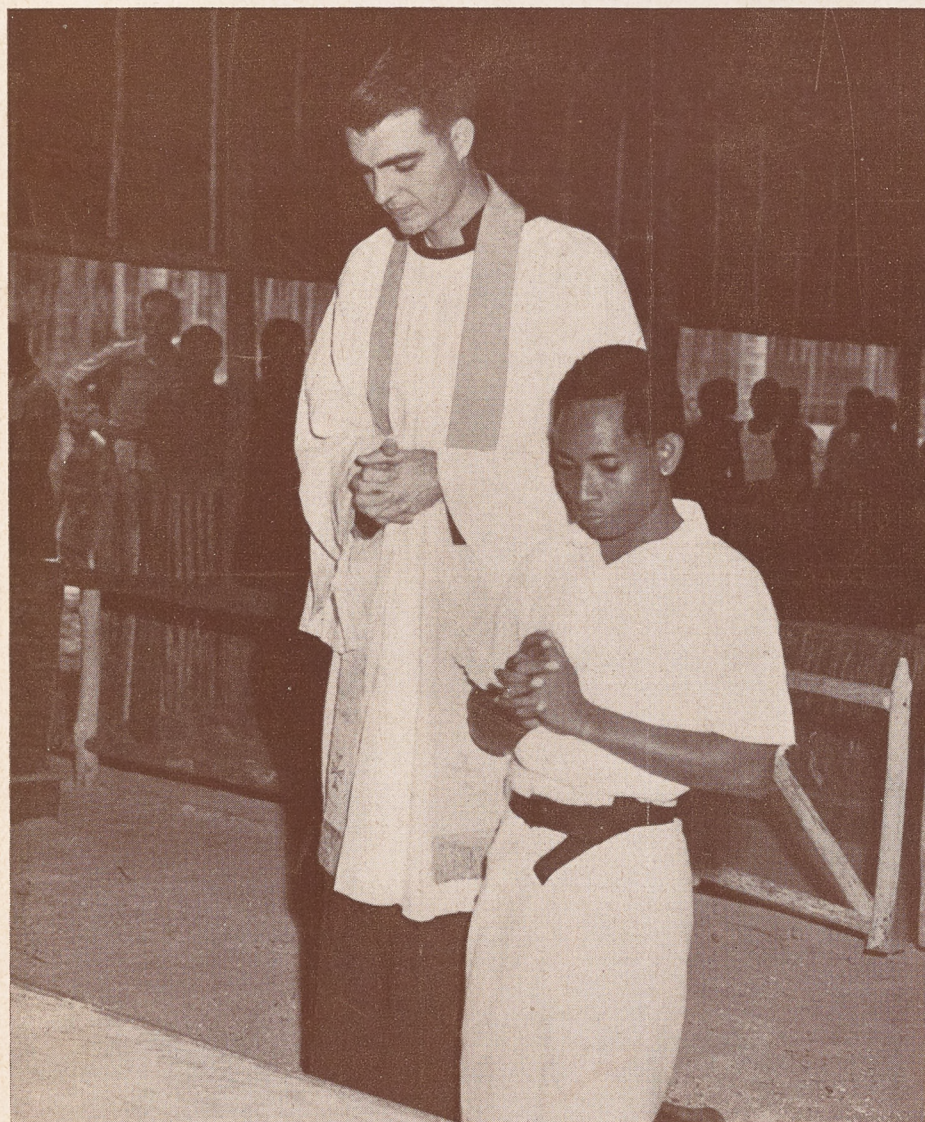


# *The* WITNESS

10¢  
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JANUARY 11, 1945



A NATIVE ACOLYTE  
SERVES CHAPLAIN  
C. G. WIDDIFIELD

AN ARTICLE BY C. S. LEWIS



## 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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JANUARY 11, 1945  
VOL. XXVIII NO. 21

## CLERGY NOTES

ANTHONY, WILLIAM S., was advanced to the priesthood by Bishop Hart in St. Luke's Church, Germantown. He will work in Puerto Rico in the spring.

BEST, CLIFTON A., was ordained deacon on Dec. 26 at St. John's, Carlisle, Pa., by Bishop Heistand. He was formerly a Baptist minister and is to join the Canadian branch of the Cowley Fathers.

COPELAND, ROBERT S., has resigned as rector of Trinity, New Orleans, effective May 1. He is 75 years of age and has been rector of the parish for 34 years.

GETZ, HENRY B., was ordained priest on Dec. 21 at St. Mark's, San Antonio, Texas, by Bishop Everett Jones. He is in charge of St. Steven's, a mission of St. Mark's parish.

GREEN, STEPHEN W., formerly vicar of St. Andrew's, Oakland, Calif. is now a captain in the marine corps.

HOPKINS, HAROLD A., was ordained to the diaconate by Bishop Oliver Hart of Pennsylvania in St. Luke's Church, Germantown.

HORSTMAN, A. WEBSTER, rector at Variana, Va., has accepted the rectorship of St. John's, Petersburg, Va., effective February 1.

LANGLEY, MALCOLM, formerly rector of Emmanuel and Christ Churches, Pittsburgh, Pa., has accepted the rectorship of St. Mark's, Tracys Landing, Md. and St. James', Herring Creek, Md.

LIGGETT, CHARLES C., was advanced to the priesthood by Bishop Hart at St. Luke's Church, Germantown.

MARTIN, GILBERT D. Jr., was ordained deacon on Dec. 26 at St. John's, Carlisle, Pa. by Bishop Heistand. He is a student at the Philadelphia Divinity School.

MCCRADY, EDWARD, formerly on the faculty of the University of Mississippi, died on December 12th in his 76th year.

MORGAN, GERWYN, was ordained priest on Dec. 21 at St. Matthias', Oakdale, Calif., where he is vicar, by Bishop Sumner Walters.

MOSS, TOM, was ordained deacon on Dec. 19 at St. George's, Schenectady, N. Y. by Bishop Oldham. He is in charge of St. George's chapel.

(Continued on page 18)

## 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.



## Pope's Address Causes Comment In Capitals of World

*His Christmas Address Thought to Be a Bid For Place at Forthcoming Peace Conference*

Edited by Rita Rubin

**Rome:** (by wireless):—The Pope's Christmas address on democracy is interpreted by sources here as a bid for inclusion of the Holy See at the peace conference. Catholic circles have been suggesting unofficially that the Pope be invited to the peace conference, but this is the first time that the groundwork for this plan has been clearly laid. In effect, this Papal address abandons the Vatican's previous studiously neutral attitude, by recognizing that the future belongs to the democracies. Such a "change" it is held, would have to precede any possible invitation to the Pope to participate in the peace conference.

One of the most significant aspects of the Pope's declaration of open and clear support of democracy is that the holy see conceives of democracy, with its insistence on human dignity and guarantee of individual liberty, as the best means of forestalling communism. It is speculated here that as a result of the Pope's address, the Vatican would be prepared to recognize a well-ordered democracy in Spain, provided it were free of communist influence.

Left-wing circles in Paris commended Pope Pius for the open support of democracy expressed in his message, but were critical of his definition of democratic regimes. The newspaper *Combat* approved the address in general, but objected to the Pope's assertion that democracies may embrace monarchies as well as republics. The Pope was also criticized for subtly distinguishing between "masses and people" and for favoring "counsels of moderation." It is these moderates, the paper commented, "that risk today serving those who wish to preserve everything and have not understood that something must change. The Church today should take on the task of not

letting itself be confused by the forces of preservation."

*Combat* asserted, "For years, we have waited for the greatest spiritual authority of our time to condemn dictatorship in clear terms. We say clear, since this condemnation can be read into certain encyclicals if one can understand them. But it is stated in that traditional language which has never been clear to the majority. It is this great majority which has awaited all these years a voice to say clearly as today where the evil lay."

In Moscow, the newspaper *Pravda* published a sharp attack on the Pope's address, charging that the Pope is trying to "absolve Hitlerite Germany from responsibility for crimes committed against humanity." The newspaper condemned the Pope for his lack of condemnation of Mussolini and Italian fascism. Commenting on the possible inclusion of the Pope at the peace table *Pravda* said, "... the Pope, above all, raises the demand that this organization take an identical attitude towards peace-loving countries and fascist aggressors."

In the light of recent victories by the common people of Greece, Yugoslavia and Poland and in the coming political changes in China and Spain, it is thought here that if the Vatican is to participate with the United Nations Council, it must eventually make a moral distinction between fascism and democratic movements, which in many cases include communist elements.

### BISHOP DEWOLFE IS HONORED

**Garden City, L. I.:**—Bishop Dewolfe of Long Island celebrated the 25th anniversary of his ordination to the priesthood on December 21 at a service of the holy communion cele-

brated at the cathedral here. He was then the guest of honor at a luncheon when the bishop was presented with a purse and a book containing a greeting from clergy of the diocese.

### THE PICTURE ON THE COVER

**Washington:**—The picture on the cover is of a native altar boy, preparing to serve the Rev. Charles G. Widdifield, now a chaplain in the Pacific area. Chaplain Widdifield was the rector of St. Paul's, Columbus, Ohio, before becoming a chaplain in the marine corps.

### DIOCESE OF CHICAGO CLEARS DEBT

**Chicago, Ill.:**—The million dollar debt which has hung over the diocese of Chicago for the past twenty years has been removed. Bishop Conkling announces, "Our faith in God and in our people has been justified," and directed the clergy and the people to offer a Te Deum and other Acts of thanksgiving and dedication. The first concentrated attempt to liquidate the long-standing debt of the diocese was made in 1935, the centennial of the diocese of Chicago, when the late Bishop George Craig Stewart refused to accept bankruptcy and made plans to meet the diocesan obligations. His efforts from 1935 until his death in 1940 paved the way for the accomplishments of the past four years.

### NOTICE PLEASE

\* \* \*

All mail is to be addressed to  
THE WITNESS  
135 Liberty Street  
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.



## CHURCH PENSION FUND SETS RECORD

*New York:*—The past year brought in to the Church Pension Fund the largest total of pension assessments in its history, according to the executive vice-president, Bradford B. Locke. They amounted to \$1,192,238. He states that "the reasons for the new record total have not yet been analyzed but it is probably due to the fact that churches are discharging this important obligation more promptly nowadays, plus the effect of an apparent trend upward in the scale of clerical salaries."

## BISHOP TSU RETURNS TO CHINA

*New York, N. Y.:*—Bishop Y. Y. Tsu of Kunming is on his way back to China after a year's stay in this country. While it is impossible to give the details of the bishop's return journey, it is expected that he will arrive in Calcutta, India, about the middle of February.

## ORTHODOX LEADERS TO VISIT MOSCOW

*Brooklyn, N. Y.:*—Metropolitan Benjamin, official representative of the Moscow patriarchate in this country, will leave here shortly for Moscow to take part in the forthcoming All-Russian Church council summoned to elect a successor to the late Patriarch Sergius as head of the Russian Orthodox Church. The Russian-born churchman, who was appointed in 1933 as exarch, or deputy, for the Aleutian Islands and North America by the then Acting Patriarch Sergius, will make the trip at the invitation of Metropolitan Alexei of Leningrad and Novgorod, acting patriarch. He will travel by steamer to Cairo, completing his journey by air to Teheran and then to Moscow.

Metropolitan Benjamin has conveyed a similar invitation to Archbishop Theophilus, metropolitan of America and Canada, who represents Russian Orthodox elements who have consistently refused to recognize the Soviet government or to acknowledge the Church in Russia on the ground that it was not free. Metropolitan Benjamin's mission here has been largely to effect a reconciliation between the Theophilites who are an estimated 80 per cent of the Russian Orthodox membership in America, and the mother Church in Russia.

Theophilus will not attend the

Moscow conference personally, but has appointed a delegation of three to represent his followers. Bishop Alexis, head of the monastery and pastoral for clergy at New Canaan, Pa. will lead the delegation. The other members will be the Rev. Nicholas Metropolsky of Stratford, Conn. and Ralph Montgomery Arkush of New York, the diocesan counsel.

The results of the Moscow conference should have wider significance than the choice of patriarch, since the Russian Orthodox Church has been autonomous in America since 1933.

when the Japanese struck Pearl Harbor on December 7, 1941. Literally hundreds of chaplains have been awarded decorations in all branches of the service. About 500 medals have been given the chaplains, including the distinguished service cross, legion of merit, silver star, the soldier's medal, purple heart, and many others.

## MISSIONARY TO INDIA RETURNS HOME

*New York, N. Y.:*—The Rev. George Van B. Shriver, after eleven



*Christ Preaching, an etching by Rembrandt which is generally known as the Petite Tombe*

## CHAPLAINS KILLED IN SERVICE

*Washington, D. C.:*—Forty-two chaplains lost their lives while ministering to soldiers in battle during the first three years of war, according to official figures obtained from the army and navy. Three chaplains are listed officially as "missing in action," while 43 are being "detained by the enemy." (A chaplain is not a prisoner, since he is a noncombatant.) One hundred and ten chaplains have been wounded in action. One chaplain died while being detained by the enemy.

There were 9,825 chaplains in the army, navy, marine corps and coast guard as of December 7, 1944, or more than four times as many as were in this branch of the services

years of service under Bishop Azariah in the diocese of Dornakal, India, has resigned, according to an announcement by Rev. James Thayer Addison of the overseas department of the National Council. Dr. Addison said, "We share the regret of Bishop Azariah who has written, 'George Shriver has been a faithful priest and missionary. He has developed the work with wonderful energy and devotion.'"

Mr. Shriver went to India in 1933, the Episcopal Church's only missionary there. Most of his work has been in the Singareni Colliery district. He visited regularly some thirty villages, travelling by bicycle most of the time. He has not yet announced his plans for the future.



# Religious Education Meeting Held in Washington

*Christian Nurture of Children Must Start  
With Preparation for Marriage of Parents*

**By Charles W. F. Smith**

Chairman of Religious Education of the  
Diocese of Washington

*Washington:*—The Christian education of the child has to start somewhere. That it should start at birth is obvious. That it should start before birth was the conclusion of a recent conference at the College of Preachers sponsored by the province of Washington. The most effective ministers are the parents and the Church's ministry to them, for the sake of the child, should start before the child arrives and, indeed, with marriage preparation.

The conference explored this area of religious nurture and soon discovered how little work had been done on it. The guidance provided by Dr. Mary Fisher of Vassar and Dr. Reuel Howe of the Virginia Seminary was illuminating and stimulating. A view of religion which sees it not as something added to life but something expressed in and through the ordinary experiences of life needs constant emphasis. Thus the life of the child in the womb provides a situation which in itself is religious in its elements and for which adequate substitutes must be found in the welcome the child receives and in the treatment accorded it.

This obviously imposes an obligation on the minister. It envisions more thorough preparation for marriage so that young couples look forward to children with Christian expectation and prepare themselves to be Christian parents. It involves a ministry to the expectant parents, that through self-examination and their own nurture, they fit themselves to deal with the new life. The experiences of the infant in terms of demands made on the parents and the way in which these demands are met, are likely to color the growing person's fundamental attitudes toward God and man.

In the Episcopal way of life the vitally important sacrament of baptism enters into the situation, not only as a new birth of the child into a new and wider family but also as a consecration of the parents to their task. The part played by godparents

was the subject of much discussion. All of this involves a further ministry on the part of the clergy in the instruction of parents and godparents for the duties they assume in the service.

It becomes apparent that the average minister (of whom it is demanded above all that he keep busy) will find this an additional and heavy burden on his time. In the issue it requires a new evaluation

on prospective parents and parents of infants and upon attention to the pre-school child himself.

Not only the question of time however is involved, but the matter of adequate understanding and the development of a technique for this work. It was clear at the College of Preachers that while there are some good books dealing with the nurture of infants and their parents there is practically no book which deals with it from the Christian and specifically from the Episcopal point of view. It would seem that some effort along this line might be of more value than the multiplication of course materials for older children.

Another striking aspect of the conference was the thought developed by Dr. Fisher that the attitudes, demands and expectations of infancy are repeated in another form in



*Bishop McKinstry of Delaware talks over Church affairs at a recent conference with two of his laymen, John M. Stewart, left, and W. A. Haddock*

of the whole pastoral ministry. It seems highly probable that it would be well to break loose from many time-consuming activities and organizational involvements in order to give time to the work implied by the viewpoint of this conference. In effect it would be time given immediately in order to save time in the future. It became clear in the conference discussions that many of the life-situations which develop in later life and are almost beyond the capacity of the average minister to solve might be avoided by time spent

adolescence. This provides in effect "a second chance." Many of us are aware of the problems involved in the reaction of parents and adults and the Church to the adolescent, and a little thought reveals the equal importance of the similar reaction to the infant.

To the author this raises two important questions more fundamental than those of technique. Are we looking for a type of Christian nurture which avoids the necessity of that personal commitment to Christ which centers around the



term "redemption" and is based upon Christ's experience of crucifixion and resurrection? The background of this year's conference was the conference a year ago which dealt with the theological content of Christian nurture. In dealing with the infant it became more than ever apparent that the child must be treated as a potential person and everything done to develop to the full his God-given individuality.

The very success of this fundamental approach leads to that self-centeredness which becomes the problem for Christianity in adult life and so makes necessary the experience of commitment to a new life-center in Christ. Baptism stresses both the individuality and distinct worth of the individual ("What is your name?") and also the relationship of the individual to other people through the Christian family. Beyond or at the crisis of the development of self-consciousness and self-assertion lies confirmation. Therefore it would seem that our nurture must always bear in mind the central necessity of Christian life — namely that personality must be developed to its fullest degree and at the same time find its center in God and its chief interest in the welfare of others.

The second consideration is that the attitude of the conference towards the normal life-experience of the infant provides an antidote to those theories of nurture which make the impossible demand that the Church school shall provide a complete life-experience in which the child can practice what it is taught. Surely what is done in the Church school must reveal to the child the possibilities of Christian living in and through the daily materials and adventures offered in living and not in and through an artificial construction of them.

This leads back again to the main concern — namely with the infant and its parents. It calls for an appreciation on the part of the parent of the complete dependence and helplessness of the child and its very definite limitations and therefore the need of a fundamental sense on the part of the parents of the child as a person who has his own rights, who exists for himself and for the Christian family, and not simply for the gratification or enhancement of the parents.

It can readily be seen how essentially Christian is this attitude and very little observation of parents in their relation to infants re-

veals the lack of it. So that once again there comes into view a great opportunity for the ministrations of the clergy which, applied at this point, might be calculated to produce results, the extent and importance of which can hardly be exaggerated.

If the recent conference has anything to say to the Church-at-large, both to clergy and laity, it would be to plead for further study everywhere on this problem — of marriage preparation, pre-natal parent preparation, baptism preparation, both for parents and godparents, and the stirring up in every parish of a sense of its tremendous assets in and great obligation to the infant child.

In a day of doubt and the danger of pessimism and of possible cynicism regarding the post-war world, here is a bright prospect of hope which, if it can be seized upon, while it will make demands upon us, may yet lead to a new birth in our sacramental life and immeasurably strengthen the future Church for its foreseeable great opportunities of preparing the way for the Kingdom of God.

### GORDON REESE GOES TO PACIFIC

*Honolulu, T. H.:*—The Rev. Gordon Reese, who for the past three years has been executive secretary of the army and navy commission of the diocese of Texas, has been loaned to the district of Honolulu for six months. Bishop Harry S. Kennedy of Honolulu expresses gratitude to the army and navy commission for Mr. Reese and his wealth of experience with men and women in the service.

### SENDS MESSAGE TO PARISH

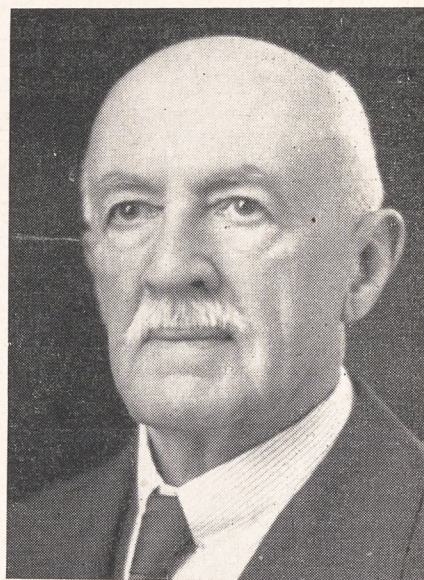
*Bayonne, N. J.:*—Chaplain Revere Beasley sent his Christmas greetings to his parishioners in Calvary Church, on a phonograph record. The recording, made in Texas, was played at the Christmas Eve Service and again at a later service on Christmas Day. Emile S. Harper of Brooklyn is the locum tenens.

### RUSSIAN SEMINARY HAS DEAN

*Paris (by wireless):*—Professor Basil Zenkovsky has been appointed to succeed the late Sergius Bulgakov as dean of the Russian Orthodox Theological Academy here. Dean Bulgakov, noted Russian intellectual, died last July. Exposed to the con-

stant threat of political denunciation and kept under rigid surveillance by the German police, the academy's concern during the occupation was to preserve its existence as a divinity school and as a center of theological research. This it did in spite of a serious student and teacher shortage. Under the stress of the times, theological courses were organized for students who lacked the usual preliminary training. Both men and women were admitted to public evening theological lectures designed to equip them for practical church ministry.

### CHANCELLOR



*The Hon. Charles W. Parker is the chancellor of the diocese of Newark. He has had a distinguished career as a jurist, first as judge of a district court and then for many years a justice of the supreme court of the state*

### HOUSING PROJECT HAS CHAPLAIN

*Albany, N. Y.:*—Appointment of a Protestant chaplain to the Griffin Manor-Hyde Park housing units for war workers in Niagara Falls was authorized here by the board of directors of the state Council of Churches. Services of the chaplain will include visitation, counselling, religious education, and other activities. The Council's camp and defense committee recently surveyed the area at the request of the Niagara Falls Council of Churches and found that more than 50 per cent of the 9,000 persons living in the two housing units are members of Protestant denominations. Roman Catholics are served by a small chapel erected on the edge of the development.

THE WITNESS — January 11, 1945



## Action Is Called For

WHAT becomes of resolutions passed by General Convention which require action? For example: at the last Convention both houses voted: "that the National Council be instructed to take such measures as will lead to the inclusion of lay employees of religious bodies in the federal social security act and at the same time best protect the Church from encroachment by the state."

That was in October 1943. Has the National Council taken such action? We have heard nothing about it. The only news on the matter is a report from the 30th annual meeting of the Church Pensions conference held in New York at the end of November at which our Church Pension Fund was represented and Mr. Robert Worthington, the secretary, elected vice-president of the conference. Plans to include church employees in the social security system were condemned by various speakers. Dr. Thomas J. Watts, executive secretary of the relief and annuity board of the Southern Baptist convention said: "Those in control of the government do not care a thing about our principle of Church and state, our people have got to protest this sort of intrusion into the office of our Churches if we are to have freedom for our religion." Do the directors of our Pension Fund share that view? If they do we should know about it, for it is contrary to the attitude of the Church as expressed by General Convention. If they do not they should dissociate the Fund from any action that might be taken by the conference to block the inclusion of lay employees in the social security act. The implication of the vote of General Convention is that the freedom of the Church can best be served, not by accepting favors from the government as we are at present by the exclusion of lay workers from the social security program, but by having them in the program along with other American workers.

The National Council was not asked to study the question, it was "instructed to take such measures as will lead to the inclusion of lay employees . . . in the federal social security act." We have been talking about this long enough. Since 1937 com-

missions have been investigating the matter. Now we have a clear directive from the legislative body of the Church which calls for action. What is the National Council doing about it?

## Good News From India

THE news has just reached us that the Madras diocesan council has accepted the South India Scheme for Unity by a vote of 55 to 19 in the clerical order and 107 to 19 in the lay order. This means that ten out of the thirteen dioceses of the province of Burma, India and Ceylon have accepted this plan. The approval of a majority of dioceses was necessary for the adoption of the scheme by the province as a whole. Calcutta has not yet voted.

The S. I. U. C., the Union of the Presbyterians and Congregationalists, of Travancore, the largest conference in the province, recently accepted the scheme by a vote of 89 to 23. So seven out of eight conferences have obtained their two-thirds majority necessary for the adoption of the scheme.

Now visiting the United States, after three years of study in Toronto, is the Rev. Victor Sathianadhan, who plans to return to his native India next month to resume his ministry. He has agreed to write an article for us on the South India Scheme before leaving. We are privileged to announce it at this

time in connection with this important and cheering news.

## Because It Is Absurd

THE Epiphany, far from being limited to three wise men, is the season for every Christian to seek wisdom, to ponder the appearing of God as man. For Anglicans, it is worthwhile to assess our traditional approach to this central Christian fact. It is our pride that we are known as the Church which, in fair weather and foul, has borne witness to the Incarnation. Our sacramental practice is rooted in it; one of our favorite descriptions of the Church is the *extension of the Incarnation*. Thence springs our Anglican sweet reasonableness.

In these latter days a narrow wedge of bitter questioning is penetrating the domain of our gentle

## "QUOTES"

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 leaders in the years that lie ahead. All our seminaries must be better financed if they are to give the kind of training that is called for. I hope that on the forthcoming theological education Sunday (January 21) there will be generous response to the appeal of the various seminaries for assistance.

—Henry St. George Tucker  
Presiding Bishop



faith. Can this tragic world be redeemed by such genteel rationality? Can a religion of sweetness and light make contact with the crass reality of our world? Far deeper than this—have we misread, misinterpreted the drama of God-become-man? May this drama not be the most painful of paradoxes—an absurdity overreaching the absurd contradictions of human society, a paradox which must be grasped in the utmost tension of strenuous faith?

This question has entered our Anglican Eden

partly through the growing number of clergy of the school called *neo-orthodox*, partly through the stir which the translation of Kierkegaard's works has made in the intellectual world. Its emphasis is not away from the Incarnation, but more emphatically on it. It is a question worth pondering this Epiphany. May it be, as Tertullian long since said, that we believe the Incarnation *because it is absurd*? From this pondering a new vitality may be entering Anglicanism, which has tended to tame, to domesticate, the Incarnation.

# Three-Personal Being

By C. S. Lewis

*The Author of Screwtape Letters  
and Other Books on Religion*

A GOOD many people nowadays say, "I believe in a God, but not in a personal God." They feel that the mysterious something which is behind all other things must be more than a person.

Now the Christians quite agree. But the Christians are the only people who offer any idea of what a being that is beyond personality could be like. All other people, though they say that God is beyond personality, really think of him as something impersonal: that is, as something *less* than personal. If you are looking for something super-personal, something *more* than a person, then it is not a question of choosing between the Christian idea and other ideas. The Christian idea is the only one on the market.

Again, some people think that after this life, or perhaps after several lives, human souls will be "absorbed" into God. But when they try to explain what they mean, they seem to be thinking of our being absorbed into God as one material thing is absorbed into another. They say it is like a drop of water slipping into the sea. But it is only the Christians who have any idea of how human souls can be taken into the life of God and yet remain themselves—in fact, be very much more themselves than before.

You know that in space you can move in three ways—to left or right, backwards or forwards, up or down. Every direction is either one of these three or a compromise between them. They are called the three dimensions.

Now notice this. If you are using only one dimension, you could draw only a straight line. If you are using two, you could draw a figure: say, a square. And a square is made up of four

straight lines. Now a step further. If you have three dimensions, you can then build what we call a solid body; say a cube—a thing like a dice or a lump of sugar. And a cube is made up of six squares.

Do you see the point? A world of one dimension would be a world of straight lines, but many lines make one figure. In a three-dimensional world, you still get figures, but many figures make one solid body.

In other words, as you advance to more real and more complicated levels, you do not leave behind the things you found on the simpler levels: you still have them, but combined in new ways—in ways you could not imagine if you know only the simpler levels.

Now the Christian account of God involves just the same principle. The human level is a simple and rather empty level. On the human level one person is one being, and any two persons are two separate beings—just as, in two dimensions (say on a flat sheet of paper) one square is one figure, and any two squares are two separate figures.

On the divine level you still find personalities; but up there you find them combined in new ways which we, who do not live on that level, cannot imagine. In God's dimension, so to speak, you find a being who is three persons while remaining one being, just as a cube is six squares while remaining one cube. Of course, we cannot fully conceive a being like that: just as, if we were so made that we perceived only two dimensions in space we could never properly imagine a cube. But we can get a sort of faint notion of it. And when we do we are then, for the first time in our



lives, getting some positive idea, however faint, of something super-personal, something more than a person. It is something we could never have guessed, and yet, once we have been told, one almost feels one ought to have been able to guess it because it fits in so well with all the things we know already.

You may ask, "If we cannot imagine a three-personal being, what is the good of talking about him?"

Well, there isn't any good in talking about him. The thing that matters is being actually drawn into that three-personal life, and that may begin any time—tonight, if you like.

What I mean is this. An ordinary simple Christian kneels down to say his prayers. He is trying to get into touch with God. But if he is a Christian he knows that what is prompting him to pray is also God: God, so to speak, inside him. But he also knows that all his real knowledge of God comes through Christ, the man who was God, that Christ is standing beside him, helping him to pray, praying for him.

**Y**OU see what is happening: God is the thing beyond the whole universe to which he is praying—the goal he is trying to reach. God is also the thing inside him which is pushing him on, the motive power. God is also the road or bridge along which he is being pushed to that goal. So that the whole threefold life of the three-personal being is actually going on in that ordinary little bedroom where an ordinary man is saying his prayers.

## THE SANCTUARY

conducted by W. M. Weber

### GOD IN TIME OF STORM

**A**RE not the wars and revolutions that sometime sweep over the world interruptions of and interference with God's will for man? The answer of Jesus Christ to this question is a definite NO. As he looked into the future he saw no prospect of history proceeding smoothly and peacefully to a human Utopia. He saw that history would be marked by periodic catacyclisms and storms. He did not see these as evidences of God's failure, but as moments of God's greatest activity for man. And he called on men to welcome such moments with courage and hope. Look up, Lift up your heads, for your redemption draweth nigh. When the storms of life come be not afraid. The storms of life are the gales of God.

—D. A. McGregor, Mutual Radio Chapel.  
29 October 1944.

The man is being caught up into the higher kind of life, what I call *zoe*, or spiritual life: he is being pulled into God, by God, while still remaining himself. And that is how theology started. People already knew about God in a vague way. Then came a man who claimed to *be* God; and yet he was not the sort of man you could dismiss as a lunatic. He made them believe him. They met him again after they had seen him killed. And then, after they had been formed into a little society or community, they found God somehow inside them as well: directing them, making them able to do things they could not do before. And when they worked it all out they found they had got the Christian definition of the three-personal God.

You see, it is not something made up: theology is, in a sense, experimental knowledge. It is the simple religions that are the made-up ones. When I say it is an experimental science "in a sense," I mean it is like the other experimental sciences in some ways, but not in all. If you are a geologist studying rocks, you have got to go and find the rocks. They will not come to you, and if you go to them they cannot run away. The initiative, so to speak, lies all on your side. They cannot either help or hinder. Suppose you are a zoologist and want to take photographs of wild animals in their native haunts. Well, the wild animals will not come to you: but they can run away from you. There is beginning to be a tiny trace of initiative on their side.

Now a stage higher; suppose you want to get to know a human person. If he is determined not to let you, you will not get to know him. You have got to win his confidence. In this case the initiative is equally divided: it takes two to make a friendship.

When you come to knowing God, the initiative lies chiefly on his side. If he does not show himself, nothing you can do will enable you to find him. And, in fact, he shows much more of himself to some people than to others, because it is impossible for him to show himself to a man whose whole mind and character are in the wrong condition, just as sunlight cannot be reflected in a dusty mirror as clearly as in a clean one.

You can put this another way by saying that while in other sciences the instruments you use are things external to yourself (things like microscopes and telescopes), the instrument through which you see God is your whole self. And if a man's self is not kept clean and bright, his glimpse of God will be blurred—like the moon seen through a dirty telescope.

God can show himself as he really is only to *real* men. And that means not simply to men who



are individually good, but to men who are united together in a body, loving one another, helping one another, showing him to one another. For that is what God meant humanity to be like; like players in one band, or organs in one body. Consequently, the one really adequate instrument for learning about God is the whole Christian community, waiting for him *together*.

Christian brotherhood is, so to speak, the technical equipment for this science—the laboratory outfit. That is why all these people who turn up every few years with some patent simplified religion of their own as a substitute for the Christian tradition are really wasting time, like a man who has no instrument but an old pair of field-glasses setting out to put all the real astronomers right. He may be a clever chap; he may be cleverer than some of the real astronomers, but he is not giving himself a chance. And two years later everyone has forgotten all about him. But the real science is still going on.

If Christianity were something we were making up, of course we could make it easier. But it is not. We cannot compete, in simplicity, with people who are inventing religions. How could we? We are dealing with Fact. Of course, anyone can be simple if he has no facts to bother about.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### THE SACRAMENT OF THE KINGDOM

**B**IBLICAL scholars and theologians have debated for centuries the exact meaning of our Lord's words at the Last Supper: "This is my Body"; "This is my Blood of the New Covenant."



However they may have understood them, they have admitted the crucial importance of these phrases. Indeed, much of the success of the present movement towards Church unity will depend upon achieving common agreement among Christians as to their signification.

The sacrament of unity has too long been a tragic occasion of schism because Christians have disputed the meaning of "This is my Body."

But there is another word of the Lord at the Last Supper no less significant. Yet it does not

have a prominence in historic liturgies, such as ours, which it demands: "I will drink no more of the fruit of the vine until that day I drink it new in the Kingdom of God." (See Mark 14:25 and parallels in Matthew and Luke.) If we may so speak, our Lord instituted the Eucharist not only as a sacrament of His Body, but also as a sacrament of His Kingdom. The holy fellowship of His Table is the pattern, and the earnest anticipation and foretaste of the life of His loved ones in the Kingdom of God, which we pray, according to His command, to come "on earth as it is in heaven."

To come *on earth*—yes, the Kingdom did not mean to Jesus solely a future hope, something entirely beyond this world of time and space, that

. . . one far-off divine event,

To which the whole creation moves.

He certainly expected of men that they lay some hold upon it now, or rather, that they let its sovereign rule of love lay hold on them, and find some realization, however hard to gain, within the community of disciples who have won newness of life in company with His Person. The holy Supper was to be the pattern of this redeemed community, the focal center of its common life and mission, the dynamic of its effort to do justice and to love mercy. By means of the Supper He enacted a parable which summed up and exemplified all His teaching, all His revelation of the Father's will and purpose. Think how many are the parables and incidents of His life which present the Kingdom as a festive meal where all the barriers of race and social state among its guests are done away. A meal was for Him an occasion of rebuke to proud Pharisees, of reconciliation of penitent sinners, of awakened social conscience for dishonest publicans. He broke common bread and gave it to hungry multitudes as heavenly food; He changed water into wine. He taught that at Messiah's board the poor and outcast were honored guests, the lowly enjoyed the chief seats, the master was as one who served. The Eucharist is by His express intent the sacrament of this Kingdom.

The Last Supper was not then a farewell, but the introduction to a new realm of society. As often as this Holy Communion is celebrated there is proclaimed the "good news"—the time of waiting and expectancy is fulfilled, the Kingdom of God is at hand, repent, have faith, and enter in to its festivity with men of peace and good will. Surely those who have entered in to this fellowship have already received some foretaste of that eternal Kingdom, which is not barely "meat and drink," but as St. Paul defines it, "righteousness, and peace, and joy in the Holy Ghost."



# When Chaplains Come Home

By

J. CLEMENS KOLB

*Chaplain at University of Pennsylvania*

ONE of the solemn truths that many of the clergy have been uttering is this: If the Church falls down in its care of the men in the service, its helpfulness will be lost for the next generation. That,



I suspect, is a very sober fact and one that has had a great deal to do with the generous giving to the army-navy commission and the support of the U.S.O.'s. It strikes me that in this field we have done well indeed. I am surprised at the number of letters I get from all over the world in which former students at the

university mention the chaplain. And those letters have always been complimentary to him. "I have just met the chaplain. He is a swell fellow." Or, "The chaplain here is a great guy." Or, "Do you know chaplain So-and-So? We all like him." That is the kind of thing I hear all the time. I hope that the chaplains out in the field know how much their men really think of them.

They say that there are only two kinds of chaplains—splendid and rotten. And I suppose that some of the boys who don't say anything about the chaplain have met the less desirable type, of which there are bound to be a few. But the reports from the men are so good and so many in number and include not only our Church but chaplains of all denominations from men of all denominations that I feel greatly encouraged, and I think that in this aspect certainly the Church can take heart. The Church hasn't fallen down in its Christian responsibilities toward the men in the armed forces.

Furthermore, I have reason to believe that men who seemed in no way exceptional in their parish ministry have been heroic Christians when with the armed forces. One man whose outer record and career would have led no one to believe that he had unusual merit did so magnificent a job both in camp and under fire that when he was wounded the unit refused to release him. They would rather have him convalescent than anyone else in the best of health. This sort of thing is gratifying.

So far, so good. The danger in the future lies in this, that we will not put into our parochial lives the same values and virtues that have won

such respect for God and Church in camp and on the battlefield. The real danger is, as Bishop Sherrill once pointed out, that it is too bad it takes a war to bring men to do what they should do in peace time. I am thinking of four things.

First of all, the utter lack of parochialism. A man growing up in a parish seems to have the idea that his clergyman is primarily the shepherd of the sheep that are in the fold and doesn't have much concern for the goats on the outside. There are reasons why a parish priest should give this impression, for after all he can't spend all his time running after the goats, for the sheep must be fed. And if he follows the procedure of one of the best of our parish priests in starting in on his fall work by calling on all those who pledge and then getting around later to those who don't, no one can blame him. But in the camp, men see that the parish extends to every man in uniform. His parish and his world are for once coterminous.

SECONDLY, in the armed forces narrow sectarianism is done away. Clergy of every faith minister to men of every faith and they find how much they have in common. It takes no great intelligence to see that there is something utterly incongruous and wrong when people who follow the same Jesus have to worship in churches which are so often rivals in the same town. And he who has not witnessed a little mild sheep-stealing and body-snatching between various sects and parishes of the same sect has not had an experience of the Christian life as practiced in many a community.

The man in the army finds the Church is at one as he never suspected it would be or could be and he must have a new respect for the men who, in his eyes, make it so.

Thirdly, the men in the armed forces have found an unsuspected courage in the men of the cloth. I do not think that the average person believes that the clergyman is a very brave or heroic man. He is usually depicted as having a personality more nearly resembling that of Mr. Milquetoast than that of Richard the Lion-Hearted. It must be something of an eye-opener to see chaplains in the paratroops jumping with their men, chaplains in the marine corps hitting the beaches with their men, sharing the danger and sharing it unarmed. Furthermore, the soldier knows that every chaplain has volunteered. The chaplain doesn't have to be where he is. He could stay at home and be safe and look forward to enjoying his pension and dying in bed. Chaplains are not drafted and if they are found in the front lines they are there of their own free will. It is good for the men who fight to know that the men who represent religion can face fire as well as they.

Last of all, the boys in uniform find that the



chaplain is concerned with their welfare and not with the budget of the Church. He is really concerned with their worship and their prayers and their trials and troubles instead of spending his time soft-soaping Mr. Moneybags, the senior warden. They see the chaplain every day and not just on Sunday, and they find out that the minister's work is seven days a week instead of only one as they often suspected.

In short, it strikes me that the chaplains have given to the Church a new outlook and a new respect. The question is this: When the war is over, will our Churches be less parochially minded and less sectarian minded and more courageous and more devoted to the life of the spirit than they have been? Will the experiences of our chaplains be carried back to their parishes? By their outlook on their work and their courage in performing the same our chaplains have added a new depth of meaning to that great phrase of the creed: "One, holy, catholic, apostolic Church." I sincerely believe that all unconsciously the men who wear the cross on their collars have given the Church a new vision of what it should be. And not to follow where they are leading but to sink back into the old ways would be one of the greatest tragedies that can befall.

## New Books

\*\*\*Indispensable

\*\*Good

\*Fair

\*\*\*THE DOCTRINE OF THE TRINITY. By Leonard Hodgson. Scribners. \$2.50.

Before Pentecost, the disciples "had been standing outside, and peering in at the life of Christ and trying to make out just what it was all about. Now they looked out at the world around from within His life and mind." This "adoptive Sonship in Christ," giving access to the will of the Father and the power of the Spirit, is the Trinitarian experience shared by Christians in all generations. It is the empirical *datum* from which all Trinitarian theology has been developed. The author illustrates this with the thought of Augustine, Thomas Aquinas and Calvin. The Trinity is the factual experience of all Christians. Theology clarifies it intellectually and warns against its distortion.

In that perennial difficulty, the relation of Trinity to Unity, Professor Hodgson makes a unique contribution. Even the above named great thinkers assumed that undifferentiated, mathematical unity is the only kind of unity that exists. Most

of their self-contradictions arose from this. But there is in creation another kind of unity, organic unity, "internally constitutive unity," that is to say, a unity which by the intensity of its unifying power unifies distinct elements in the whole." The orthodox formula for the Trinity, "Three Persons in one Substance," involves this kind of unity. We can now grasp the idea, because modern biology has shown it to us as the principle which unifies all organisms, from plants to men.

"Adoptive Sonship" and "organic unity" are two great ideas; perhaps that is all we may ask from one book! Yet Professor Hodgson tantalises us with a few indications of the relation of these ideas to the organic doctrine of the Church and to Christian social thinking. This needs further development. And no economic implications are brought out in the chapter of Trinitarian religion. All through the book there is still too much emphasis on individual apprehension, where the experiences of parish fellowship and the Liturgical Movement would be far more pertinent. But it remains a great book, imperative for the clergy and (most of it) edifyingly legible to serious laity.

—W. M. W.

\* \* \*

RELIGION FOR TODAY. By A. J. William Myers. Association Press. \$2.00.

This book is "an essay in the philosophy of religious education" and is written from a liberal point of view—in fact, it is uncompromisingly liberal. The author is determined to apply religion to social conditions, and this is really the main thing in religious education, for him. He seems to have a very inadequate view of the Church. Instead of the term "the body of Christ," he holds that "corporation of Christ" is much nearer the meaning and "everyone who wishes may be a full member and vital factor in that corporation." Yes, but it is something more than that.

—F. C. G.

\* \* \*

\*\*OUR BOUNDEN DUTY by the Rev. Richard S. M. Emrich; Dept. of Social Service, Diocese of Massachusetts; 5c each or \$3 per 100.

"Why should I go to Church regularly?" That is a question which is asked quite often in our modern world. Dr. Emrich answers that question by showing how the individual, divorced from the organized community, is a nonentity. In a terse, colorful style, he adequately answers those persons who would seek to lead Christian lives away from the Christian brotherhood.

—W. B. S. Jr.



# Archbishop of Athens Is Loved By People of Greece

*First Time That a Leader of Greek Church Is Chosen to Fill High Political Office*

**Edited by Rita Rubin**

*New York:* — Appointment of Metropolitan Demaskinos, Archbishop of Athens, as regent of Greece marks the first time since the establishment of Hellenic independence in 1830 that a leader of the Greek Orthodox Church has been chosen to fill a high political office. One of the most powerful and best-loved figures in Greece today, Archbishop Demaskinos consistently defied German authorities. The calm, black-bearded prelate not only protested deportations of Greek workers and execution of hostages, but on two occasions offered to let the Nazi authorities take his life and those of his clergy in an attempt to save his people from the hostage system.

Shortly before the Germans withdrew from Athens, they announced they would shoot 50 hostages as a reprisal for sabotage. The victims were already selected when Archbishop Demaskinos, with fifty bishops and priests, went to the execution place and offered their lives instead of the hostages. The Germans quickly decided it was unnecessary to carry out the planned execution. Thousands of Greeks, numerous British officers, and many Jews are said to owe their lives to the Archbishop's intervention with the Germans. He supervised the work of

helping and protecting the destitute people of Athens; more than 3,000 families whose menfolk were shot were being cared for by the church at one time.

The Greek prelate had been in bad standing with the Germans since he refused, in November 1942, to swear in the puppet regime of Premier Logothetopoulos, and authorities were forced to call in a clergyman of lesser rank to perform the ceremony. Demaskinos was linked to the refusal of 600 Greek clergymen in the summer of 1943, to announce anti-Semitic decrees in their churches. The response of the Greek priests to an order by the German commander in Athens to promulgate new anti-Jewish regulations was to preach sermons exhorting their congregations to treat

the Jews with justice, tenderness and consideration.

Shortly before assuming the regency, Archbishop Demaskinos made it clear that his acceptance of the post would be dependent on his being permitted to exercise his powers in an unbiased fashion unhampered by the demands of any warring faction or political party. He also made it evident that his role of supreme national leader in no way implies intrusion of the Church in state affairs.

The Archbishop's stand was foreshadowed several weeks ago when he issued a message banning all political activities by clergymen under his jurisdiction, and threatening ecclesiastical penalties against priests who interfered in public affairs.

Demaskinos was possibly the only man of great stature acceptable to reactionary monarchy elements in Greece and to the courageous Greek patriots. With the British concession of a plebiscite for the Greek people, it is hoped that a unified Greek government under Demaskinos will point toward the fulfillment of the Teheran declaration.



## 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.  
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## LEND LEASE

★ Layreader Frederick E. Kidder at Holy Cross Mission, Castaner Project, Adjuntos, Puerto Rico, says that he can use all sorts of religious pictures . . . Christmas cards, calendars, bulletins. Wants colored ones preferably . . . to use in the Church school. Any excess received will be shared with other rural missions. . . . Mrs. Fred W. Youngman, St. Mark's, Malden 48, Mass., has a portable battery radio she will give to any mission that can use it. . . . The Rev. Theodore Branch, Goliad, Texas, seeks a violet burse and veil and also a red set. . . . What have you to offer others? What are your needs? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y.



## Syrian Orthodox Church

*New York:*—The Syrian Antiochian Orthodox Church has announced that effective January 5, 1945, it will withdraw from membership in the Federal Council of Churches of Christ in America. The decision was conveyed in a letter to the executive committee of the Federal Council by Metropolitan Anthony Bashir, Archbishop of the Syrian Orthodox Archdiocese of New York and all North America.

Reason for the Church's action, the letter stated, is "the possibility that membership in the Council might be thrown open to certain other religious organizations which do not regard belief in the divinity of Christ as a required article of faith."

It is believed here that the significant motive for the resignation of the Syrian Orthodox Church's action was the membership in the Federal Council of the Russian Orthodox Church of America, headed by Metropolitan Theophilus, who is hostile to the Church in Russia. Metropolitan Antony of the Syrian Church has maintained cordial relations with Metropolitan Benjamin, official Russian exarch of the Aleutian Islands and North America who is seeking to reconcile Theophilus with the Moscow patriarchate.

## Heads Department

*London (by wireless):*—The Rev. J. Hutchison Cockburn, former moderator of the Church of Scotland, has been appointed British secretary of the department of reconstruction and inter-church aid of the World Council of Churches. It is expected that he will be head international secretary of this department. Cockburn leaves for Geneva headquarters in March.

## Archbishop of Canterbury

*London (by wireless):*—The Rt. Rev. Geoffrey Francis Fisher, Bishop of London, is being mentioned here as likely to become Archbishop of Canterbury, to succeed the late Dr. William Temple. Appointment of a new primate is made by the King, as head of the Church of England, on advice of the prime minister, as provided by statute.

Creation of a headquarters staff for the Archbishopric of Canterbury has been urged by the Anglican Bishop of Chelmsford, Dr. Henry A. Wilson. He described the proposal as "one of the reforms most needed in the Church, since the holder of the see is burdened with

immensely important duties." Bishop Wilson suggested that the council's function be to watch the general Church situation, advise on necessary reforms, study developments and plan action. It should not, he added, include the bishops, who are already fully occupied with administrative matters.

## Russian Christmas

*Moscow (by wireless):*—Elaborate preparations are being made by the Moscow cathedral and other churches here for the celebration of Christmas, which will be ushered in at midnight services on January 6, according to the tradition of the Eastern Orthodox Church. The cost of decorating the churches is being met jointly by the Moscow city Soviet and local congregations. Indications are that this will be Russia's best Christmas since the war began. Carloads of Christmas trees are being shipped here from all parts of the Soviet Union. A special attraction will be an open-air Christmas tree party in the Hermitage Gardens near Pushkin Square. School children have been urged to prepare miniature trees and attend in carni-

val costumes. Christmas carols will be sung in Sverdlo Square and other public places.

In Leningrad, a highlight of the holiday season will be a children's masquerade ball in the House of Pioneers. Reports from Sverdlovsk and other Ural centers also indicate widespread interest in Christmas plans.

Since many believers observe Christmas on December 25, many

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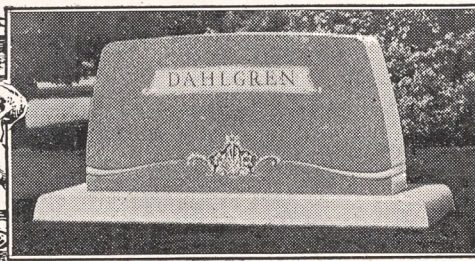
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"That this may be a sign among you, that when your children ask their fathers in time to come, saying

**What Mean Ye By These Stones?**

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

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celebrations have already been held. Foreign residents, including Polish, French and other Roman Catholics attended Christmas mass in the American Church in Moscow, and subsequently attended receptions and parties at various legations and embassies.

### Returns to Paris

*London* (by wireless):—The Rev. Frederick W. Beekman has arrived here en route to Paris where he is to resume his pastorate as dean of the American Cathedral of Holy Trinity, having spent more than four years in America. "Our primary goal remains a twofold one," says Mr. Beekman, "to offer all courtesies of the Cathedral to American officers, chaplains, and enlisted personnel on duty or leave in Paris, and to take care spiritually of all Americans in Paris regardless of denomination." American troops and chaplains are already using the cathedral in large numbers.

### Large Delegation

*Cleveland*:—When the national study conference on the Churches and a just and durable peace meets here, January 16-19, the Episcopal Church will be represented by 26

delegates. Those announced by the Presiding Bishop are Bishop Scarlett, Bishop Hobson, Bishop Remington, Bishop Oldham, Bishop Sterrett, Bishop B. D. Tucker, Dean Emerson, Rev. S. B. Harbach, Rev. C. Avery Mason, Mr. Henry K. Craft, Judge Hubert Delany, Mr. Harvey Firestone, Miss Avis Harvey, Miss Lucy Mason, Mrs. William G. Mather, Judge James J. Parker, Mrs. Henry Hill Pierce, Mr. Louis M. Washburn, Mr. Paul B. Anderson, Dr. Clark G. Kuebler, Rev. Almon R. Pepper, Mrs. Clinton S. Quin, Mr. Spencer Miller Jr., Rev. Clifford L. Samuelson, Rev. William G. Gehri, Rev. William H. Marmion, Rev. Howard Melish. The total number of delegates is expected to be 321. Two commissions have been set-up—one to study the international situation in the light of the guiding principles and the six pillars of peace and another to study the basic problem of the peace strategy of the churches. Professor William E. Hocking of Harvard is the chairman of the first commission while the Rev. Walter M. Horton is the chairman of the second. Mr. John Foster Dulles is the chairman of the entire conference.

### Pulpit Exchange

*Cambridge*:—The Episcopal Evangelical Fellowship and the Evangelical Education Society has sent a letter to the clergy urging that Sunday, January 14, be observed by an exchange of pulpits with the Presbyterian Church.

### Flys from Africa

*New York*:—Indicating an improvement in Bishop Kroll's health, a cable has been received from Liberia stating that he and Mrs. Kroll will arrive here about January 17 by plane.

### Free Government

*New York*:—Spain must have a government free from tyranny and dictatorship and based upon the "consent of the governed" declared the Rev. John LaFarge, editor of America, Jesuit weekly. Anticipating a republic or a monarchy, the editor called for a strong government of the people which will recognize human rights, guarantee the "innate rights of minority groups" and solve the "immense Spanish land problem." As to the attitude of the Spanish hierarchy he asserted that "reliable sources of information" were behind reports last summer

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that the Roman Catholic bishops in Spain regard the Franco regime as a temporary expedient and would not oppose even a republic provided it were free of communist control.

### Buy Bonds

*New York:*—The National Council bought \$770,500 in war bonds during the sixth loan drive.

### Leads Quiet Day

*Berkeley, Calif.:*—Bishop Lewis of Nevada led a quiet day at the opening of the second term at the Church Divinity School of the Pacific.

### Joins Conference

*New York:*—The committee on friendly relations among foreign students, an interdenominational group sponsored by the Y.M.C.A., has applied for membership in the foreign missions conference. Secretary Louis E. Wolferz said that it was desirable in order to "link us more closely to Church groups." He also forecast closer relations between churches and foreign students and said that his committee plans to work with mission boards as a clearing house for information on schools, relate the students to churches, youth groups and camps. It was also stated that the number of foreign students in American colleges will probably increase from the present 8,000 to 20,000 in the first years after the war.

### European Relief

*New York:*—The department of relief and reconstruction of the World Council of Churches has now been set up in Geneva, declared the Rev. A. L. Warnshuis, foreign coun-

cellor of the committee declared upon his return from England, France and Switzerland. He declared that British churches do not look for aid from America in rebuilding but that on the continent our aid will be required to provide temporary buildings and later to help in building permanent structures.

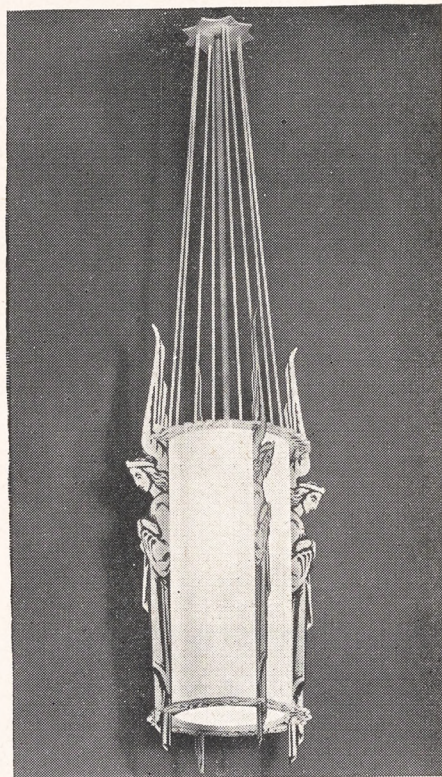
### Survey Area

*Inkster, Mich.:*—Parishioners of several Detroit churches, Negro and white, joined in a survey of 850 homes in Inkster to ascertain church affiliations. The area covered included the Carver Homes, a war housing project inhabited by Negro war workers and their families. The survey was initiated by St. Clement's Church in Inkster, to determine the extent and kind of services the Episcopal Church could offer the community. Bishop Frank W. Creighton said, "While hopeful that it will increase our own work in members and strength, our chief reason for this survey is an evangelistic effort on behalf of the Christian religion, and others may benefit as well as the Episcopal Church."

### Many Bishops

*Charlotte, N. C.:*—The diocese of North Carolina can point with pride to its record as a mother of bishops. The present Bishop, the Rt. Rev. Edwin A. Penick was elected while rector of St. Peter's, Charlotte. Bishop Robert E. Gribbin was rector of St. Paul's, Winston-Salem when elected to be bishop of Western North Carolina. Bishop John Long Jackson of Louisiana was rector of St. Martin's, Charlotte. Bishop John Moore Walker of Atlanta is a former rector of St. Peter's, Charlotte. Bishop

Elwood Haines of Iowa was formerly executive secretary for the diocese of North Carolina. Bishop Reginald Mallett, recently consecrated for Northern Indiana, was once rector of Holy Trinity, Greensboro. The late Bishop Joseph B. Cheshire was rector of St. Peter's, Charlotte, when he was elected bishop. The late Bishop Henry B. Delany had been in charge of Negro parishes as arch-

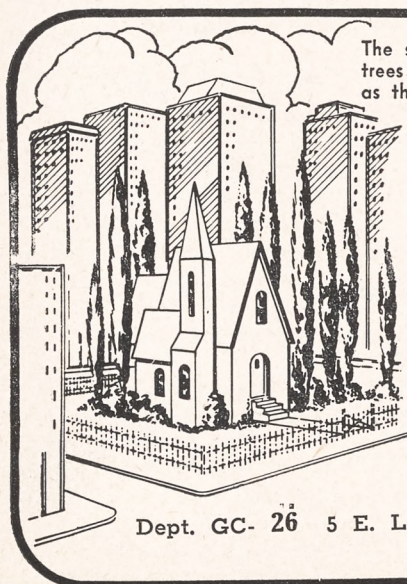


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deacon in a number of the southern dioceses, including North Carolina, prior to his consecration as Suffragan. At one time in the diocese, Bishops Gribbin, Jackson, Walker, Haines and Mallett were all rectors of parishes serving under Bishop Penick.

### Use Radio

*New York:*—A joint radio committee to promote religious programs with professional talent has been organized by the Methodist, Presbyterian and Congregational-Christian Churches. Network and local station officials also are serving on the committee. It is planned also to sponsor seminars to train clergymen and educators in the use of radio.

### Resist Nazis

*Stockholm* (by wireless):—137 rebel Lutheran clergymen are in prison or have been expelled from their parishes by German occupation authorities in Norway, according to the latest reports. Ten clergymen have been arrested in the last few weeks in the face of protests and open demonstrations by members of their parish churches. In many instances, it was charged, arrests or expulsions took place without any

evidence to support such action.

Even clergymen "ordained" by the Quisling-controlled Church department are feeling uneasy, and are said to be resigning their posts.

Dean Johan M. Wisloeff, 70 year old leader of Norway's Inner Mission Society, has died in the Grini concentration camp near Oslo. Father of Vicar H. E. Wisloeff, a member of the Norwegian Provisional Church Council, Dean Wisloeff was arrested by the Germans in November, 1943.

Dean H. K. Hein of Grena, Norway, who was arrested last September is now being used as a "train hostage." The 49 year old clergyman is among several prominent Danish leaders who are frequently forced to ride, hand-cuffed, behind barred windows in the forward cars of troop transport trains, to forestall sabotage by Danish patriots.

### English Bishops

*London:*—Failure of a United States army chaplain to understand the signature "Geoffrey London" gives the press bureau of the Church of England a chance to be jocular as well as to pass out some useful advice about the customs of British ecclesiastics and of a few on this side

of the Atlantic. Said the press bureau: "One of our Church periodicals has been telling its readers of the perplexity of a U.S.A. chaplain who on receiving an invitation signed "Geoffrey London," to dine at Fulham Palace with other chaplains was at a loss to know whom his hospitable correspondent might be and asked a friend if he knew anything of a Mr. London who was evidently in the cinema industry as he wrote from The Palace, Fulham.

"Such a misunderstanding is quite natural in the case of a visitor from overseas. Indeed quite a number of our own countrymen seem to be unaware of the custom, dating from the days before the use of surnames became general, which ordains that instead of signing their names in the ordinary way bishops should employ an official signature composed of their Christian names, or the initials, followed by the designation (often abbreviated) of their see. Thus "Geoffrey London" signifies simply Geoffrey (Bishop of) London, just as 'Edward Lichfield' and 'E. W. Birmingham' are the official signatures of the bishops of Lichfield and Birmingham.

"Some Bishops use after their Christian name an abbreviation of

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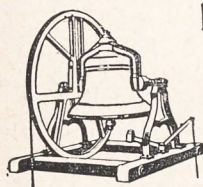
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the Latin designation of their see, e.g. the Bishops of Chichester and Exeter sign themselves as 'George Cicestr' and 'Charles Exon,' the abbreviations representing Cicestrensis and Exoniensis."

## Disband Societies

*Paris (by wireless):*—Members of the French national assembly have demanded dissolution of two reputedly anti-Semitic organizations formed in France since the liberation. The organizations named are the national inter-cooperative association for commerce, industry, and craftsmanship; and the French directors association. The first is accused of publishing material designed to arouse public opinion against Jews claiming restitution of possessions confiscated by Germans. The other is charged with openly waging a campaign to have controllers now in charge of Jewish possession maintained in their posts.

## BACKFIRE

(Continued from page 2)

PRATT, SCHUYLER, formerly supt. of St. Andrew's home for boys in San Francisco, is now the rector of Our Saviour, Mill Valley, Calif.

SCHOOLMASTER, RICHARD H., was ordained to the diaconate by Bishop Wroth of Erie in the Church of the Ascension, Bradford, Pa. After graduation from Virginia Seminary, he will be a member of the staff of the Cathedral, St. Louis, Mo.

SHANE, WILLIAM J., was ordained priest on Dec. 21 at the cathedral, Albany, N. Y. by Bishop Oldham. He was formerly a Methodist minister and is now in charge of churches at Greenville, Rensselaerville, Oak Hill and Cairo.

SILVA, NATHANIEL, has been appointed rector of the pro-cathedral of the Ascension, Porto Alegre, Brazil.

SIMPSON, THOMAS A., rector of All Saints', Minot, N. D., was elected secretary of the district of N. D. at a meeting of the bishop and council on December 12.

SMITH, RUSSELL D., was ordained deacon on Dec. 26 at St. John's, Carlisle, Pa. by Bishop Heistand. He is a student at Nashotah.

STUTZER, GERHARD C., formerly rector of St. Paul's, Salisbury, N. C. and priest-in-charge of St. Peter's and St. James', Kannapolis, is now rector of the Church of the Redeemer, Okmulgee, Oklahoma, and priest-in-charge of Grace Church, Henryetta.

THOMAS, LLOYD B., formerly vicar of St. James', Paso Robles, Calif., is now the vicar of St. Mark's, Hood River, Oregon.

TOBER, LAWRENCE H., was ordained priest on December 21 at Trinity Cathedral, Cleveland, by Bishop Beverley D. Tucker. He is a curate at the Cathedral.

TURNER, WILLIAM R., retired clergyman of Maryland, died in Baltimore on Dec. 26.

URBAN, RICHARD G., rector of St. Peter's, Fernandina, Fla., will become the associate rector of St. John's, Jacksonville, Fla., effective January 10.

YOUNG, NORMAN, was ordained priest on Dec. 20 at St. James', Lindsay, Calif., by Bishop Sumner Walters. He is vicar of St. James' and of St. John's, Tulare.



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# BACKFIRE

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

MR. RICHARD T. HALL  
Layman of Gloucester, Mass.

Despite the undoubted sincerity of many who are now preaching brotherhood with respect to Jews and Negroes, the overall picture presents itself to me as an incongruous one, for there are those who seem to fear that a campaign of hatred at home will weaken the war effort; an effort which necessarily involves hatred against the Axis. In all this we may perhaps read the lesson that hatred simply does not pay in the end. Those who would make war find that the group conscious side of human nature which they emphasize and use in their war-making is now being turned against themselves. The wisdom of man is foolishness to God.

\* \* \*

THE RT. REV. BENJAMIN M. WASHBURN  
The Bishop of Newark

THE WITNESS (Nov. 30) calls attention to the excellent new combination Prayer Book and Hymnal published by the Oxford Press. Under its royalty agreement with the Church Pension Fund the Oxford Press used duplicate electro-type plates prepared, supplied and paid for by the Church Hymnal Corporation. The Church is in many ways indebted to Oxford Press but credit for the solution of a different typographical problem in the arrangement of the melody edition of the Hymnal belongs to Canon Douglas and to Miss Little of the Hymnal Corporation instead of to the Oxford Press as your review seems to imply.

\* \* \*

THE REV. ALLEN BROWN  
Rector of Christ Church, Hudson, N. Y.

I have just seen your editorial *Reformed Catholic Church* (Nov. 23) and want to thank you for it as an example of the sane, centripetal type of thinking of which more is needed in the Episcopal Church. I feel you should have been as emphatic for loyalty to those doctrines of the Church specifically maintained in the 16th century as for the repudiation of those doctrines it "specifically repudiates." Of course that was implied in the editorial. Neither wing of the Church has been alone in practicing partisanship or in the "undoing of a man's life work six months after he was gone." Most of us have contributed to this divisiveness in the Church but it is not too late for all of us to start working for a new spirit of unity within the Episcopal Church. When we have that we can talk about unity with those outside.

\* \* \*

MR. J. MAVER FEEHAN  
Layman of St. Louis

Joan Bradley (WITNESS, Nov. 30) in dealing with Negroes raises the usual red herring of intermarriage. The plaintive wail designed to tighten the heart strings of parents everywhere "Would you want a member of your family to marry a Negro?" presenting this well worn argu-

ment with the inference that someone is going to make white girls marry Negro boys. Has Mrs. Bradley forgotten that it is still quite possible for any girl to reject a proposal of marriage whether it comes from white, black or yellow man? Naturally regardless of race equality one would expect young women to continue to exercise the same privilege. Can we blame the Negro entirely for the fact that a very high percentage of them have white blood in their veins? They did not get this by rubbing elbows socially with whites. Could this have been entirely due to the "immoral Negro"?

\* \* \*

MISS ESTHER FIFIELD  
Churchwoman of Lockland, Ohio

It is invariably a shock to read a letter like the one (WITNESS, Nov. 30) on Negroes and to realize that there are people, not only in the United States but in the Church, whose racial beliefs so closely resemble Hitler's. It is ironic that such a person lives in the city of brotherly love and that she claims to be a follower of Christ who said, "I, if I be lifted up, will draw all men unto me." He forgot to put the word "white" before the word "men." I have worked intimately with Negroes for 14 years and have never experienced facts which would justify her sweeping statements about the Negro people. I have also read widely on the subject of race and know that scientists deny her alleged claims. Much as we of the white group would like to feel superior we have little basis upon which to base our feelings.

ANSWER: Discussion of Mrs. Bradley's letter is now closed.

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