently paid \$2000 for a second

hand sweater, sold her by a missionary who could easily have got \$4000 by selling it "on the street."

ANSWER: The CLID sends all donations to China through the Bank of China in New York. They have been most cooperative and of course always gives us the current rate of exchange and also a bonus since the money is to be used for charity purposes. The last time money was sent to Kimber Den he received \$40,000 for the \$1,000 in U. S. money we deposited with the bank. The rate of exchange is considerably higher now. It is our hope to be able to send Mr. Den another \$1,000 at Christmas time which we understand will mean that he will receive from \$80,000 to \$100,000 Chinese. If there are those who care to aid in this please make checks payable to "Treasurer, CLID" and mail to Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

\* \* \*

ALICE D. BROOKS  
*Churchwoman of Hartford, Conn.*

I appreciate the helpful article by David Hunter (WITNESS, Nov. 30) on Race Tensions. I wish you would ask him to write an article discussing the falsehood and injustice contained in the charges against the Jews. I am particularly concerned that people who are supposed to be intelligent and fair-minded charge the Jews with being slackers in this as in other wars, or choose the best and easy jobs or "get excused by the armed forces." The fact is that they are supplying a high percentage of the men in our armed forces, as they did in world war one. If such an article could be printed and then reprinted in sheets for wider distribution it would help to restore and hold our unity in this country. Thank you for any constructive help you can give in building a wholesome point of view in this matter.

ANSWER: An article dealing with the topic is to appear in a forthcoming number, consisting of an interview with Mr. Sigmund Livingston, a prominent Jewish author, who deals with the questions suggested.

## SCHOOLS

### KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. For catalogue, address: Box WT.

### Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to  
George L. Barton, Jr., Ph.D., Headmaster,  
Box 408

## SCHOOLS

### Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Music, art, expression. Graduates successful in college. Well-equipped buildings. Tiled swimming pool. Outdoor life. Founded 1843. Catalog, Annie Powell Hodges, A.M. (Mrs. Wm. T.) Prin., Box A, Staunton, Va.

### The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to

Director of Nursing

HOSPITAL OF SAINT BARNABAS  
685 High Street

Newark, N. J.

### DE VEAUX SCHOOL

1852-1944

Niagara Falls, New York

A military boarding school for boys. Grades six through twelve. Small classes. Thorough preparation for college. Chapel services of the Episcopal Church. A large proportion of recent graduates now officers in United States service. Valuable scholarships for fatherless boys who have good school records.

For catalogue, address

Reverend William S. Hudson, Headmaster

## HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W.

Plymouth, N. H.

### All Saints' Episcopal College

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. G. Christian, Rector

## FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

### CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota

Address: Assistant to the President

CARLETON COLLEGE  
Northfield Minnesota





A group of little Chinese boys sing hymns and patriotic songs  
at the orphanage directed by the Rev. Kimber Den.

## Remember China and Kimber Den

For every American dollar that we sent to Kimber Den through the Bank of China he is now handed \$80 in Chinese currency. He writes us that his work with warphans and refugees could not continue without your support.

We still need a few more donations to enable us to send him \$1,000 (\$80,000 Chinese) for Christmas. Add your donation to those already received from Church people and parishes throughout the country.

HELP THE ORPHANS OF CHINA! GIVE TODAY!

*Make checks payable, "Treasurer, CLID"*

**CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY**  
135 LIBERTY STREET  
NEW YORK 6, N. Y.

Bishop Edward L. Parsons, President

Mr. William F. Cochran, Treasurer