

The WITNESS

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A COPY

DECEMBER 28, 1944



THE YEAR OF
OUR LORD 1945
BY ROBERT ZAVA

THE 1944 WITNESS HONOR ROLL

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon
4 P.M. Evensong, Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S. T. D. rector
Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 11 Holy Communion.

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

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

THE WITNESS

For Christ and His Church

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DECEMBER 28, 1944
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CLERGY NOTES

ARMSTRONG, GILBERT M., formerly in charge of St. Peter's, Williston, N. D., has accepted the rectorship of Grace Church, Jamestown, N. D., effective January 1.

CLARKE, LLOYD W., rector of Holy Trinity and student chaplain at the University of Minnesota, has accepted the deanship of St. John's Cathedral, Albuquerque, N.M., effective Feb. 1.

CLARKE, ROBERT, formerly rector of Grace Church, Jamestown, N.D., is now the rector of St. Mark's, Fort Dodge, Iowa.

DREW, F. J., formerly the rector of Trinity, Alliance, O., has accepted the rectorship of Grace Church, Menominee, Michigan.

ELLIS, MARSHALL J., formerly acting rector of the Incarnation, Decatur, Ga., is now a navy chaplain.

GIRARDET, GUSTAVE S., rector of St. Stephen's, Pittsfield, N. H., died on Dec. 9th at the age of 61.

HICKS, W. CLEVELAND, non-parochial clergyman of Mass., who has devoted most of his ministry to the Buchmanite movement, died in Washington on December 16th in his 44th year.

HUGHES, STANLEY C., rector emeritus of Trinity, Newport, R.I., died on December 14 in his 78th year.

JUNG, G. PHILIP, formerly an army chaplain, has accepted the rectorship of Trinity, Mackinac Island and the Good Shepherd, St. Ignace, Michigan.

LANGENDORFF, PETER, has resigned as rector of St. Paul's, Hammond, Indiana, effective February, 1945.

MILLER, HOWARD B., formerly of Trenton, N. J., is now the rector of Holy Trinity, Collingswood, N. J.

POMFRET, JOHN, rector of St. Andrew's, New Kensington, Pa., has accepted the rectorship of St. John's, Union City, N. J., effective December 24.

PRATT, JULIUS A., who served as chaplain for twenty months in Alaska and the Aleutians, has been assigned to duty overseas.

STIRES, ERNEST VAN R., formerly rector of St. James', Lake George, N. Y., has accepted the rectorship of Christ Church, Cooperstown, N. Y.

TAFT, FRERRICK P., formerly in charge of St. Michael's, Worcester, Mass., is now assistant at Grace Church, Providence, R. I.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, Holy Days 11:15.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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

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

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

Headlines in the Church News For Year About To Close

Churches Deal With Vital Issues in Both National and Also International Affairs

By W. B. Spofford

New York:—We amuse ourselves at the end of each year by reviewing Church news and trying to determine what of importance and interest really happened. On the gloomy side of 1944 was the untimely death of the Archbishop of Canterbury. He was variously described as "the indispensable man," "the foremost Christian of this generation" and other superlatives. To all of them we agree and now are planning a number to be devoted entirely to him as preliminary to an interesting Lenten series soon to be announced. News about him appeared many times in our pages during the year, with the conference he held in London on the subject of unity with the Rev. Henry Sloane Coffin being fully reported. The cabled report of his message on the responsibilities of the Churches to maintain peace and to establish justice (WITNESS, Jan. 13) was a characteristically profound and courageous statement.

Another story that appeared over the year-end which may prove prophetic was the interview with that famous British layman, Sidney Dark (WITNESS, Dec. 30, 1943), in which he sees the Soviet Union as dominating Europe and with all of the Continent moving rapidly to the left. Of his own country the famous former editor of the Church Times stated that the choice was "between being included in a united Socialist Europe or becoming the western outpost of American capitalism" and Sidney Dark chose the former.

The controversy over Poland brought to the fore the complicated religious problems of that country. Those who seek a better understanding of them would do well to turn again to the issues of February 3 and May 18 where a former Pole,

now a Roman Catholic priest in Chicago, refuted the claims of the Vatican on the Polish religious question. It was also during this year that Father Stanislaw Orlemanski of Springfield, Mass., rose to sudden worldwide prominence by visiting Stalin, and returned as rapidly to obscurity when the hierarchy cracked down on him, both reported by feature stories in THE WITNESS.

The relationship of the Church in Russia to the state was presented in several feature stories, with perhaps the most detailed that by Archbishop Nicholai of Kiev that appeared in our February 3rd number which was devoted entirely to the Church in the Soviet Union. Increased interest in Russia was also manifest during the year in American Churches. The Interfaith committee of Russian War Relief was organized, with Bishop Charles K. Gilbert of New York as vice-chairman, and during the year collected from parishes tons of clothing and also filled many hundreds of thousands of gift kits (WITNESS, Sept. 27 and Dec. 14). Also a great service was held at Grace Church in New York (WITNESS, March 9) at which glowing tributes were paid to the Red Army. A similar service was held some weeks later at St. Thomas' Church as well as at other churches in various parts of the country.

Throughout the year reports came in of religious leaders issuing pronouncements urging better race relations, particularly between whites and Negroes and between Gentiles and Jews. In the January 20th number we reported the statement released by a large number of men and women setting forth a ten point program looking to better relationships. Again at the end of the year (WITNESS, Dec. 21) another pro-

nouncement was reported to the effect that a just solution of racial problems is essential to a peaceful world. Meanwhile in Boston one of the most effective jobs is being done by an interfaith committee that tackles specific hot-spot problems as they arise, and even anticipates them (WITNESS, Jan. 27 and article by David Hunter, Nov. 30).

One of the liveliest controversies of the year was precipitated by the Archbishop of York — our Church's most distinguished visitor of the year — when he declared that "a loyal member of the Church of



A highlight in Church news during 1944 was the program for the Church in China which was presented by Bishop Andrew Y. Y. Tsu of Kunming

England would unhesitatingly refuse to assent to the humiliating terms" imposed by the Roman Church in mixed marriages (WITNESS, Feb. 10). This brought a vigorous reply from the Roman Catholic bishop of Victoria, Canada, who was answered as vigorously by the Anglican bishop of British Columbia (WITNESS, March 30). A great deal of discussion was also stirred up by the symposium which appeared in our issues of March 9 and 16 on "How is the world to get out of the mess it is now in?" The editors led off with short statements and the Backfire department was

filled for several weeks with letters from subscribers.

A news story which brought little response from readers but which they may turn to in the days ahead for vital information was one that ran February 24 revealing the way Fascists of South and Central American countries are using the cloak of religion to cover their fascist activities. Another story which told of the sacrificial work being done by conscientious objectors in these war days (WITNESS, April 20) will also take its place in the records after some of the most spectacular events of war days are forgotten.

In the mission field we are sure that nothing as revolutionary has happened for years as that approved by the National Council in May whereby the work in China will be increasingly run by the Chinese themselves (WITNESS, May 4). The step is to be credited to a large extent to the statesmanship and persuading personality of Bishop Andrew Y. Y. Tsu of Kunming.

That the Churches generally are alive to social and economic issues is perhaps best revealed by the stories of the general conference of the Methodist Church (WITNESS, May 25), the biennial meeting of the Federal Council of Churches (Nov. 23) and the assembly of the United Council of Church Women (Nov. 30). At all of these progressive positions were taken on social, racial and international questions.

Unity was pretty much in the background in 1944, perhaps because we heard so much about it in 1943 before and during General Convention. One important story on the subject came from India with the report (June 1) of the general council of the Church there, and a statement deploring that unity has been so long delayed. (Incidentally the article by the Bishop of Dornakal "Missions Demand Unity" which we featured May 18 was, in our judgment, the best argument for organic unity yet printed. That there has been little demand for it in leaflet form may indicate something or other).

Youth came into the headlines during the summer as a result of an inter-denominational conference where over 1,000 delegates representing 42 denominations debated all sorts of questions and, as one would expect of youth, took progressive positions on such questions as segregation, full employment, housing, unity (WITNESS, July 13).

Holiday Breather

As in former years we take a one week breather by omitting the first number of January. So do not look for a copy of THE WITNESS next week. The next one will be January 11. Many readers send in their renewals with the new year. In doing so please send them to

THE WITNESS
135 Liberty Street
New York 6, N. Y.

Due to the difficulty of securing stencils it now takes three or four weeks to make an address change. So unless your change is to be a permanent one or for an extended time please arrange to have your copies forwarded from your present address. Thanks.

In the field of labor relations the Churches—at least minorities in the Churches—continued active. Two notable conferences were held, one by those organizations affiliated with the United Christian Council for Democracy (CLID in the Episcopal Church), and the other in Detroit in the early fall sponsored by the Institute of Applied Religion. The election also brought out the fact that many clergymen were glad to affiliate themselves with the PAC and to work in the political field. On the other side of this picture is Spiritual Mobilization Inc., about which we ran a story in our number for November 2. Prior to that we had a story about the Rev. Harvey ("Cowboy") Springer and his efforts to organize Christian youth for fascist ends.

One of the great jobs of the year was reported in our Nov. 2 number—the story of work done at St. Philip's, Harlem, for the children of the neighborhood. This work, directed by the Rev. Shelton Hale Bishop, was one of the thrilling stories of the year.

When it came to people, aside from the death of Archbishop Temple and the visit to these shores of the Archbishop of York, we would say that the headlines were taken by Bishop Oxnam when he was elected president of the Federal Council of Churches; Bishop Angus Dun of Washington who was consecrated in April; Bishop Eivind Berggrav for his resistance in Norway to the Nazis, told in the article by Bishop Bell of Chichester (WITNESS, April 6); and the statement by the great theologian, Karl Barth (Sept. 21) when he declared that the Nazis have carried on a struggle against

God and must be made to suffer for it.

Two other things: we would not want to close without a word about the dinner of the Church Publishing Association, for whom THE WITNESS is published, and the excellent and stimulating address by another Britisher, the Rev. Ronald Allen. Incidentally the dinner of 1945 is to be held in New York on January 11th with Bishop Angus Dun of Washington as the speaker. (If you are interested drop us a card.)

Finally there is Dumbarton Oaks and the efforts being made by many Church groups and individuals to see that it is approved as at least the first step in a world organization for peace and security. Stories on this matter appeared Nov. 9 and 23 and, from the way things look at the present time, there will be other stories in 1945. So—a Happy New Year.



One of the heroes of our day is Bishop Eivind Berggrav of Norway who was imprisoned for leading the struggle against the Nazis

BISHOP ANGUS DUN DINNER GUEST

New York:—Bishop Angus Dun of Washington is to be the speaker at the annual dinner of the Church Publishing Association for whom THE WITNESS is published. It is to be held on Thursday, January 11 at seven o'clock in the parish house of the Church of the Heavenly Rest. Those planning to attend are asked to make their reservation of Miss Elsie Hutton, 575 Park Ave., New York 21, N. Y.

THE WITNESS — December 28, 1944

The Witness 1944 Honor Roll Nominated By CPA Members

*Selected for Outstanding Contributions
In Furthering of the Christian Religion*

By the Editors

New York:—As is our custom in the last number each year, we present the names of a number of Episcopalians who have made outstanding contributions to the furthering of the Christian religion. Nominations were made by members of the Church Publishing Association for whom THE WITNESS is published, with the final selection made by the editorial board. A number of non-Episcopalians were nominated but in making our selection we have limited ourselves to members of our Church. Also a considerable number of persons were nominated who have appeared on our Honor Roll in former years and are not on this 1944 list for that reason. The names are presented alphabetically but we report that some were nominated by a number of people.

Edward F. Colcock, layman of Seattle, Washington, for his great devotion to work of the Church in that city and in the entire northwest.

William V. Dennis, professor at Pennsylvania State College for his work on behalf of the work of the Church in rural areas.

Elizabeth Frazier, Churchwoman of Philadelphia for her fine work for social justice and international goodwill.

Joseph C. Grew, who while ambassador to Japan gave devoted service to the Church.

Helen G. Hogue, who has done an excellent job in reorganizing the program and work for younger girls for the Girls' Friendly Society and

has extended the objectives of the organization.

Harry W. Horn, physician of Wichita, Kansas, who in addition to being one of the leading surgeons of the state nevertheless finds time to give generously of himself to his parish and diocese.

David R. Hunter, Boston rector, for his service to the cause of racial amity.

John H. Johnson, for making of St. Martin's, Harlem, one of the most thriving and vital parishes of the Church.

Sherman Johnson, professor at Episcopal Theological School, an outstanding scholar who has done much toward furthering understanding between Churches and Church groups.

Henry Kaiser, American industrialist, for his progressive point of view and for his post-war planning, particularly in the field of housing.

Ivey Lewis, dean at the University of Virginia, an unofficial pastor to many students and a leader of the community in efforts toward public righteousness. A teacher of biology, he has shown to the students both by his teaching and his life that men can be most competent scientists and also devoted Christians.

Elmore McKee for the all-around ability shown as the rector of St. George's Church, New York.

Charles S. Mott, layman of Flint, Michigan, for leadership in a recreational and adult educational program in a large industrial community.

Mary Louise Pardee for the wise, tolerant and effective leadership she gave for six years as president of the Woman's Auxiliary of the diocese of Connecticut.

Ellis Van Riper, vestryman of Calvary Church, New York, who is also an official of a CIO union and has done much to bring about a better understanding between Church and labor.

Howard C. Robbins who, over a long period of years, has contributed so much to Church music both in writing hymns and editing hymnals.

Henry K. Sherrill, Bishop of Massachusetts, who serves chaplains untiringly as the president of the army and navy commission.

Percy R. Stockman, superintendent of the Seamen's Church Institute of Philadelphia, a tireless worker in every good cause in the diocese and the community and who has made the Institute a center that is rendering important service to merchant seamen.

William Temple, the late Archbishop of Canterbury, who was the foremost Christian of this generation.

Edgar L. Tiffany, who took his place as a worker in a defense plant in order to aid the war effort and continued successfully to run a large parish, the Transfiguration, Buffalo.

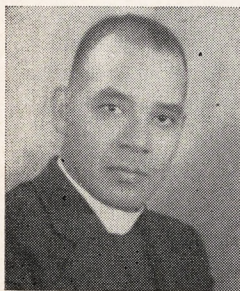
Henry B. Washburn, who after retiring as dean of the Episcopal Theological School, devotes himself untiringly to the work of the army and navy commission.

Theodore O. Wedel, for his fine scholarship and for his capable administration of the College of Preachers at the Washington Cathedral.

Sumner Welles, who as under secretary of state contributed much to international understanding.

We list without citations the names that appeared on the 1942 and 1943 Honor Rolls:

1942: Bishop Harry Beal, Stafford



Among those on the 1944 Honor Roll of THE WITNESS are John H. Johnson, Theodore O. Wedel, Howard C. Robbins, Sherman Johnson and Elmore McKee.

Cripps, Lewis B. Franklin, Mrs. John Henry Hammond, the Rev. Charles A. Higgins, the Rev. William Kirk, the Rev. Felix Kloman, Bishop W. Appleton Lawrence, Bishop Herman Page, the Rev. James L. Patton, Dean Henry Shires, Mrs. Mary Simkhovitch, Bishop Henry St. George Tucker, Henry Wallace, Wendell Willkie.

1943: Mr. C. C. Buringham, the Rev. Wolcott Cutler, Mrs. Genie Daly, the Rev. Gardiner M. Day, Canon Winfred Douglas, Bishop Angus Dun, the Rev. John Henry Edwards, Canon David E. Gibson, Mrs. John E. Hill, Chaplain Frederick B. Howden, Miss Annie Parks, Bishop Edward L. Parsons, the Rev. George Plaskett, Justice Owen J. Roberts, Bishop William Scarlett, Canon Gilbert P. Symons, Bishop Beverley D. Tucker, Deaconess Nettie Whitford.

ELECTION OF BISHOPS ON PROGRAM

Birmingham, Ala.: — When the House of Bishops meet here, January 31-February 1, it will act upon the resignations of the bishops of Arizona, East Carolina, Liberia, North Texas and Rhode Island. Since three of these are missionary districts the House will elect successors to Bishops Walter Mitchell, Leopold Kroll and E. Cecil Seaman if their resignations are accepted. A successor will also be elected for the late Harry Bean, bishop of the Panama Canal Zone.

JAPS USED CHURCHES IN LEYTE

Washington, D. C.: — The Japanese made ineffective efforts in the province of Leyte, P. I., now largely under American control, to use the churches in promoting the co-prosperity sphere, it was disclosed here by Fred Warner, lieutenant in the army of the Philippines, who escaped from Leyte by submarine before the American landing. He said that shortly after the Japanese landed in Leyte in May, 1942, they announced that all Protestant churches must suspend services "because Protestantism is an American religion." Within two months, however, the Japanese had established a two-man "religious bureau" with headquarters at Tacloban, capital of Leyte. This "bureau" was composed of a Roman Catholic priest and a Protestant minister.

"They went to town after town,"

Lieut. Warner said, "trying to enlist support, preaching in both Catholic and Protestant churches that Japan needed the Philippines both for its manpower and its natural resources. They would go into a town and work separately — the Japanese Protestant seeking out the Protestant ministers, who were wary of him because their churches had been closed, and the priest seeking the native priests, who were very suspicious and cooperated only when necessary."

So far as the guerillas in Leyte knew, there were no Protestant or Catholic soldiers among the Japanese occupying forces, according to Lieut. Warner, who was born in America but had taught in the Philippines for more than 28 years before the Japanese invasion.

Japanese soldiers frequently wandered about Catholic churches during masses, lifting the veils to look at the women, or playing the organs, Lieut. Warner stated. There were no reports of slaying of priests on Leyte, he said, but on Panay Island, P. I., guerillas in Leyte were informed, a native Catholic priest had been killed by Japanese soldiers when he refused to let his church be used for a dance. According to the report, the priest offered no resistance, but merely expressed his disapproval and was promptly shot.

REFORMED BISHOP REPORTED KILLED

Geneva (By Wireless): — Bishop Imre Revesz, a prominent leader in the Hungarian Reformed Church, is reported to have been killed during fighting between German and Russian troops on the Hungarian battlefield. A leader in the spiritual resistance movement, Bishop Revesz was among a group of church leaders arrested by the Germans when they first marched into Hungary. He was subsequently set free, but his activities, as well as those of his colleagues, were severely restricted.

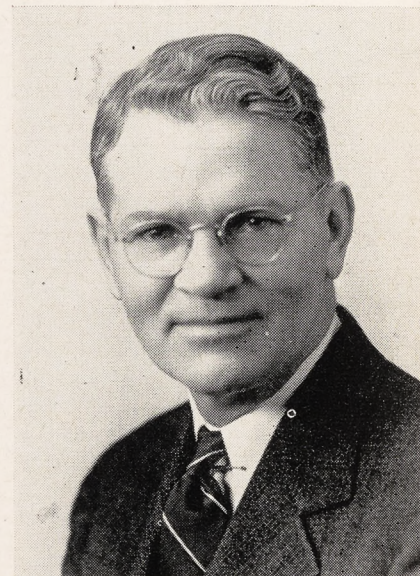
The Russian advance brings to light fresh details of anti-religious acts by the Germans. Reformed bishops and pastors who have helped or pleaded for Jews are being tracked down by the Gestapo. Many Jews are said to have been forced to build defense fortifications in Budapest. In Sarospatak, the faculty of the theological seminary outwitted authorities by hiding in cellars copies of the Talmud, ritual garments, and other possessions of

the Jewish community. Employing "scorched earth" tactics, the Germans are reported to have left Debrecen, famed center of Hungarian Calvinism, in ruins, and to have destroyed two colleges in Kecskemet. All but two of Debrecen's pastors and professors are believed to have remained at their posts.

STUDENTS JOIN ORDER

Evanston, Ill.: — The Rev. Paul Wessinger, a member of the Cowley Fathers, was a recent guest at Seabury-Western Seminary. While there he admitted five students of the seminary as associate members of the order.

CHANCELLOR



Lester Luther the chancellor of the diocese of Kansas is an assistant United States district attorney. Prior to that he was a tax commissioner for the state. He is a communicant of Grace Cathedral, Topeka

HIGH SCHOOL STUDENTS HOLD MISSIONS

St. Louis: — A new experiment in missions to high school students is being conducted here by E. Stanley Jones, noted evangelist who will soon visit Latin American centers to hold evangelistic services there for the Methodist Church. During his visit to St. Louis, under the auspices of the youth department of the Church federation, Dr. Jones is addressing student assemblies, counselling with teachers, and holding personal student interviews.

THE WITNESS — December 28, 1944

EDITORIALS

Danger Ahead

IT SEEMS a ghastly misnomer to call Belgium, Italy and Greece the "liberated" countries when we read of the disorders resulting in bloodshed that have been taking place there these days. In Belgium, British and Canadian troops were used to control the anti-government demonstrations, giving protection to a reactionary administration against those who demanded an anti-fascist policy be carried out. In Italy, the Italians were told that Count Sforza, a moderate progressive, could not be chosen premier; because, forsooth, the Churchill government does not like him. In Greece, allied arms are turned upon the people who have carried on the war against our enemies through these tragic years.

No one will doubt that it is desirable to maintain order—but where is the source of unrest? It seems to lie in those politicians who are determined that the causes of democracy for which the war is being fought—for which American lives are being sacrificed—should not be realized. If the intent is to prevent these countries from becoming communistic, the ruthless course being pursued is the surest means of forcing this. We are told that in due time these peoples will have an opportunity to elect the government of their desires; meanwhile, with the help of the British, the present regimes are entrenching themselves in power.

All honor to Secretary Stettinius for his forthright declaration defending the rights of the Italians and the Greeks, specifically, to establish their own form of democratic government. To do less would be to betray our constant pretensions that we fight for genuine freedom. But we must go further than words; the interests of these countries, only recently freed from years of oppression, are *our* interests. We cannot afford, for the sake of temporary expediency, to leave their fate to the determination of Downing Street alone.

To the Christian, "law and order" must always be subordinate to justice. And justice—the world

being the unity under God that it is—requires the participation of all people for the welfare of all. If power politics are being played, it is partly our fault. Both Great Britain and Russia will assume that they have carte blanche to go ahead, unless they are assured that we of the United States are ready to accept our responsibilities in the establishing of a just world. We should insist upon the formation of a strong Security Council supported by all the allied nations, and in which we are prepared to play our part. Dim indeed is the hope of a world federation or a world peace if we cannot now unite on a policy which would give encouragement and comfort to the peoples who have suffered most under tyranny.

Pray For Unity

THE World conference on Faith and Order has set January 18-25 as the dates for the annual week of prayer for the unity of Christendom. With a world so badly torn, and with a Church so disrupted that it speaks with little authority, we do well to heed the call. The general secretary of the continuation committee of the conference, the Rev. Leonard Hodgson, recently announced the present position of the World Council of Churches and its probable program which was interrupted by the war. By 1939 the committee had agreed that three subjects needed immediate study: the Church; ways of worship; intercommunion. On the first and third American committees have held meetings and have produced

reports and memoranda for the future use of international committees. On all three subjects additional material is in preparation.

The next steps indicated are: the reconstitution of the membership of the commission on Faith and Order; the collecting, sorting and redistribution of existing material; arrangements for the writing of additional material that is needed. Work then can be resumed on an international basis. Meanwhile the work of prayer can and must be carried

"QUOTES"

A LIBERAL is one who tends to favor stronger and more effective labor organization; to be not hostile toward the Russian experiment; to believe that the New Deal, in spite of mistakes, is a definite step in the right direction; to place his hope in an international world order; to play down racial prejudice expressed in discrimination against certain sectors of the population; to see the necessity, in terms of economic freedom for all, of curbing the right of corporate property; to favor some experimentation in such fields as cooperatives, social security, public housing and medical care.

—Prof. Scudder Mekeel,
Of the University of
Wisconsin.

on by all who share our Lord's desire "That they all may be one."

A Refreshing Letter

MR. W. W. Chambers, an undertaker of Washington, D.C., recently received a booklet issued by the diocese of Newark titled *Concerning Funerals*. He sent Bishop Washburn the money for fifty copies with the following comment: "You are conveying valuable information to the general public in this little book. You will probably or already have received some criticism for telling the truth. The undertakers naturally would prefer a book advocating the robbery of widows and

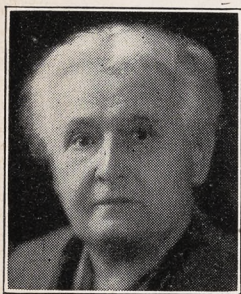
orphans. Nevertheless you reverends just go right along telling the truth. I have been burying people since August, 1911. I stopped lying and cheating in September, 1916. So you see I know both sides of the undertaking business. When I was charging high prices and robbing people I never had any money. Today I am charging them the lowest price I can and I have made plenty of money. I own all my buildings, lots of private property, forty-five automobiles, so the good Lord has smiled upon me through these years. Your little pamphlet was handed to me just today. I do not know how long you have been putting them out but they are the truth and nothing but the truth and the truth will reach man sooner or later."

John Bunyan: Pilgrim's Progress

by Vida D. Scudder

Contributing Editor of THE WITNESS

Pilgrim's Progress is said to have had wider circulation than any book except the Bible; and why not? The quaint style is unsurpassed in direct effectiveness and charm. For caustic wit, swift-darting passion, ruthless irony, it has no equal in books suffused by religious faith. A child can delight in the story, and pretty much every grown-up accompanying Christian can discover himself in its pages. How forget Bunyan's ways of piercing a character with a pin as one fastens a butterfly to a board? The pin is the name. Pliable, Obstinate; Mr. Ready-to-Halt, Mr. Legality with his son Civility, Formalism and Hypocrisy who scramble into the path over the wall without bothering to find the wicket gate; Talkative who lives in Prating Row, poor Mr. Feeble-Minded whom Greatheart treats so tenderly, old Honest from the town of Stupidity, Little Faith who lived in the town of Sincere and is almost but not quite worsted by Faint Heart. Modern psycho-analysis couldn't tell us much more; one is tempted to say that Freud *et al* have thrown no light on human weakness that Bunyan hasn't gone one better. His epithets reveal character about as well as do the elaborations of Tolstoy or Dostoyefsky.



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page eigh

And the realism of the journey! We do not explore depths in the world's bowels, nor dart into realms of inconceivable light, as with Dante; no, we trudge through plain seventeenth century England, and every spot on the way is as well known to our souls as to our bodies. Here are the qualities of the great novelist. And one need not mention the recognized fact that the book reveals religious experience at its most varied, militant, ecstatic.

Bunyan did not have to wait for his fame. His first part, written in Bedford jail, dates from 1667; in the poem introducing Part II, in 1684, he says: "My Pilgrim's book has travelled sea and land. Yet . . . (e.g. till now) could I never come to understand

That it was slighted or turned out of door
In any kingdom, were they rich or poor
In France and Flanders, where they kill each other.
My Pilgrim is esteemed a friend, a brother" . . .

He runs on without undue modesty, mentioning New England among other countries:

" . . . So comely doth my Pilgrim walk
That of him thousands daily sing and talk.
Wherefore, my Second Part, thou needst
not be
Ashamed to show thy head."

This second part rivalled the first in popularity; nor need we wonder. Here is surely one of the world's great books.

THE WITNESS — December 28, 1944

How many people read *Pilgrim's Progress* today? Do "young ladies and young gentlewomen too" cherish it in their bosoms, do "the very children that do walk the street" hail the Pilgrim as "the only stripling of the day"? It would be fun if readers of THE WITNESS would report. Perhaps to hazard answer in the negative is not rash. For the book reflects an attitude from which we have turned away. The question is not simply one of the styles or customs of a bygone age; people still read Shakespeare. There are other reasons for neglect. To begin with many of us are bored by the book because we are less in earnest than Bunyan about religion. We like the pleasant ways of Vanity Fair, and we don't often take the trouble to climb the Hill Difficulty, to say nothing of those Delectable Mountains whence may be had a glimpse of the Celestial City. Wherefore we are sometimes caught in the Slough of Despond, or even become prisoners of Giant Despair in Doubting Castle. But there are deeper explanations. Here is the best expression in literature of the Puritan temper at its most intense; and the starting point and constant underlying emotion is Fear. Spiritual terror forces Christian at the outset to flee from the City of Destruction; terror, conscious or sub-conscious, is to the end of his journey an impelling force. True, there comes a breathless beautiful moment when the burden drops from his back at the Foot of the Cross; but despite many exquisite comforts as he wends on his way, that Way is beset by dangers:

"A Christian man is never long at ease;
When one fright's gone, another doth him
seize,"

says Bunyan in a foot-note.

This is in some ways a very wholesome attitude. We modern Christians are quite too much at ease in Zion, we forget how perilous is the Narrow Way. The Puritans certainly overdid their stress on Hell; are we justified in ignoring Hell's existence? Liberal Christianity of the recent past sometimes deserved the skit that the goodness of God should not be construed as good-humour. Bunyan did well to recognize the unflinching severity of the Divine Love, as of any love that can be of use to the beloved; nor does he ever forget that this Love can redeem man only through its own agony. His attitude is not popular, and yet the world situation now reminds us that religion has grim aspects.

IT IS not only the easy-going "liberal" Christian, however, who feels not quite at home in *Pilgrim's Progress*. The note of escape, the sense of recurrent danger, are essential to any normal Christianity; but the key-note of the Catholic

tradition is after all less escape than discovery, and there are many riches which the heir of that tradition misses in Bunyan. He knew his Bible from A to Z; quotations, and allusions to scriptural characters dot his pages. But fellowship with the Christianity of the long intervening centuries is absent, he does not turn for comfort to the historic saints, nor is the prayer of his pilgrims, constant and ardent though it be, enriched from revealing stores of liturgical worship. Despite much sweet converse of the Pilgrims on the Way, the corporate sense is lacking in the first part, and though it is more present in part II, here also Puritan individualism is in control. One almost dares to say that each pilgrim, however kindly, is self-centred. And in spite of much delightful symbolism, the sacramental touch is lacking. Nowhere in literature is conveyed more reverent, reticent, love to Christ; but there is no sense of his constant living presence, there is no eucharist. We Anglicans as we read may well give thanks for the life of the historic Church, which envelops and sustains us.

And of course, in striking contrast to Anglican writings of the same century, enrichment from secular culture is quite lacking. We find the long theological discussions by which the pilgrims beguile the way wearisome and outmoded, and we may recall as we turn the pages, Matthew Arnold's plaintive remark that one can not imagine the Founding Fathers aboard the Mayflower reading Shakespeare.

But in spite of all we miss, in spite of language alien to our own day, and of much from which we recoil, rightly or wrongly, it is a shame if *Pilgrim's Progress* is lost to Christian education. The richness of the book well may humble us. Any Christian is impoverished who has not watched the fight with Apollyon, or journeyed through the Valleys of Humiliation and of the Shadow of Death, or sojourned in Emmanuel's Land. The book has astonishing beauty, and despite its grimmer elements, surpassing tenderness. As we read the water may well again and again stand in our eyes as so often in the eyes of the pilgrims. Despite all lacks, the drama of the interior life is here revealed in a manner unknown to pagan literature; the book witnesses to the supreme enlargement of experience brought by Christianity to the world. Think back over the greatest literature of pre-Christian generations; then read this homely work of the Tinker who lived a prosaic life in seventeenth century England. What new outlooks he gives us beyond time into eternity, what insight into our own hearts, what consoling consciousness that eternity and time alike are governed by infinite love!

William Norman Guthrie

By

WILBUR L. CASWELL

Rector of St. Paul's, Yonkers, N. Y.

WAS it not William James who said that novel ideas are usually first attacked as wrong and harmful, then ridiculed as of no consequence, and finally adopted as "what we have always believed." It is likely that some of the theological and liturgical experiments of Dr. Guthrie will pass through these stages, and his recent death makes timely an examination of his contributions to the Church. His wide catholicity toward the divine wherever revealed, his use of unusual forms of worship, with their pageantry, the lighting of the church, the use of music and responsive readings, have already had their influence even upon some of his keenest critics. Probably only those who were intimately acquainted with Dr. Guthrie and able to share in a measure his ideals and aims and to appreciate his fine Christian spirit can adequately interpret him. For he never knew how to interpret himself, and apparently took no pains to do so. He seemed actually to believe that every educated person, at least among the clergy, shared his vast knowledge of literature and comparative religions, could follow him in all his imaginative flights, and could recognize his numerous illusions dug out of his wide reading. Probably the best example of this is his use of the word *dance* to describe his revival of a very ancient form of worship. His other term, *Mime*, far better characterizes it.

Like most men with new ideas, Guthrie suffered from head-line publicity. Someone should write a history—and a mighty tome it would be—of unmerited reputations built entirely upon the exaggeration and misinterpretation of single acts or remarks. (I believe there is adequate evidence to prove that Captain Kidd cannot be called a real pirate!) The name of Dr. Guthrie became known country-wide chiefly as that of a clergyman who disagreed with his bishop "because he insisted upon desecrating the house of God by unseemly dances." The recent newspaper accounts of his death have little interest in anything else. I verily believe that if, a few years ago, one had uttered the word *Guthrie* in the presence of, say, the Grand Lama of Tibet, he would have instantly replied: "O yes, I know—naked ballet-dancers pirouetting upon the altar!" At this date it should be superfluous—though it probably is not—to tell the world that while some were a little bored by the dramatic services at St. Mark's, many mystified, and many more devout souls deeply moved, no one could find

in them any real affront to decency. The trouble began because a reporter was unfortunately invited to a rehearsal instead of the final presentation, and Guthrie naively expected in him some appreciation of his religious purpose, though there was much which needed correction in the rehearsal. The reporter was of course looking for sensational news, and had probably never seen any pageant but the Follies. So began this disagreement and misunderstanding which gave Guthrie's experiments an unfortunate publicity and probably prevented their being considered strictly on their merits.

Most of Dr. Guthrie's critics, and many of his friends, are unaware of his distinguished career before his rectorship in New York. While rector in Cincinnati and in California, he was popular as a brilliant lecturer; Dr. Moulton of the University of Chicago said that he had no equal in America as a lecturer on comparative literature. It is said that shopgirls and laborers would sit upon the edge of their seats in absorbed interest at his lectures on Shakespeare and Browning. Later he became lecturer in the extension courses of Chicago University and Sewanee. He had that insight which enables the great preacher or teacher to find relevancies in unexpected places, as anyone knows who ever heard him speak on any topic. It was one of his special gifts to trace parallels between great works of literature.

IN 1911 he became rector of the Church of St. Mark's-in-the-Bouwerie, New York, an old church which once had a fashionable congregation, but was in a neighborhood which had long had few Protestants, and not many Christians. Dr. Guthrie valued this opportunity to attempt experiments in worship which might attract more unconventional Christians, especially those who could not remain content with what he called "the silver monotony of Morning Prayer." He believed that our worship can be kept truly alive only by continual experiments with new forms and techniques, that our Tudor Prayer Book is not so "incomparable" that it cannot be improved, and that it should be, in the light of the universal religious experience of the race. Guthrie learned much from the services of the Moravians, and preferred their variety of communion services, adapted to the various seasons, to our uniform setting with no variation except in collect, epistle and gospel and an occasional proper preface.

He began with the Prayer Book and the Bible, and introduced services which would each enable the congregation to "realise some special grace, some function of the Holy Spirit in and through Christ Jesus." He hoped to make the paradoxes

and the parables of Jesus "evocative, provocative, and convocative." He says, in the preface to his *Offices of Mystical Religion*, "Let us bathe in atmosphere! be drunk with one mood at a time, and so on in the course of the season subject ourselves to all—until we really can be supposed Catholic in the only sense of inclusive, whole-minded, wholehearted." His *Evangelical Offices of Worship and Meditation* is a collection of about twenty-five services, all derived from the Bible. There are dramatic and liturgical meditations upon the Lord's prayer, the beatitudes, the decalogue, the creeds, the temptations, the catechism, and so on, full of deep spiritual insight. He adopted from the services of the Moravians "the liturgically thrilling principle of 'interruption,' " readings by a cantor and a deacon, interspersed with hymns.

At St. Mark's he created a brand-new calendar of feasts, following the Church year in the morning, the birthdays of geniuses in the afternoon, and for the evening he "got his constructive hint from 'the elements' as sacramental means of recuperation and rest." He believed that the rituals of primitive man, especially the American Indian, could be adapted to revive our religion, since he believed that the theologians had fatally erred in insisting upon "turning symbols into syllogisms." The techniques of our religion have become a "mass of obsolete apparatus." He hoped to "go back of the dogma to the prior religious experience, and get it re-experienced." Primitive man "enacts what he wants," "he dances what he wants, and dances the getting of it. Music, rhythm, and the dialogue arise to sustain the dance, and to convince the participants, the auditor-spectators."

Guthrie regarded religion as an art, and said: "Let us now ignore the dogma as respectfully as possible, and get ourselves and our children the experience that lay behind it," "Get that creative, religious work enthusiastically done as poetry." Most of us will suspect that in regarding Christianity primarily as a mystery religion, in his inability to appreciate St. Paul, who, he believed "Judaised" Christianity, he was on dangerous ground. His attitude toward primitive pagan religions sometimes suggests Chesterton's satire of that group who in the nineteenth century resorted to Oriental swamis and raptly read Edwin Arnold's *Light of Asia*: "Buddhism and Christianity are very much alike, especially *Buddhism*." Guthrie did seem to over-value the pagan contributions to religion. But every herald of a new truth must be an extremist; in the bedlam of tin-horns he must blow a fortissimo blast on his own trumpet, if he is to be heard at all. And Guthrie was not "well-balanced." I suppose it was the smug balance of

the Anglican Church, which till very recently—and who knows how much this new freedom owes to him?—feared any forms of worship not "in the Book," that led him to exaggerated assertions. As an original thinker, he could hardly be a hundred per cent orthodox. (As Rufus Jones reminds us in *The Church's Debt to Heretics*, they helped write the creeds.)

While few could fully agree with Dr. Guthrie, or even understand him, there is a vast host of loyal Churchmen who share his impatience with the self-satisfaction of Anglicanism, including, for example, Canon Raven in the theological field, and Canon Dwelly and others at Liverpool Cathedral in the liturgical. They would revive the experimental vitality of the early Church, the broad catholicity of the Greek Fathers, who were willing to enroll Plato, Aristotle and Virgil among the saints, who would find God wherever he reveals himself, and who believe that he "reveals himself in many ways, lest one good custom should corrupt the world."

New Books

***Indispensable

**Good

*Fair

***CAN WE STILL BELIEVE IN IMMORTALITY? By Frederick C. Grant. Cloister Press \$2.00.

Present day interest in immortality should find its needs amply met in this fine book. The author calls it an "investigation," and such it is; a careful and critical weighing of the arguments for and against. With extraordinary deftness an immense amount of significant material has been compressed into a small space. Dr. Grant begins with the reasons for asking the question, discusses the development of the Christian belief, presents the various modern viewpoints, especially of biology and psychology, and concludes that the final decision must rest on "faith." But it is faith that is soundly grounded and issues in a conviction that has shed the crudities that have so often repelled the sincere seeker after truth. It is above all a reasonable book that arrives at an affirmative answer through fair and clear thinking.

—J. H. T.

***THE AMERICAN LECTIONARY. By Bayard H. Jones. Morehouse-Gorham, \$2.50.

This is certainly an indispensable book for the parish clergy and for lay readers. It is invaluable for anyone who wishes to understand the meaning

of the Church year and the principles on which our lectionary is based. The book contains, among other things, the story of the origin and development of the Church year, the principles guiding the use of scripture in worship, the story of the revision of the lectionary, and tables for each Sunday of the year giving a key to the theme common to the Psalms and the two lessons appointed. Dr. Jones says "it is not possible to perfect a permanently satisfactory lectionary for Morning and Evening Prayer until some of the defects of the underlying liturgical lectionary have been remedied." There are many defects and shortcomings in the liturgical lectionary, that is, in the epistles and gospels. The great need for wise changes here is one more argument for a new revision of the Book of Common Prayer.

—A. C. L.

The Living Liturgy

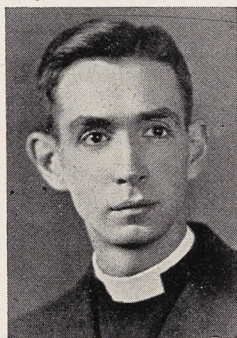
By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

OUT OF THE MAIL BAG

NOW that our column has been running for almost a year, it is only fair to let the readers say a word. Many letters from both clergy and laity commenting pro and con upon our various and sundry remarks have been most gratifying. Some of the constructive suggestions of these friends are well worth passing on to other readers. Here are a few.

No article has brought as much mail as the one on church architecture (WITNESS, March 23). Mr. Walter A. Taylor of Syracuse University rightly pointed out that church members are as much to blame for its poor quality as the architects. He writes, "As a teacher of the history of architecture, I find it necessary to remind my students that their 'moderne' design is not functional if it does not provide adequately for the liturgy. . . . On the other hand, as a practicing architect specializing in church work, I find that *all of my clients* are thinking in terms of the traditional styles. It is inevitable that the twentieth century manner of building will sooner or later affect church buildings. I believe that you can



perform a good service and perhaps help to bring vitality to the church architecture of our time if you will continue to stress things which are more fundamental than the traditional styles." (The italics are mine.)

Apropos of my suggestions as to the uses of Ante-Communion (WITNESS, Sept. 14), the Rev. Warren Traub of St. Paul's, New Haven, Conn., made a noteworthy addition: "I have found it quite satisfactory to use it with the Burial Office. . . . In a parish such as mine, where the Requiem is quite out of tradition, I have found it helpful to begin the service as usual,—opening sentences, Psalm, hymn,—and then Ante-Communion, using the burial collects, Epistle and Gospel, or better still Corinthians 15 or Romans 8, instead of the prescribed Epistle; then, after the Gospel, the Apostles' Creed, with which the people are more familiar; then the prayers from the Burial Office, closing with the Eucharistic benediction. This gives more movement to the service and carries it to the altar."

Emphasis which I have tried to give to the historical character of our Calendar, particularly in the article on *Christ the King* (WITNESS, Oct. 19), brought the following weighty comment from the Rev. F. Hastings Smyth of Cambridge, Mass.: "Personally I hope we may someday get rid of the Feast of the Trinity as a 'dating point' in our Liturgical Year. We ought to return to the ancient concept of the Season of the Holy Spirit with its sound emphasis upon the Church as the Body of Christ." This is worth pondering. Incidentally, it would be an ecumenical gesture on our part to make this "return" by bringing our Anglican liturgical tradition more into line with the custom of Roman Catholicism and Lutheranism. The season of Pentecost so restored would embrace the historic sweep of the Church's life and hope from that first outpouring of the Spirit upon the apostles until its consummation in the final Advent of Christ.

The Rev. Dr. John Henry Hopkins of Chicago, who, incidentally, is a fine musician, underscored a point I tried to make in *Moods and Tenses* (WITNESS, Nov. 9): "There is one point . . . about which I wish you would hammer away until something is done somewhere about it. It is the necessity of restoring the *joyousness* of Eucharist. . . . Our composers as a rule have no idea about this. There is almost no music of this character, as far as I know, which contemporary composers are giving us." This ties up with our suggestion (WITNESS, Oct. 26) that church musicians (and architects, too) need a solid course of study in liturgics.

Thank you, gentle readers!

Yugoslavia Orthodox Diocese Seeks Union with Moscow

*A Delegation of Church Leaders Meet With
The Heads of the Russian Orthodox Church*

Edited by Lila Rosenblum

Moscow (by wireless):—A move to transfer one of Yugoslavia's Orthodox dioceses to the jurisdiction of the Russian Church, believed the first plan of its kind affecting Orthodox Churches in two friendly countries, was disclosed here by a delegation of Serbian Church leaders from Mukachevo, northeast Galicia, now under Russian occupation. A petition is being made, the delegation announced, to the holy synod of the Serbian Orthodox Church, for permission to transfer the diocese of Mukachevsko-Priashinsky, once part of the old Austria-Hungarian empire, and a sore spot in central European politics, to the spiritual control of the Moscow Patriarchate.

In Moscow to secure support for the petition, the Serbian delegation was headed by Deputy Bishop Abbot Feofan Sabov. Other delegates were Archimandrite Alexei Koboluk, Archpriest Dmitry Beliaikov, Father Johannus Korolovich, and Professor P. V. Lintur. Acting Patriarch Alexei has assured the delegation that the Russian Orthodox synod favors the petition, which was signed by Abbot Feofan and twenty priests of the Mukachevsko - Priashinsky diocese, and was declared to represent the wishes of all its Orthodox clergy. The petition is not expected to lead to definite action by the Russian Church until it has been approved by the Serbian Orthodox Synod. High honors were paid the Serbian visitors by Russian church and state officials during a three-day stay in Moscow.

Catholics and Communists

Paris (By Wireless):—General de Gaulle's recent visit to Moscow has stimulated fresh discussion in the French press over the issue of cooperation between Roman Catholics and Communists in France. Commenting on the de Gaulle mission the *Courrier Francais du Temoignage Chretien*, organ of a new "spiritual resistance" movement in France, declared that Pope Pius XI's encyclical on "Atheistic Communism" still "stands good." It

stated that so long as French Communists remain attached to doctrines repudiating spiritual values, there can be no question either of a Christian joining the Communist Party or of being blind to dangers "which such a materialistic perspective represents for souls."

"It would, however," the publication said, "be wrong for Christians to shelter behind the encyclical in order to shirk their responsibilities as citizens. It would be wrong if the text of a doctrine dispense them from facing facts and made them view as two identical and interchangeable realities a party—the French Communist Party—and a country—Soviet Russia."

Elaborating on the distinction between Communism and the Russian state, Temoignage Chretien con-

tinued: "They would be very surprised, these French, if we told them, for example, that perhaps there remains no European country where the family is so stable as in the Russia of 1944; that the soul of the people, in spite of persecution by the godless, has remained religious; that seminaries are reopening; that the theater, which is practically free, has considerably raised the level of a people which had remained backward; that the officers of the Red Army behave impeccably, and are of a high intellectual and cultural level."

Freedom of Religion

Rome (By Wireless):—Pope Pius' talk to a group of American Congressmen here, in which he stressed freedom in practicing religion, is believed to be of exceptional importance in view of the Vatican's concern over the future of the Roman Catholic Church in Russia. The Pope's message, as interpreted in Church circles here, was a plea for Anglo-American influence to bring about fuller practice of religious liberty in Russia. The Pope also implied, it was said, that



ARCHBISHOP WILLIAM TEMPLE

The February 1st issue of *THE WITNESS* will be devoted entirely to this great Christian with articles by

Dean David Roberts of Union Seminary.
The Rev. Charles Lowry of Washington.
Professor Richard Emrich of Cambridge.
Dean Willard Sperry of Harvard.
Professor Joseph F. Fletcher of Cambridge.
Mrs. Reinhold Niebuhr of Barnard College.

This number will be followed immediately by

A SERIES FOR LENTEN STUDY

stressing the teachings of the Archbishop on

GOD AND OUR WORLD

1. *God and Yourself* by the Rev. William Marmion, rector of St. Mary's, Birmingham, Alabama.
2. *God and Your Job* by the Rev. John Gass, rector of St. Paul's, Troy, New York.
3. *God and the Soldier* by the Rev. Leland Henry, director of the army chaplain school.
4. *God and Race* by the Rev. John H. Johnson, rector of St. Martin's, New York.
5. *God and Economics* by Charles Kean, rector of the Epiphany, Kirkwood, Missouri.
6. *God and the Nation* by Avis Harvey, education director of the Woman's Auxiliary.
7. *God and the World* by Canon Robert D. Smith, director of social service of New Jersey.
8. *God and the Church* by Dean F. Eric Bloy of St. Paul's Cathedral, Los Angeles.

PLAN TO USE THE *WITNESS* IN STUDY GROUPS DURING LENT.
IT TIES-IN ADMIRABLY WITH FORWARD-IN-SERVICE OUTLINES.

American and British influence was responsible for recent changes in religious conditions in the Soviet Union.

To editorialize a bit: presumably questions are not asked by anyone in an interview with the Pope. But it would have been nice if a Congressman or two had asked his holiness about religious freedom in Spain, Mexico, South America and a few other spots.

Receives Gift

Concord, N. H.:—St. Paul's Church here has received a bequest by the will of Miss Nettie Sargent, member of the parish, of a sum sufficiently large to provide two memorial windows in memory of the Rev. William S. Emery, for many years the rector of the parish.

Attend Conference

New York:—The Episcopal Church will be well represented at the foreign missions conference in Toronto, January 5-8. While Episcopalians apparently have little part in the program, the Church deputation includes five men and six delegates from the Woman's Auxiliary. They are: Bishop Lloyd R. Craighill of Anking, China; the Rev. A. Ervine Swift and Mr. J. Earl Fowler, assistant secretaries in the overseas department; the Rev. Canon Robert E. Merry of St. Paul's Cathedral, Buffalo; and Dean Edward R. Welles, Buffalo. From the Auxiliary: Mrs. A. Ervine Swift, New York; Mrs. Robert A. Kemp, Hankow, China; Mrs. Stephen K. Mahon, Toledo, Ohio; Mrs. William R. Talioferro, Edgewood, Pa.; Miss Ellen B. Gammack, and Miss Edna Beardsley, from the national office.

Fund Buys Bonds

New York:—Charles Dickey, treasurer of the Church Pension Fund, announces that subscriptions to the sixth war loan in the amount of \$590,000 have been made by the fund and its affiliates. This brings the total purchases of these Church organizations in the various war loan drives up to \$9,220,000.

Money Campaign

New York:—At the request of Presiding Bishop Tucker, Robert D. Jordan, National Council director of promotion, will present the complete details of the Church's reconstruction and advance fund, to the House of Bishops at its meeting in Birmingham, Ala., January 31-February 1.

This will be the first detailed statement of plans and methods, as well as the general objectives of the Fund.

Forward in Service

New York:—Forward in Service is sponsoring a number of conferences in January: 3-4 at Richmond, Va.; 9-10, Evanston, Illinois; 22-23, Dallas, Texas; 30-31, San Francisco, Calif.

Friendship House

London:—Bishop Henry A. Wilson of Chelmsford has taken the initiative in plans for a national center for British-Soviet activities, to be known as friendship house. Dr. Wilson is president of the national council for British-Soviet unity.

Elected Chairman

New York:—Bishop Lewis O. Hartman of the Boston area of the Methodist Church was elected chairman of the Methodist Federation for Social Service, succeeding Bishop McConnell who recently retired. Bishop Oxnam of New York and Bishop Baker of Los Angeles were elected vice-chairmen. The MFSS is an unofficial group similar in purpose to the CLID of the Episcopal Church.

Loyalty Drive

Burlington, Vt.:—St. Paul's Church has completed a faith and

loyalty drive under the leadership of the Rev. Charles Martin and lay chairman, Harrison Cooke. The drive was opened with a service of faith and loyalty at which the Rev. Howard Kellett, chairman of the army and navy commission of the diocese of Massachusetts, was preacher.

Housing Project

Miami, Fla.:—Plans by a multi-millionaire business man to establish a 1,500-acre Negro housing project in or near Miami were announced here by Preston B. Bird, chairman of Dade County commission. It was said that religious and racial groups had been instrumental in bringing the project into being.

To Be Admiral

Washington, D. C.:—As a result of final hearings held by senate committee on naval affairs, a bill raising the rank of chief of chaplains to rear admiral is likely to be reported favorably to the Senate. Principal testimony at the final committee session was given by the Rev. Carl McIntire, vice-president of the American council of Christian Churches, who opposed the bill as passed by the House. Bishop Edwin F. Lee, director of general committee on army and navy chaplains, gave the "unqualified support" of the commission to the bill, and asked for early enactment.

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Religion and Labor

Cincinnati:—A religion and labor fellowship has been organized here, with a membership of about forty clergymen and leaders of labor. The project was started by John C. Ramsey who is the public relations director of the United Steel Workers, CIO union, who stated that while there was evidence of closer cooperation between churches and labor there still remains extremes of thinking which should be bridged. Common problems will be discussed informally at regular monthly meetings.

Oppose Segregation

New York:—Church leaders on the Pacific coast are anticipating government orders "at any moment" permitting the return of Japanese Americans to their former west coast homes. Mark A. Dawber, secretary of the home missions council, expressed the hope that churches can avoid developing "Japanese denominational missions" by welcoming Japanese Americans into regular membership. Indications are that a majority of denominations will follow this course by not reopening segregated churches. Because of the autonomous

character of some local churches, however, a definite decision on the question will probably hinge largely on the prevailing friendliness or unfriendliness to the evacuees in a given community. There is evidence that the "little Tokvos" which made segregated churches a convenience and necessity will have disappeared forever with the sale of the property to war workers.

Ministry of Music

New York:—Plans for a "ministry of music" to hospitals through a musical therapy program were disclosed here by Edith E. Lowery, associate secretary of the Home Missions Council. Experiments, according to Miss Lowery, are being sponsored in New York hospitals with use of volunteer church musicians working in cooperation with hospital chaplains, psychiatrists, physicians, and hospital personnel.

Clergyman Arrested

Geneva (By Wireless): — Pastor Gunnar Sparring-Petersen, one of Denmark's best known clergymen, has been arrested by German occupation authorities in Copenhagen. As editor and contributor to church publications, he denounced Nazi

teachings, and was frequently attacked in German-controlled press.

Aid Prisoners

London (By Wireless): — Eighty full-time leaders of the young Christian workers' movement in liberated Belgium, known as the Jocists, are concentrating on repatriating war prisoners, according to Harry Tolfree, president of young Christian Workers here, who has just returned from a visit to Jocist headquarters. He reported that within a week after the liberation, *La Jeunesse Ouvriere*, organ of the Jocist movement, which was suppressed during the occupation, reappeared with an initial issue of 240,000 copies in French and 460,000 in Flemish. The British youth leader said that the founder of the movement, Canon Joseph Cardijn, with several other leaders who had been imprisoned by the Germans, were released after the Allied advance. Several prominent Jocist members have been sent to German concentration camps and little is known of their fate. Some leaders were shot, including two chaplains. In France, 12 national and 100 regional leaders were executed by occupation authorities.

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Day of Prayer

New York:—The United Council of Church Women has announced that the 1945 world day of prayer will be held on February 16th. In 10,000 communities, according to the release, the day will be observed at interdenominational services.

How To Avoid War

Stockholm (By Wireless):—Pastor Reidar Haug, former secretary of imprisoned Bishop Eivin Berggrav of the Norwegian state Lutheran Church, has joined 50 rebel clergymen in internment at Lillehammer. Three other Norwegian clergymen have also been banished in recent moves by Quisling authorities to combat increasing opposition to the occupation regime. Meanwhile, Quisling Bishop Lars Froeyland, according to the Nazi-dominated church department, has exhorted the clergy to change their political views and influence congregations so that "our country may be spared the horrors of war and the danger of godlessness from any quarter."

Lectures on Politics

Memphis:—When the CIO unions here wanted someone to lecture on politics they called on the Rev. Sam Howie, Presbyterian minister. "We wanted someone who represented neither industry nor labor and who could inject into his discussion the basic principles of religion," explained a union spokesman. Mr. Howie urged that organized labor become more active politically "not so you can more capably serve yourself but so you can help serve your country."

Work with Moslems

New York:—Conference of missionary societies of Great Britain and Ireland has set up a committee on work among Moslems, it was reported here by foreign missions conference. Bishop Wilson Cash of Worcester is chairman of the committee which will work in cooperation with foreign missions conference committee on Moslem work.

Wife Trouble

Boston:—One of our chaplains in the southwest Pacific writes the army and navy commission of the effect on morale of domestic difficulties in the lives of overseas servicemen. "It is heart-breaking to have a man's wife die or be seriously ill" or "to live through a man's baby being still-born" or "when farms or businesses are going to pieces" when he is "15,000 miles

away and can't get home." "But even worse is the job of sitting by when a man's wife begins to run around with 4-F's and deserts her children, and still he has to pay an allotment to her." "The poor kids almost go crazy. But after a time we become not indifferent to it, but we try to slow down our emotional and sympathetic outbursts, since we're helpless. There is a fine organization set up to care for a man's troubles while he is overseas, but as well as it works, it's a failure when the human element is at stake."

The chaplain says, "Platitudes and pious assurances are not much of a boost especially when many of the fellows have no religious background. It is useless to talk to them on a basis of Christian faith when they are on foreign soil." Telling about his work, he says that he has 22 services a month, makes ten hospital visits, has 33 pastoral conferences, five welfare cases, three Bible discussion groups, a race relations forum, etc. He touches about 1,800 men in these activities.

Watch for Fire

New York:—Churches are asked to take special precaution during

the winter months to help eliminate needless loss resulting from preventable fires, according to a warning issued by the Church Properties Fire Insurance Corporation being sent to policyholders. The corporation is a subsidiary of the Church Pension Fund.

Russian Relief

New York:—Edward C. Carter, president of the American relief agency, announced here that Soviet people have received from Russian War Relief more than \$6,500,000 worth of American clothing, household articles, medical equipment and other relief supplies during the three months ending October 1. The report was contained in a cablegram received from Vladimire Kemenov, president of VOKS, the Soviet society for cultural relations with foreign countries, which serves as the distributing agency for Russian War Relief supplies. Mr. Kemenov expressed "gratitude to all those who contributed to this campaign to assist the Russian people in today's war against Naziism, and thanks for this mark of friendship and cooperation."

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No Poetic Ideas

Boston:—Warning against “poetic” ideas about service men, an Episcopal chaplain who has seen actual fighting, writes the army and navy commission: “I doubt if one man in a hundred in my unit, which is a pretty fair cross-section of the army, is fighting for a high purpose or cause . . . they are going to need more than anything else some capable leadership, militant education and attractive propaganda. That goes for the vast majority who will want to lapse into a laissez faire apathy that will make our pre-war somnolent attitude look wide awake by comparison.”

Religious Education

Baltimore:—Mary Frances Belmont, director of religious education at All Saints', St. Thomas, Virgin Islands, reports to friends here that she now has 478 children in grades from third through high school, undergoing receiving religious instruction, which is a part of their regular school curriculum. “The grade school children come,” Miss Belmont said, “with their teachers, to the church on Wednesday afternoons, and I am teaching the fifth and sixth grades. You should

have seen me the first time I saw them all together. There are 138 of them in these grades, and I couldn't believe 138 children could be so many! For the junior and senior high school classes we go to the high school building on Thursday and Friday mornings and use the classrooms there. It is fine to be able to teach children religion, making it a natural part of their whole education instead of a special Sunday project.

Goes to Europe

New York:—Antonia H. Froendt, former head of foreign aid department of the Federal Council, has left for England on the first lap of a European-wide tour for Religious News Service. Miss Froendt will interview religious leaders in liberated areas, bringing the story of Church resistance to the Nazis up to date, and giving details of Church plans for reconstruction. Following a tour of Great Britain and Scotland, she will go to France, Belgium, Holland, the Balkans, and Scandinavian countries. Many of her stories will appear in *THE WITNESS*.

Gift to School

Minneapolis:—Breck Episcopal School for boys, St. Paul, is the re-

cipient of a gift of \$35,000 from the citizens' aid society of Minneapolis. This society was founded by George Henry Christian, former vestryman of the Cathedral Church of St. Mary, dedicated to “educational, charitable, and scientific purposes; to alleviate the condition of the sick and to maintain a high standard of citizenship and patriotism.”

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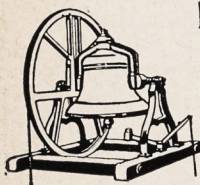
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page eighteen

Study Peace

Philadelphia:—Study periods on problems of a just and durable peace will be sponsored by local Presbyterian congregations from Jan. 14 to Feb. 14, following the one-day conferences recently held in a campaign for education for world order. The world order movement is directed by Cameron P. Hall, head of Presbyterian department of social education and action.

Deplore Action

Boston:—The Universalist Church's application for membership in the Federal Council, rejected at the recent biennial meeting in Pittsburgh, was a test "of the Council, not of us," asserted Dr. Robert Cummins, general superintendent of the denomination, in a statement issued here. Dr. Cummins said, "We are saddened to learn, more especially in these days, that any body of men and women calling itself 'Christian' should dare to determine upon such action as was taken by the Council at its session in Pittsburgh." "From the beginning," he declared, "we have been motivated only by a selfless desire to join hands with other churches to the end of common endeavor in good works. This, as we then understood it, was the purpose of the Federal Council. By terms of the Council's constitution and by-laws, any creedal test for membership is forbidden. Perhaps the character and purpose of the Council is now changed." Meanwhile, Dr. Ashley Day Leavitt, a Congregationalist and head of the Boston area council, voiced regret that "the matter was not handled so as to secure to the great Federal Council of Churches the real spiritual values that are to be found in the Universalist Church, its leaders, and its people."

Church Architecture

New York:—A conference on church architecture is to be held here on January 5 to be attended by denominational executives, architects, artists and craftsmen. A major consideration at the meeting will be the shortage of experienced church architects for the five hundred million dollar Protestant post-war building program.



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THE WITNESS — December 28, 1944

BACKFIRE

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

THE REV. GEORGE CADIGAN
Rector at Salem, Massachusetts

I want to urge you to publish in one binding your several admirable articles on the returned servicemen. I do feel that they would be of inestimable help to the clergy and other interested people. I can speak assuredly when I say we would use several hundred of them, if not thousands, in the diocese of Massachusetts.

ANSWER: We will be glad to hear from others about this. If there is a sufficient demand we would bring out the articles as a small pamphlet selling perhaps for a quarter, or in leaflets with each article presented separately to sell for 5c a copy or \$2 for 100.

* * *

THE REV. G. A. STAMS
Rector of St. Andrew's, Evanston, Ill.

Without in any way detracting from the honor to the Church of St. Philip the Evangelist in Los Angeles and my friend of many years, its excellent rector, I do wish to correct the statement in your issue of November 23. St. Philip's is not the first Negro parish west of the Mississippi. The Church of St. Philip the Deacon, Omaha, where I was rector for over five years became a parish in 1929. All Saints, St. Louis, is also a parish and St. Louis is on the west bank of the Mississippi.

* * *

THE REV. MALCOLM S. TAYLOR
Retired priest, South Florida

I have just heard a sermon whose central thought was the great need for Christian unity in deed and not in word only. The preacher said truly "the destiny of man is unity." He then spoke forcefully of the need for greater realism by the Church and her members in the matter of their loving unity with others. He said this greater realism regarding unity was a "must" for the Church when the members of the armed forces come home, illustrating this truth by an interview a convalescing soldier, wounded in Sicily, had had with him the night before.

Potentially, it was a good sermon; but it was only so potentially, for it was preached by a man who is not aiding the General Convention committee's efforts to further union with the Presbyterians and who does not like to have baptized members of non-Anglican communions receive holy communion in his church. The great inconsistency between his sermon and his failure to work for and practice the unity he mentioned, his utter lack of realism, evidently never occurred to him, but it certainly will be very apparent to returning service men!

Does the Church teach that holy communion is a Christ-ordained way whereby a person made a member of Christ in baptism, receiving faithfully, renews his baptismal unity with Christ or does it not teach this? Does the Church teach that a person baptized in a Methodist, Congregational or Presbyterian Church is made thereby a member of Christ or does it not teach this? (Such baptism may be called irregular; but no one questions its validity). The answer to both questions

is "Yes; the Church does so teach." Then how dare we say, in effect, to those non-Anglican members of Christ who wish to receive holy communion in our Churches but do not wish to be confirmed "No. This is indeed the way by which baptismal unity with Christ is renewed when it is faithfully received; but you cannot avail yourself of it."

Such a glaring absence of realism certainly calls for a complete and very prompt change of front by many of our clergy and people in their attitude towards unity if the Anglican branch of the Church Catholic is to meet successfully the searching scrutiny of the returning service men and women. Be very sure—and I speak as a world war I chaplain—their scrutiny will be searching! No rubric based on Church of England customs of a previous century will have any weight with them! They will be looking for sure enough realism, for consistency between word and deed and woe be to the church if they do not find it.

* * *

MR. ROBERT C. SMITH
Student at Seabury-Western Seminary

A great deal of what Joan Bradley said about the Negro (WITNESS, Nov. 30) is true, but the immoralities can be shown to have occurred in all the races of mankind. They are not the heritage of one race. The problem cannot be limited to immoralities but it is man's sin that confronts the world as always. You and I stand together with the Negro in our rebellion against God. The Christian Church following our Lord's example has never considered the sins of the flesh as worse than the sins of pride and selfishness. No sin is negligible but pride is the worst. I formerly resided in a southern state. I know that I still fail God many times regarding the Negro but I'm not proud of it. Prejudices are strong but God is stronger. There is hope for man not because of what he is but because of what he can be. There is nothing attractive or admirable in any man or women as such. You cannot love man for what he is. But the picture changes when we lift our souls to God.

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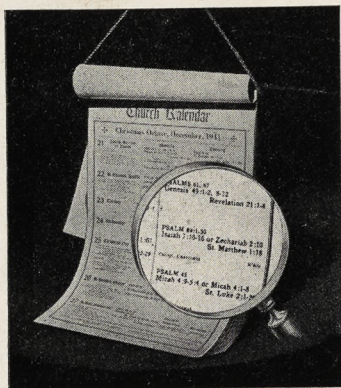
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