

# The WITNESS

10¢  
A COPY

JANUARY 18, 1945



Harris and Ewing

LIBRARY COPY

BISHOP ANGUS DUN  
SPEAKS AT MEETING  
OF THE WITNESS . . .

(story on page thirteen)

## FACTS ABOUT ANTI-SEMITISM



## SERVICES In Leading Churches

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

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

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

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

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

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

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

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

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

## THE WITNESS

For Christ and His Church

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

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

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

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

JANUARY 18, 1945  
VOL. XXVIII NO. 22

## CLERGY NOTES

ARMSTRONG, PAUL C., rector of the Incarnation, Drexel Hill, Pa., has been appointed vicar of St. Thomas Chapel, New York City.

COCHRAN, DAVID R., rector of St. Paul's Church, Dowagiac, Mich., has accepted appointment as an army chaplain and has left for the chaplain's school at Camp Devens, Mass.

DAVIS, HOWARD S., of Philadelphia has been appointed a navy chaplain.

ELLERHORST, JAMES C., deaf-mute clergyman, JONES, PERCY D.; LUCAS, EDGAR A.; ROOD, SIDNEY S., were ordained at one service in Mariner's Church, Detroit, by Bishop Creighton of Michigan.

HALLOCK, FRANK HUDSON, Professor at Nashotah, died Dec. 13, 1944.

HATCH, ROBERT M., rector of St. John's, Arlington, Mass., has accepted the deanship of the cathedral at Wilmington, Delaware.

HOLT, HAROLD G., rector of St. Alban's, Cleveland Heights, Ohio, has accepted the rectorship of St. Jude's, Tiskilwa, Michigan.

JOHNSON, GARDNER A., was formally instituted as rector of St. Peter's Church, Salem, Mass. on Jan. 7, by Bishop Sherrill.

RICHEY, THOMAS, was deposed from the ministry on January 3rd by Bishop Budlong of Connecticut for causes not affecting his moral character.

SKINNER, JAMES E. D. P., of Kansas has been appointed a navy chaplain.

SOUDER, EDMUND L., rector of St. Michael and All Angels, Cincinnati, has been placed in charge of St. Mary's and St. Mark's, Honolulu, and will also serve as chaplain to the Sisters of the Transfiguration.

STOKES, ANSON PHELPS JR., rector of Trinity, Columbus, Ohio, has accepted the deanship of the cathedral in Honolulu.

TOWNE, HAROLD E., formerly vicar of St. Thomas Chapel, New York, is now on the staff of St. Bartholomew's, New York City.

WHITAKER, ROBERT H., of New Haven has been appointed a navy chaplain.

WILSON, JOHN T., was deposed from the ministry on November 30 by Bishop Budlong for causes not affecting his moral character.

## 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 Payzant, M.A.*  
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.  
Class in "The Art of Living" Tuesdays at 11 A.M.

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

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



## Peace Proposals Are Endorsed By Church Commission

*Commission on Social Reconstruction Holds  
Meeting to Discuss Many Important Issues*

**By Rita Rubin**

**Washington:** — The Commission on Social Reconstruction of the Church held an off-the-record conference at the College of Preachers, January 4-7, under the chairmanship of Bishop Scarlett of Missouri. There was one important action however that was not off the record—a statement released on the Dumbarton Oaks Proposals which was given out after lengthy discussion. The statement is as follows:

"The Joint Commission on Social Reconstruction, acting on its instructions by General Convention, reports to the Church as follows:

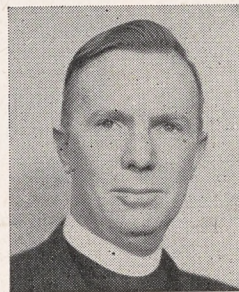
"1. Responsible use of the great power and influence of the United States of America in international relationships is, in our judgment, a primary necessity for the maintenance of the justice, order and peace of the world in the immediate future. The Dumbarton Oaks Proposals, agreed to by representatives of the United States, the United Kingdom, the Soviet Union and China, offer a forward looking plan representing the widest area of agreement yet achieved by the four Great Powers on a general organization making for world stability. The support of these Proposals seems to us the first step toward a just and durable peace.

"2. These proposals have grown out of the common interests and tasks of the United Nations. They carry into the post-war era an association already established through cooperation in war. This association, existing to win the war, must be continued to win the peace; with provision for expansion and modification as experience dictates, ultimately reaching out toward universality through the inclusion of neutral and enemy states.

"We agree with the statement of the President that 'Perfectionism, no less than isolationism or imperialism

or power politics may obstruct the paths to international peace.' We think that an irresponsible idealism under the guise of Christianity which will not submit to the discipline of the achievable will ultimately give support to the isolationism so deeply rooted in many citizens and so dangerous to the peace of the world.

"3. In the near future a general United Nations Conference will be called at which the Dumbarton Oaks Proposals will be used as the basis of discussion in preparing the Charter for the new organization. Our



*Attending the conference of the commission on social reconstruction at the College of Preachers were the Rev. Phillips Osgood, president of the House of Deputies, Bishop Carruthers of South Carolina and the Rev. John Burgess of Cincinnati*

representatives at that Conference must know where our people stand and will need evidence of substantial support for their efforts.

"4. We therefore commend the Dumbarton Oaks Proposals to our fellow Churchmen for immediate study, and we urge that as citizens they support the basic principles and machinery outlined in the Proposals."

While it is not possible to report the addresses or the discussion we can present the program and the names of those who attended. Bishop Reifsnider, in charge of the work for Japanese Americans of our Church, spoke on his work and the situation

among these people at this time. President Bowman of Johns Hopkins University, now a member of the state department who was one of the American representatives at the Dumbarton Oaks conference, told of the efforts being made to build an international peace structure. The Hon. Francis B. Sayre, legal consultant to UNRRA, presented his opinions as to how Germany should be treated following victory. Bishop Penick of North Carolina and the Rev. John Burgess of Cincinnati spoke on Negro-white relationships. President Stringfellow Barr of St. John's College, Annapolis, Md., presented his ideas on religious education. Dr. Eduard Heimann of the New School in New York, spoke on man and the state, while the final session was a two hour conference with Vice-President Wallace. There was also an informal meeting one afternoon with Congressman Jerry

Voorhis of California. A tip-top program certainly.

Those attending the conference in addition to the speakers were Bishop Scarlett, Bishop Carruthers of South Carolina, Bishop Tucker of Ohio, Bishop Carpenter of Alabama, Bishop Dun of Washington, Bishop Loring of Maine, Prof. William J. Battle of Austin, Texas, Mr. W. Dewey Cooke of Georgia, Mr. Milton P. Fuller of Kansas, the Rev. John Higgins of Minneapolis, the Rev. Robert O. Kevin of Virginia, Dean Arthur Lichtenberger of Newark, the Rev. A. T. Mollegen of Virginia, the Rev. Phillips Osgood of Boston, the Rev. Charles F. Penniman of Wilmington,



the Rev. Almon R. Pepper of New York, the Rev. William B. Spofford of New York, the Rev. Clifford Stanley of St. Louis, the Rev. Anson Phelps Stokes Jr. of Columbus, the Rev. Theodore Wedel of Washington.

## CONFERENCE ON UNITY IN WASHINGTON

BY THEODORE WEDEL,

Warden of the College of Preachers

Washington: — A notable conference on Christian union met at the College of Preachers in the closing days of December, the fifth to be



held in successive years. Men and women representing the major Protestant communions of America came together to share their concern for

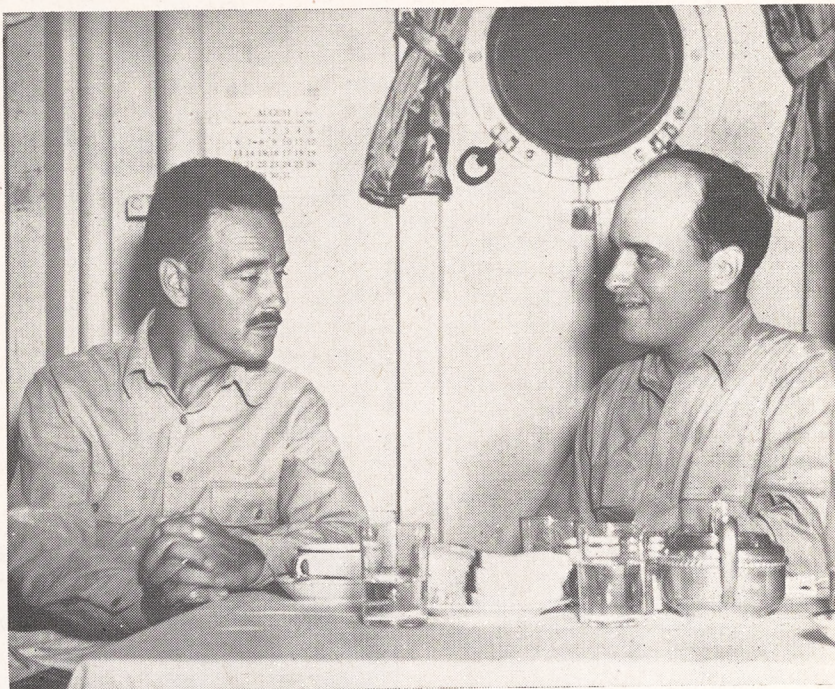
Christian unity, though no pronouncements were expected, nor unity documents produced. Those attending spoke as individuals and not as negotiators for their respective Churches. Sponsorship was shared by the College of Preachers and the committee in America representing the World Council of Churches.

The conference was made up, as in former years, from three main groupings—secretaries of the Federal Council of Churches; secretaries or other representatives of city or state Church federations; representatives of denominational councils.

No summary can here be given of the dozen papers read nor of the animated discussions thereby provoked, though it is expected that some of the papers will later be published. The first evening was devoted to "Crucial corporate tasks confronting the Church," with addresses by the Rev. F. E. Reissig of the Washington Federation and the Rev. Luman Shafer of the department of international justice of the Federal Council. The next major topic was "Bringing the denominational order to grips with these tasks," with Bishop Angus Dun and Bishop Ivan Lee Holt of the Methodist Church presenting the essays. The Rev. John Harms of the Chicago Federation and the Rev. Hermann N. Morse of the Presbyterian board of missions then discussed "Bringing the

council system to grips with these tasks."

Later in the conference the Rev. Charles Clayton Morrison, editor of the Christian Century, viewed the whole ecumenical problem facing Protestant Christianity in a paper on "Bringing the total Christian movement to grips with these tasks." The program, as can be noted from this list of themes, aimed to give a survey of the ecumenical scene beginning from the local and denominational interests and ascending to a total view.



Lew Ayers, former movie star, now a chaplain's assistant eats a meal in the Pacific with Chaplain Richard L. Harbour, formerly rector at Warrensburg, Missouri. Ayers got his fame as an actor by taking leading parts in anti-war pictures after world war one. He was first a C. O. in this war and went to a C. O. camp. Later he volunteered for non-combat service and distinguished himself by heroism in the Pacific. He is to study for the ministry after the war

The last day of the conference was spent in dealing with two large topics. Papers by the Rev. H. Paul Douglass and the Rev. Clarence T. Craig of Oberlin College dealt with "Growing agreement in the Christian faith." The closing talk was an unforgettable one by the Rev. A. L. Warnshuis who had landed only a few days before from a journey to Geneva, Switzerland, for consultation on behalf of American Churches with the home office of the World Council of Churches. His picture of the suffering and heroism of European churchmen in England, Holland, France, Germany, Norway, stimulated much interest. America, so he told us, is today the "old" world. A new world is to be built in Europe. And the Church is at the

center of this fresh world born out of tragedy and outward defeats. Christian unity has marched with great strides towards its goal in the suffering European world. Christians rediscover their oneness in Christ in the face of a common enemy.

The conference this year more than ever is a heartening sign of the times. No one sees the future in rosy colors. Non-Roman Christianity in fact was acknowledged to be in a humble mood, in some ways almost defeatist. The faults of Protestant-

ism were openly described even as over against Rome. Yet out of this very sharing of grave concern and of sometimes severe self-condemnation, there came, in this conference, a thrilling sense of unity. The Church as the body of Christ, with powers scarcely yet tested, is looming large on all sides as a rediscovered fact of Christian faith and life. And this Church is and ever must be one Church. Christ is not divided. All who confess Christ as Lord and Saviour are one in ultimate faith. They are one in the possession of the Holy Spirit. In their divided institutional embodiments, so Dr. Morrison persuasively argued, churchmen of the many "Churches" have robbed the one Church of its

(Continued on page 18)



# Noted Jewish Author Answers Charges Against Jews

*Mr. Sigmund Livingston Says the Solution of Problem Lies Largely with Christians*

By W. B. Spofford

New York: — David R. Hunter, in his article on meeting racial tensions (WITNESS, Nov. 30), told of an experiment made at a diocesan youth conference when the young people were asked to state their reasons for disliking Jews. According to Mr. Hunter, a "combination of misleading truth, definite untruth, and the sin that doth so easily beset all of us" was the result.

Letters commenting on Mr. Hunter's article have been appearing in THE WITNESS ever since — some agreeing with the children's charges, some refuting them, and many asking for competent, satisfactory discussion. Our own editors are capable, we believe, of answering the questions, but we felt it would be interesting to interview an outstanding Jewish leader. So we called upon the author of a new book on anti-Semitism, *Must Men Hate?* Mr. Sigmund Livingston, who is chairman of the Anti-Defamation League of the B'nai B'rith.

We told Mr. Livingston that some of our readers felt that it was up to the Jews themselves to solve the problem of anti-Semitism. It brought a smile to his face. "The solution or amelioration of anti-Semitism lies with the Christians," he answered. "The Jew can never solve this age-old problem. This conclusion has been reached by most eminent sociologists, both Christian and Jewish. Their opinion is shared by outstanding Christian scholars in other fields. I think all will agree that those charged as witches could never have eradicated the belief in witchcraft, regardless of personal good conduct. The accused witch could never prove innocence by denial under oath, for who would believe a witch? It was the vigorous struggle of good men with stout hearts which finally convinced the masses that witchcraft was a delusion and that there were, in fact, no witches."

Mr. Livingston went on to say that if the charges which cause anti-Semitism are based on fact, then certainly they can be eradicated. "If, however," he declared, "a charge is

founded not upon fact but results from delusion, then the victim can only try to eradicate the delusion from the minds of men."

But the victim cannot eradicate the delusion himself. "It has been pointed out time and again that not the Jew, but the Christian is able to convince the masses that they suffer from delusions," he said. "Jews, after all, are human, with the frailties common to humankind. To hold him culprit for the faults common to humankind is one of the important factors in this struggle."

"We deal with a psychological problem," according to Livingston. "Through the centuries, there developed a stereotype of the Jew which lodged in the mind of the masses. It is primary in the subconscious and it becomes active when it meets a single Jew who affirms or supports the stereotype. Immediately, there follows the perversion of reasoning from the particular to the universal."

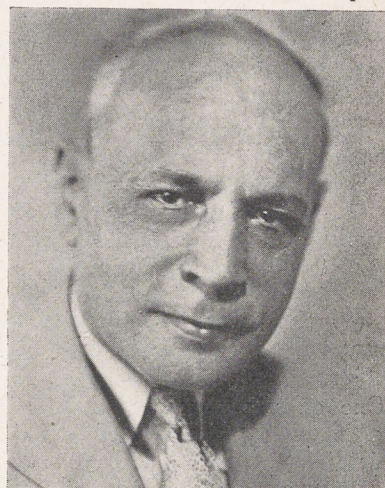
One of the accusations used most often, and employed by all professional anti-Semites, is the tale that the Jews have an international conspiracy to upset Christian civilization and to rule the world. The infamous "Protocols of the Elders of Zion" (proven to be a fraudulent forgery) was written expressly to further anti-Semitism. Some people seem to feel that in order to disprove this charge, the Jew should withdraw from all public activities, take no part in politics, just be quiet and behave himself. We asked Mr. Livingston what he thought about this.

"I feel that the anti-Semites would immediately say that this proves the accusation," he replied, "that the Jews have withdrawn from the public eye; they disregard all public duty; they appear to be very good just for the purpose of carrying out this nefarious conspiracy; that in this manner they expect to divert suspicion from their unholy design. The denial of any such conspiracy by Jews is of no avail because anyone so stupid as to believe this charge would give no credence to a

denial by the Jews. This is a good example of how every popular accusation could be analyzed and it be shown that the corrective must be either by or with the help of Christians."

We went on to present some of the specific charges we had received and asked Mr. Livingston to discuss their origin and degree of truth. "What about the charge that Jews are isolationists and will not mix with other people?" we inquired.

"Who is at fault?" asked Mr. Livingston. "The Jew is not received in Gentile country clubs nor in most of the city clubs; nor in many exclusive resorts; nor in social groups; in college fraternities; in finishing schools for girls; in certain hotels; as tenants in apartment buildings; in restricted residential districts. In all these cases the individual Jew is



*Mr. Sigmund Livingston answers many questions that have been raised about his own people*

not excluded because of personal disqualifications, but solely because he happens to be a Jew. I am convinced that were Jews admitted to membership under the considerations pertaining to Gentiles, there would be no Jewish country or city club, nor would there be residential districts disproportionately inhabited by Jews. Is it fair to make this charge and at the same time bar his association with non-Jews? No one argues that social institutions should be open to all Jews regardless of social standing or character, but Jews should not be excluded merely because they are Jews. As long as this condition exists, the charge should not be made that they are isolationists, refusing to mix with other people."

We commented that a lot of people



believe that all or most shyster lawyers are Jews. What did he think about this?

"There are shysters who are Jews," he replied. "There are Gentiles who are shysters. No one has ever calculated the percentage of the undesirable in the legal profession or determined the preponderance of Jews. I do know, however, that Jewish lawyers as a general rule have enviable reputations for ethical conduct and worth. In almost every large city there are Jewish lawyers who are leaders at the bar."

"I wish," he smiled, "that there were no Jew who could ever be classified as a shyster. I must be realistic, however, and know that they are subject to the frailties common to all classes. I also know that if a person happens to have had the misfortune of coming into contact with a shyster lawyer who happens to be a Jew, the mental process before-mentioned immediately takes place, namely, that all Jewish lawyers are shysters."

"What about this idea that they are merciless in driving Gentile competition out of business?" we asked. Mr. Livingston didn't know of any statistics on this point, but said he was confident from his own observation that the opposite was more likely to be true, since many Gentiles prefer to trade with a Gentile merchant.

One of our readers wrote in to say that the Jews disdain to earn their living with their own hands. Here Mr. Livingston did have statistics, which appear in his book, proving that a quarter of the union carpenters in New York are Jews; one-fifth of the electrical workers; nearly half of the painters and paper hangers; half the plasterers; nearly half the plumbers and steam fitters; more than half the sheet metal workers. "There are also quite a large number of Jews in agricultural pursuits," he said. "The accusation which you mention is another generality accepted without investigation. It may be quite true that the proclivity of Jews is in mercantile vocations. In view of the fact that until about a century ago, the Jews were in most countries forbidden to own or cultivate land and to join the labor guilds, it was natural that they try to make their living as small tradesmen."

One of the latest charges is that the Jews have taken over the motion picture industry and degraded it. "Of course this is false," Livingston re-

plied proudly. "The Jews did not take over this industry; they created it. American motion pictures have an enviable world-wide reputation. The charge that they have degraded the industry, I am certain, is not true. The product has been of high class. Occasionally there have been products subject to criticism. But to say that the industry has been degraded is a charge which cannot be established and is entirely untrue."

"Someone charged that the Jews have for the most part abandoned their own religion together with all standards of morals and manners," we told him.

"This charge is so unrealistic as to require very little answer," he replied. "The percentage of churchgoers among Protestants and among Jews very likely does not differ greatly. A professional anti-Semite might, of course, make such a charge, but such a one is reckless in statements and invents new charges and accusations as required." As far as morals and manners are concerned, Mr. Livingston referred us to his book for statistics of penal institutions, which show that the percentage of Jews is far below that of the general population.

Livingston admitted the charge that Jews have adopted neither Christianity nor a healthy paganism. "The basic laws of this country," he said, "guarantee freedom of religious belief and also, if you please, freedom of no belief. If the Jews are to be criticized because they have not joined the Christian faith, then their constitutional guarantee of freedom in this regard is nullified. I cannot understand how any true and loyal American can entertain any hatred concerning the operation of that which is guaranteed by the fundamental laws of our land. If this accusation against the Jews has any considerable adherence, then I certainly must conclude that it is a hatred founded and based upon religious intolerance."

The interview ended with Mr. Livingston expressing his appreciation because we came to him for the answers to the many questions we had received. "I appreciate frankness even when it conflicts with my own contentions. The serious questions or group relations will get nowhere unless we are fair, open-minded and intellectually honest. I think it is a step forward when we can discuss these questions with candor and without bitterness."

"I hope I have not burdened you

too much," he said, rising. "Of course, a full and complete answer would be beyond the scope of one discussion. Each one of the criticisms made by your WITNESS readers might justify a whole thesis. I only hope that I have been somewhat helpful in answering some of their questions."

## CHANCELLOR



*Charles H. Wilson, chancellor of Iowa, is a graduate of Harvard and Harvard Law School. He is a vestryman of the cathedral at Davenport and serves on many of the committees of the diocese*

## MOSCOW CRITICISM OF POPE'S ADDRESS

*Moscow:* — The recent attack by Pravda on the Pope's Christmas message does not preclude development of closer relations between Moscow and Rome, according to observers here who are close to Soviet officials. It is believed that certain gestures have been made by the Soviet government looking towards the time when understanding with the Vatican can be achieved, and Roman Catholic priests may enter Russia to carry on religious work.

It has been frequently stressed here that preceding any arrangement between Moscow and the Vatican, the Pope must issue an unequivocal declaration against the Nazis. Moscow's respect for anti-Fascist Catholics has increased as a result of closer contact with Russia's Polish, French and other allies. It was recently strengthened by the visit to Moscow of General Charles de Gaulle and French foreign minister Georges Bidault.

THE WITNESS — January 18, 1945



## A Beginning for Peace

WE congratulate our commission on social reconstruction for the clear and timely statement issued last week on the Dumbarton Oaks Proposals (page three, this number). We are particularly happy to find a commission of the Church that acts upon its instructions by functioning between the sessions of General Convention, and we hope that it is but the first of several pronouncements that the commission might well make on vital social issues.

As for Dumbarton Oaks it surely is the task of the Church constantly to insist that the high ideals of the faith become the organizing center of life. Leaders of all Churches have affirmed that if we are to have peace it is required that we possess a clear vision of the moral law, acknowledge that God is its author, and recognize the oneness of the human race underlying all national distinctions. We have to recognize these ideals in the ordering of society, national and international, and press for their realization.

Yet in any crisis in history we are required to accept one of several possibilities, none of which match the ideal. Choices can be made only from the possibilities offered. The choice we approve must assure the greatest advance toward the ideal that can, at the same time, win the acceptance of sufficient numbers to make it effective in operation. If we of the Churches stand aside, as some are now doing on the ground that the Proposals fall short of what they call Total Christianity, then the chance is lost of pushing what today is practicable toward the ultimate ideal. Our commission makes this crystal clear. War is the violent climax of our failure to get on together; Dumbarton Oaks offers an instrument, imperfect as it may be, whereby we may get on. And we will do well to see that it is quickly endorsed and put into operation since the safety of all nations, large and small, depends upon a world system of collective security. The proposals provide that—at least the beginning.

It is either that or power politics, spheres of influence and all the rest of those sinister devices that nations use when they believe that their security is threatened. Already this game is being played—Greece, Romania, Poland, Spain, and elsewhere—simply because there is no international organization to which any may appeal. It will continue to be played unless and until we undertake a definite political partnership through world organization that is dedicated to maintaining peace and security by effective collective measures.

With the commission on social reconstruction we urge you to support "the basic principles and machinery outlined in the Proposals" by writing at once to the state department and to your own senators.

### "QUOTES"

THIS war will not be over when our terms of unconditional surrender are accepted by our enemies. The military conflict is just one phase of the moral struggle which we, as God's children, are called to wage against all that denies the eternal principles of justice, honesty and truth, which are essential for life. The battle will go on and in that battle attack, and attack only, will win in peace as in war. We are called to make ourselves effective in the winning of war; we are called to exert our supreme effort to fight through, and then to choose, and to be ready to struggle for the moral principles of life in the days of peace.

—Henry W. Hobson,  
Bishop of Southern Ohio.

## About Anti-Semitism

WE were told the story the other day of a distinguished vestryman, devout and hard-working, who listened attentively as his rector preached a carefully reasoned sermon against anti-Semitism. After the service he sought out the rector and said: "I believe that everything you said is perfectly true. But I still believe that all Jews should either be run out of this country or put in concentration camps."

We have no way of knowing how many Americans

there are who throw facts and reason to one side and call for the persecution of fellow-citizens because they themselves are motivated completely by blind and stupid prejudice. We do know that it is sufficiently large to threaten the safety of the nation. We also know that there are forces in American life, as elsewhere, who cleverly use this prejudice for fascist ends.

We are therefore very happy to be able to present in this number (page five) an interview with Mr. Sigmund Livingston, a distinguished Jew in which he answers some of the most common charges brought against his people. We hope the article will be carefully read. We suggest further that the facts there presented might well be presented in sermons.



Mr. Livingston, incidentally, is the author of a new book, *Must Men Hate?*, published by Harpers, which merits the attention of all those who are sincerely interested in better understanding among American groups.

### *The New Archbishop*

**T**HE new Archbishop of Canterbury is the Rt. Rev. and Hon. Geoffrey Francis Fisher, D.D., the present Bishop of London. He is not very well known in America, but everything that is known about him is favorable. He is a scholar and a teacher, and is socially minded. It is evidence

of the intention of the English Church and also of the British government to maintain the tradition established by Archbishop Temple—who was a scholar and the leading social thinker as well as the leading theologian of the English speaking world. The British are evidently no more afraid of having an out and out social thinker and leader as head of their House of Bishops than they are afraid of scholarship and learning, for which the Anglican episcopate is famous. Archbishop Fisher has been called to a great succession—may God give him the strength, courage, wisdom, and insight, to fill worthily his great office.

## Religion and the Movies

*by W. B. Spofford Jr.*

*Minister in charge of the Good Shepherd, Boston*

**R**ELIGION and art have been complementary ever since man could first experience compulsions on his energies and capabilities that did not arise from his basic, animal motivations. Religion as we know it might be described as the process and technique whereby man recognizes and declares his affinity with the ultimate realities of existence; it is a means whereby man is lifted out of himself and placed in a communal relationship with a transcendent wholeness and otherness which in essence incorporates man's individuality into itself. It is in fact the interpenetration of the natural and supernatural so that the one becomes idealized and the other becomes objectified.



And art? Well, art seems to be the expression of this relationship. It is an attempt to see the real or the divine in natural forms and to express them in perfect patterns of symmetry, balance and harmony. It is man's feeble—yet glorious—attempt to express his reality in terms of final ends and values, rather than in terms of secondary considerations. When the supernatural pole of the artistic endeavour is God (which, according to the Christian view it always is), the material expressions take on the nature of offerings to and symbols of the divine—as in the true Gothic cathedrals or in the majesty of Bach's compositions. When art is undertaken with such a reference it is closely akin to the religious spirit:

it is an attempt to equate the natural and the supernatural.

I do not say that the movies as we know them are this kind of art. Motion picture production today can be classified as "big business" and consequently its moguls try to keep their corporate thumb ever on the pulse of the public pocketbook. They try to cater to expressed demands of taste. Therefore the religious reference is almost nil. When dealing with religion today's movies are rather like Adam and Eve in the garden one beautiful afternoon along towards the beginning. Having nothing better to do, they lined up every living creature and marched the whole line past the fig tree under which they were sitting. And then they named each species as it appeared before them. Finally a big, lumbering beast loomed up and Adam said, "That's going to be called a rhinoceros." With girlish glee, Eve cried, "Yes, yes, that's wonderful. But why rhinoceros?" To which, Adam replied: "Because it looks more like a rhinoceros than anything that we've seen yet." That's the cinema's approach to religion: it deals in stereotypes. Representatives of religion are either portrayed as stock comic types, like the straight-laced Protestant preacher, played by a comedian in most of the western films, or else as a happy-go-lucky, sweet individual surrounded by soft-lights, soporific music and a dog-collar, as in most of the films dealing with life in a run-down city mission. Instead of touching up reality with the supernatural reference, they take reality and change it into something that should only go on the cover of a calendar.

During the past year many millions of people



saw two so-called religious films. Both were graced by some really fine acting. The first, *Going My Way*, dealt with life in a city mission of the Roman Catholic Church. It was an enjoyable film: Barry Fitzgerald was wonderful as the old priest who was killing himself in battling a seemingly hopeless situation and Bing Crosby made an excellent easy-going, crooning young priest. Both characters had the human touch. And yet, this picture was not a religious film—since it didn't touch reality. James Agee, the movie critic for *The Nation*, summed up its failure when he said: "It would have had more stature as a 'religious' film if it dared to suggest that evil is anything worse than a bad cold and that lack of self-knowledge can be not merely cute and inconvenient, but also dangerous to oneself and to others."

The second film was the star-studded *Song of Bernadette*: this, too, was an artistic failure. Agee characterized this one by saying: "What you have here is a tamed and pretty image, highly varnished, sensitively lighted, and exhibited behind immaculate glass, the window at once of a shrine and a box-office." And yet, both of these films were immeasurably better from a religious standpoint than anything else that has appeared—especially

when compared with that other monstrosity, *One Foot in Heaven*, in which the Protestant minister was nothing but a petty gangster and a blackmailer, always on the lookout for a way to turn an easy dollar. This character was played by Fred-eric March, although Edward G. Robinson or George Raft would have felt perfectly at home in the role. So far, when dealing with specifically religious subjects, the movie makers have been able to turn out nothing but duds—albeit, duds which have a tremendous boxoffice appeal.

However, when attempting to make an honest, artistic picture, Hollywood, the United States government and other film producers do occasionally manage to come up with some mighty fine sermons. During the war we have seen some documentary films that have taken the horror of war into the field of art. I am thinking specifically of such films as *Desert Victory* and that horrible, yet artistic and spiritual, moment in it when the British guns opened the barrage at El Alamein in Africa; or *Attack, the Battle for New Britain*, in which the spectator, through the eyes of the camera, goes through a sea-borne invasion against a musical background of Rimsky-Korsakoff's *Le Coq d'Or*. In such films, through the intelligent use of lights and shadows, mood music and film editing, the producers have come up with condemnations of war which would put any anti-war sermon from the pulpit to shame. In a different artistic sphere these documentaries match the power of Tolstoi's *War and Peace* and Humphrey Cobb's *Paths of Glory*.

LIKEWISE in fictional presentations, the movie-makers have often come through handsomely. In the *Ox-Bow Incident*, Hollywood has portrayed the Christian doctrine of sin as effectively as anything that I have ever read. In this film, which deals with the lynching of three innocent men accused of cattle-rustling, man the sinner is portrayed in all of his horror. In it some twenty odd individuals come up to a soul-making or soul-breaking choice and, almost unanimously, they choose the evil side. The feeling of compulsion diving them towards evil, can be felt and appreciated by each member of the audience. True it was a great novel but the novel could never show the flea-bitten dog scuffling through the desolate dust of an abject western town at the beginning of the film nor could it back up its presentation with the various renditions of the song, *Red River Valley*—now played as a song of joy and now played as a mournful funeral dirge. Here, Mr. Niebuhr's children of darkness are portrayed with force and moving power and with unconscious religious insight.

## THE SANCTUARY

conducted by W. M. Weber

### ON FOOT TO FREEDOM

The whole family are walking, are walking,  
step by step,

On Foot to Freedom, from Nanking to Cheng-  
tu, to the great West.

Walking, walking and walking . . . six thou-  
sand miles,

Past and over are three hundred and fifty-  
five days and nights,

Lost and gone is everything save our own  
bodies,

Still our Heavenly Father bestows on us His  
gifts:

Many friends with loving hearts,  
Sun and moon, over-head the beautiful stars,

Rain and snow, wind and frost, and clouds  
in the skies,

Huge rocks, mighty rivers, great lakes and  
lofty mountain peaks,

Dense forests, tall bamboos, birds singing  
and the fragrance of flowers,

And more was given us — joy which gold  
cannot buy,

And strength to struggle with wind and  
water, burning sun and open air,

And then He gave us peace that passeth all  
understanding.

—The Rev. Newton Chiang, written of the  
journey of his family of eight into Free  
China as the Japanese armies overran the  
Eastern part of the land.



Or again we could consider *The Watch on the Rhine*: a study in consecration and devotion to an ideal. Here through intelligent camera work and sensible acting, particularly by Paul Lukas as the fearful yet consecrated professional anti-fascist, we can see the spirit of the martyrs brought back to life. Two scenes in particular stand out. The first takes place when the anti-fascist first meets his American mother-in-law. He is a man of mystery to her: she knows he has come from Germany and she sees that his hands have been broken. Finally she asks her daughter what her husband does for a living. Reluctantly, her daughter tells her: "He is an anti-fascist." Then, with a seemingly typical American answer, the mother-in-law says: "But aren't we all anti-fascists?" To which the daughter answers, with a weary smile, "Yes, but *he* works at it!" In the other scene, we find the anti-fascist bidding farewell to his children and, in it, we get as fine a sermon on the nature and destiny of man as we can ever hope to hear. He has just killed a man and is conscience-stricken over having done it—and yet he does not regret having done it. It was necessary if his great task was to be carried out. And so without apologies he confessed to his children that he has sinned—deeply and irrevocably—and bids them to try to understand, knowing full well that they are not capable of such depths of perception. Here is presented each one of us: each one of us who has bought a war-bond or cheered the boys goodbye. Yes *The Watch on the Rhine* was a fine play, written by Lillian Hellman, and, yet, I think that given the freedom of the camera's approach, it was many times more successful on the screen—besides carrying its message to many more people.

And in many other different films, we find religion bursting through: it is found in the last quarter of Rose Franken's *Claudia*, in which a young girl has to face up to the fact that her mother has cancer, or in *None but the Lonely Heart*, in which a boy from the slums finds himself being beaten down by his environment even though he fights with everything that he has.

We could go on. There are many such films. None of them are perfected pieces of art nor do any of them express the full religious meaning of life. And yet occasionally they do come up with something which, in power and truthfulness, is worthy of consideration with Dante's *Inferno* or a picture by Da Vinci. Such a moment was found in the film version of *The Grapes of Wrath* when Casey, the gaunt, wandering preacher, was talking to the ex-convict, Tom Joad. During his speech, the camera wanders idly over the countryside, now focussing on a tractor plowing up a desolate farm, now centering on the tear-stained

face of a sharecropper's child, now showing the wind and dust blowing past a tumbling farmer's cottage. And backing up this montage are the words of Casey: "I ain't saying I'm like Jesus. But I got tired like him, an' I got mixed up like him, an' I went into the wilderness like him, without no campin' stuff. Nighttime I'd lay on my back an' look up at the stars; mornin' I'd set an' watch the sun come up; midday I'd look out from a hill at the rollin' dry country; evenin' I'd foller the sun down. Sometimes I'd pray like I always done. On'y I couldn't figure what I was prayin' to or for. There was the hills, an' there was me, an' we wasn't separate no more. We was one thing. An' that one thing was holy. An' I got thinking, on'y it wasn't thinkin', it was deeper down than thinkin'. I got thinkin' how we was holy when we was one thin', an' mankin' was holy when it was one thin'. An' it only got unholy when one mis'able little fella got the bit in his teeth an' run off his own way, kickin' an' draggin' an' fightin'. Fella like that bust the holiness. But when they're all workin' together, not one fella for another fella, but one fella kind of harnessed to the whole shebang—that's right, that's holy." True, the words are John Steinbeck's but the dramatic irony is a part of the director's camera genius.

With such productions, the motion picture might conceivably become the handmaid of religion—even as architecture, drama, music, painting and other artistic media are its handmaids. It will take time to turn the movies from their present, highly negative effect on culture to a rich and positive position. It will take education. But, eventually, a new, rich and mature art form is going to be born.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\*\*THE PREDICAMENT OF MODERN MAN. By D. Elton Trueblood. Harpers. \$1.00.

This brief (105 pages) analysis of the spiritual situation of our day is a book which everyone who preaches sermons and everyone who listens to them ought to read. We wish it might have a wide circulation also among people who never go to church. Professor Trueblood describes the sickness of our time in a disturbing way: he gives content to the assertion we hear constantly that the "most urgent problem of our time is the spiritual problem." But even though this is frequently



asserted, "most people do not believe it." Ethics alone are no way out of our predicament, but we are trying the very precarious experiment "of attempting to maintain our culture by loyalty to the Christian ethic without a corresponding faith in the Christian religion that produced it." The strong affirmation of this book is that we cannot have a real civilization without religious faith, not merely individual piety, but the effective working of a redemptive society.

—A. C. L.

## Victorian Man-of-God

By

ALFRED JOHN MILLER

Rector of Christ Church, Ridgewood, N. J.

THOSE who saw the film *Jamaica Inn* may not have realized that the film departed from the book by making the villain the squire instead of the parson. The story, as told by Daphne De Maurier, is the sordid tale of an evil priest of the Church of England in Cornwall about a century ago. Readers of the book, on the other hand, may not know that the author has probably taken her plot from facts of Church life in those days and approximates in her tale the novel called *The Maid of Sker* by John Blackmore, author of the well-known *Lorna Doone*, who wrote much about his country-side as he lived in Devon and Cornwall. In *Jamaica Inn* the parson is an albino; in Blackmore the parson is one who, because of his swarthy appearance, was called Black John and whose carryings-on caused Blackmore to lampoon him in the hope of bringing some semblance of Christianity and civilization to the afflicted parish of which he was rector.

This recreant priest was The Rev. John Froude, member of the clever family which produced Archdeacon Froude, rector of Dartington and father of Hurrell and James Anthony, the historian. He had been well educated and was a graduate of Oxford. It is said that he met with great disappointment in love, and in early life retired into what was, in the beginning of the 19th century, great retirement from the world of culture and intellectual activity, the parish of Knowstone-cum-Molland. Knowstone stands high on a bleak and windswept hill and Molland lies three and a half miles on a brook in the moors. The living was at that time valuable and Froude was also possessed of considerable private income. There were few educated people residing in the neighborhood and with the quiet inoffensive clergy thereabouts he would not associate; with the others he could not as they held

themselves aloof from him. He came in time to associate only with the rough farmers of Exmoor and grew to resemble them in mind, language, habits and even dress. From them he was principally differentiated by his superior wits and exceeding wickedness. Froude, it must be said, fascinated his neighbors overawing them as a snake is said to fascinate a bird or mouse. If he told them to do a thing, or to keep quiet, he was obeyed. They dared not do otherwise. He had a nicely adjusted scale of punishments for all who offended him and he had ready assistants to administer them.

FROM his first arrival at Knowstone he encouraged about him a lawless company of vagabonds, who, when they were not in prison, lived roughly at free quarters in the rectory, and from thence carried on their business of petty larceny; and who were, moreover, ready to execute his vengeance upon the rector's enemies; and those enemies, though they lived in continual terror, were numerous. His satellites ran errands, beat covers, did light farm work and found hares for the rectory hounds. It is this man whom Blackmore describes in *The Maid of Sker*, although he there calls him Parson Chowne. If the parson desired to damage a farmer who did not pay his tithes punctually or who otherwise had offended him, he gave a hint and the farmer's ricks were burned or his horses lamed. "As I've been standing in the church porch, Harry, I thought what a terrible thing it would be if the rick over yonder of Farmer Jones were to burn. 'Twould come home to him pretty sharp, I reckon," he would say and next night the parish saw a fire.

Or perhaps his man Tom saw parson put his fork to his nose and then certainly would Farmer Smith be thrown from his trap by his wheel coming off, to be found by the next passerby with dislocated thigh or broken arm or collarbone.

The Rev. W. H. Thornton in his almost forgotten book, *The Reminiscences of an Old West Country Clergyman*, gives more details of these matters to confirm what Blackmore has to say. One of the few who stood up to Froude was Bishop Phillpotts of Exeter, his diocesan, but even he could not prevail. An amusing tale is told that once when the Bishop decided to seek him out for admonition Froude jumped into bed still wearing his red hunting coat. He tried to make believe he had scarlet fever and so drive His Lordship off, but the Bishop was not to be dissuaded. So he climbed up stairs and seated himself by the bed. "What will your Lordship take? It's cruel cold. A drop of brandy will help keep off the infection," said Froude. "Nothing, thank you," said the



Bishop; "I take this opportunity to tell you strange stories concerning you reach my ears." "Perhaps your Lordship prefers whisky," interrupted the culprit. "Mr. Froude, I beg you to desist. I am here to inquire into the truth of these stories." "My lord, I have also heard strange stories about your lordship. But among gentlemen us don't give heed to thickey tittle-tattle. Perhaps you'd prefer gin. You'll excuse me, my lord, I be terrible bad and I be afraid you'll catch the infection—pleased to have seen you—good bye," and he ducked his head under the bedclothes.

The *Weekly Times* of Exeter kept an eye on Froude and his doings and misdoings, and old items are to be read under the heading "Knowstone Again," but Froude was much too foxy to give the Bishop direct ground for proceedings, and the neighbors were much too afraid of him to give evidence. Oftentimes his wife, whom he brutalized, would see him come falling into the rectory and would say, with strange choice of epithets, "Are you ill, my lamb?" "No," said his reverence, "I baint ill. I'm only drunk, my dear, that's all." As he got older he could not wreak his vengeance and this man of God was so mortified and infuriated by this that he broke mentally and physically and died December 9, 1852. Blackmore tells in *The Maid of Sker* that his hounds finally turned on him and rent him, but that is romance not fact. So bad were the conditions in the parish that Froude's successor, Prebendary Matthews, never left the rectory unarmed and is said to have fired a shot to let his flock know their shepherd was ready for them.

## A Layman On Unity

By

ULYSSES S. HARRIS

*Layman of Massachusetts*

IT IS difficult for an average layman to understand the delay and the present situation in regard to our Church achieving organic unity with the Presbyterian Church. In 1937 our Church renewed the negotiations by a vote of our General Convention. In 1938 the General Assembly of the Presbyterian Church approved the declaration of our General Convention. Since that time several commissions of our Church have had this matter under consideration but so far as an average layman can understand, not much progress has been made. While it is true that many laymen who know little about this matter or are not in close touch with Church affairs are apathetic, it is also

a fact that a great many laymen are deeply concerned at the failure of our Church to have made much more headway on this important issue.

The layman, untrained in theology and doctrine, does not see clearly the importance of some of our differences in these fields. He does believe that the many fundamental principles on which these two Churches already agree are of far greater importance than those points on which there may be an honest difference of opinion.

But he does see very clearly these things: First; the weakness of Protestantism lies in its many divisions.

Second: this serious weakness, which is holding back the splendid and much needed work that can only be accomplished by a more united Protestant Church, will never be overcome until by faith and action we achieve organic unity with some of our like-thinking Christian brethren of other denominations.

Third: He hears several prayers in our Book of Common Prayer for unity of God's people, in one of which we say, "Give us grace to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord," etc. . . . He hears other prayers containing this same thought expressed by bishops and priests of our Church. He hears our people sing, "We are not divided, All one body we. One in hope and doctrine, One in charity."

Fourth: he knows that ours is a democratic Church in which the government is arrived at by democratic processes. He therefore assumes that inasmuch as the declaration to achieve organic unity with the Presbyterian Church was passed by our General Convention, it is the will of the majority that such union be consummated. He remembers that the declaration reads, "The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rules of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic unity between their respective Churches."

And then in his simple belief that we must love our Christian brothers more than we love our theological and doctrinal differences, and his sincere desire that this much to be desired organic unity be consummated, he wonders why it is that after seven years have passed, we have not been able to make much more progress than has been made. And what is delaying the mandate of our Church "to achieve organic unity between their respective Churches."



# Bishop of Washington Pleads For a Vital Religion

*Church Unity Is Stressed in His Address  
At Church Publishing Association Dinner*

**By W. B. Spofford**

**New York:** — The task of the Church is to bear witness to the Saviour rather than itself claim to be the saviour of the world, declared



EDITOR BOYD

Bishop Angus Dun of Washington in addressing the annual meeting of the Church Publishing Association for whom *THE WITNESS* is published. The dinner, held January 11th, was attended by about 150 members of the Association and their friends who filled the large dining hall of the Church of the Heavenly Rest. The meeting was opened by Mr. Samuel Thorne, president of the Association, who announced that Mr. Willard Dixon, layman of Montclair, N. J., had been elected vice-president to succeed the late Walter Kidde.

The Rev. Frederick C. Grant, chairman of the editorial board, presided and announced that under a system of rotation three new editors were to be added each year and that the Rev. Beverley M. Boyd, formerly the editor of *The Southern Churchman*, who is now an executive of the Federal Council of Churches, was now a *WITNESS* editor. Another to join the board is the Rev. Hugh McCandless of Suffern, N. Y., with the third new member soon to be announced.

Bishop Dun stated that the Church, particularly in its present state of division, was not likely to have much to say about economic life, national issues, the peace settlement and other matters that are pressing upon us for solution. But he went on immediately to say that the Church can and must offer illumination, not only to its own members but to those outside the Church as well.

"To say that the Church is not, and should not be, concerned with politics, economics, education, international affairs is infantile. The Church has its own convictions as

to how things should be organized in all areas of life and these convictions should be proclaimed as Christian judgements. It is obvious that we are living in revolutionary times with everything in a state of flux and it is the job of the Church to give men a foundation for life. Jesus is the center, able to bring order into this world of bitterly warring factions, just as a great magnet is able to draw filings into their proper arrangements."

"The primary task of the Church," stated the Bishop, "is to proclaim the faith, offer worship through which strength is renewed, and nurture the spirit of servanthood. The greatest service that the Church can render men in all the difficult areas of life is to help them to see all in the light of faith and worship and to bring this spirit of service into them." The areas of life where Church men and women are particularly asked to serve today, Bishop Dun described as family relationships; "the political society of our imperfectly democratic state whereby we become involved in the relations of states, alliances, bitter warfare, struggles for security, supremacy, existence, world order"; the economic order "which takes most of the hours of most Church people"; racial groupings with their manifold problems; the educational system in which we are all involved either as parents, students, teachers or tax-payers.

"It is clear that all these are essential in our human existence and development. From the standpoint of the Christian faith all are aspects of God's creative order, and all are profoundly corrupted by sin, individual and group—pride, self-seeking, godlessness." At this point Bishop Dun, very movingly, addressed himself particularly to the many laymen present by pointing out that they were, unavoidably, involved in the corruptions of human society so that they, if sincere in their Christian professions, had to cry out, "God have mercy upon me, a sinner."

The speaker dealt briefly, but certainly most effectively, with the subject of Church unity in opening his

address. He stated that we met as Episcopalians, and as liberal Episcopalians, and he paid a fine tribute to *THE WITNESS* as an organ of liberal Christianity. "Our most immediate ties, obligations and opportunities are within that particular segment of the Christian community called the Anglican Communion. But I do not suppose any of us would limit the meaning of the Church to this. The whole broken, yet not wholly broken community, who profess and call themselves Christians is the Church. How is it possible to look out on our world today, to Norway for instance, where we see courageous and heroic churchmen fighting oppression, and not say, with full conviction: 'That is the Church.' If what we see in Norway is not the Church then I will say as I have said before, that I am not interested in the Church." Then after a moving silence he added, "and I do not think God is either. And that is all I need to say on the subject." That it was sufficient was demonstrated by the enthusiastic burst of applause.

He concluded his stirring address with witty remarks contrasting the job of being a dean of a theological seminary with that of being a bishop. He spoke of the sheltered life of a seminary and of the problems of a great diocese. Then, saying that he would like to borrow a term from military life, he stressed the need for "basic training" for men going into the ministry "whereby they might learn to live courageously in this world as it is."

Among those attending the dinner were Bishop Larned of Long Island, Bishop Littell, retired bishop of Honolulu, Bishop Gilbert of New York, Bishop Ludlow of Newark, the Rev. Harold Kelley of the Seamen's

## 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.



Institute, the Rev. and Mrs. Arthur Sherman (Mrs. Sherman is the executive secretary of the national Auxiliary), the Rev. Henry Leiper, American secretary of the World Council of Churches, Mr. William Savage, editor of religious books for Scribners, Mr. William Krause of the Oxford University Press, the Rev. Gardiner M. Day, president of the Episcopal Evangelical Fellowship, Mr. Walter Belknap, an executive of Time-Life, Judge Augustus Hand, the Rev. Phillips Osgood of Boston who is the president of the House of Deputies, Mr. Elliott Robbins, businessman of New York, Judge Robert M. Marsh, Miss Grace Lindley, formerly executive secretary of the Auxiliary. The meeting was also attended by an unusually large number of laymen.

The arrangements for this highly successful dinner were made by Mrs. Henry Hill Pierce, treasurer of the Church Publishing Association and Miss Elsie Hutton, a member of the executive committee.

#### Indian Bishop Dies

*New York:* — The famous and venerated Bishop Azariah, bishop of the south India diocese of Dornakal died on January 2. Cause of his death is not revealed in the cable but since he was in good health at last reports it is thought to have been a heart attack. He was seventy years of age. In addition to a great work as bishop he has been chairman of the interdenominational Christian Council of India and worked constantly at Church unity. The last published statement by him to appear in America was his *Missions Demand Unity* which was featured some months ago in THE WITNESS and is now available as a leaflet.

#### Political Action Committee

*New York:* — Religious associates of the National Citizen's Political Action Committee will be formed this month in Chicago, Detroit and Boston. The Rev. Dwight J. Bradley, secretary of the associates, announced that the organization has about 250 members nationally.

#### Orthodox World Council

*New York:* — A World Council of Eastern Orthodox Churches, first in history, may be an outcome of the all-Russia Sobor, or council, according to Archbishop Benjamin, now on his way to Moscow. He told a representative of Religious News Service before leaving that present day

developments in the Balkan and Near Eastern countries have given point to the suggestion by the late Patriarch Sergius that a central Orthodox authority to administer ecclesiastical activities be formed around a president of a universal council of bishops chosen from among bishops of world capitals. "This proposal," said the Archbishop, "was put forward in the late patriarch's refutation of the claims of the Vatican that Papal Rome is a divinely appointed and necessary center of Christian unity and authority."

#### Church on Air

*New York:* — The Church has issued six electrical transcriptions, each dramatizing a religious situa-

tion, for use during the six weeks of Lent. Sponsored by the Presiding Bishop's Committee on Laymen's work, and made under supervision of the Division of Christian Education, the series of programs is entitled "The Living People," and features leading stage and radio actors. Bishops of dioceses all over the country are arranging for use of the programs by their local radio stations.

#### Ecumenical Spirit

*Rochester, N. Y.:* — Mrs. Harper Sibley, Episcopalian who was recently elected president of the United Council of church women, has called upon all Church women to assume the burdens of developing a real ecumenical spirit within the Church

## God and Our World

### A Series For Lenten Study

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.

This series will be preceded by a number devoted entirely to the work and life of William Temple, the late Archbishop of Canterbury, which will be our February 1st number.

Plan to use these numbers with discussion groups and to distribute at the door of the church. The paper sells at 10c a copy; we will bill Easter Week at 5c a copy.

## THE WITNESS

135 Liberty Street

New York 6, N. Y.



which should be something beyond interdenominational cooperation. "Women have been too satisfied," she said, "to simply sew flannel petticoats to go to the mission fields and have not sufficiently dedicated themselves to interpret the life and mind of Christ in his Church."

### Chaplain Decorated

*Fort Knox:* — Chaplain Kenneth C. Wilson, formerly rector of St. Mark's, Cincinnati, and now connected with the hospital here, was decorated for meritorious achievement last week. The honor was conferred for his bravery in action at New Georgia and at Bougainville.

### Greet De Gaulle

*Paris* (by wireless): — Leaders of the Protestant, Roman Catholic and Jewish faiths brought greetings to General Charles de Gaulle at a New Year's audience here. The callers were Emmanuel Celestine Cardinal Suhard, Archbishop of Paris; Pastor Marc Boegner, head of the French Reformed Church; and Dr. Julien Weill, Chief Rabbi of Paris.

### Elect a Negro

*Nashville, Tenn.:* — The Methodist conference on Christian education elected its first Negro president

at annual sessions here. He is the Rev. T. B. Echols of Austin, Texas, a prominent member of the Church's central jurisdiction and executive secretary of the Texas and West Texas conferences.

The conviction that the Church has devoted too exclusive attention to theological, ecclesiastical and liturgical matters, and entirely too little to the teachings of Christianity as a way of life, was voiced by the Rev. Robert W. Searle, general secretary of the New York Federation of Churches. "Only by the application of the golden rule," Dr. Searle asserted, "can people ever hope to escape the ills from which individuals and society suffer so greatly today. God has written a law in life and that law is brotherhood. This law is not a sentimental thing; it is an iron law that will wreck those who defy it."

### Youth Meetings

*Middlebury, Vt.:* — Young people of the Congregational, Episcopal and Methodist Churches here have held a series of meetings together. There will be six meetings altogether, with each church being host on two occasions. The Rev. Harry

H. Jones, rector of St. Stephen's, is in charge of the program. On the program are Mrs. Jesse Flores, formerly of Puerto Rico, and James Farmer, a Negro.

### Election Well Received

*London* (by wireless): — Nomination of the Rt. Rev. Geoffrey Francis Fisher, 57 year-old Bishop of London, as the 98th Archbishop of Canterbury, Primate of All England and Metropolitan, was cordially received by the press and leaders of all denominations here. Bishop Fisher, who will succeed the late William Temple in the Church of England's highest office, was nominated by King George VI on recommendation of Prime Minister Churchill for election by the dean and chapter of Canterbury. Enthronement will be delayed until after Easter, due to the lack of central heating in Canterbury Cathedral.

The Archbishop-designate has six sons, four of whom are in the British Army. He has the reputation of possessing great organizing and administrative ability, and since becoming Bishop of London in 1939 he has shown cooperation with leaders of other communions. Fisher is chairman of the committee of Angli-

## THE CHURCH PENSION FUND

and its subsidiaries

*administered for the benefit of the Church*

### THE CHURCH HYMNAL CORPORATION

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

### THE CHURCH LIFE INSURANCE CORPORATION

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

### THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

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

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

**20 Exchange Place**

**New York**



cans, Roman Catholics and Free Churchmen cooperating on social and religious matters. He is not well known to the general public; has written very little, and has not figured much on national platforms. Although he did not share the late Archbishop of Canterbury's connection with the Labor Party, Geoffrey Fisher was closely associated with Dr. Temple in running the Malvern Conference in 1941, which was generally considered to be "a healthy outburst of social radicalism."

### Personal Counsel

*San Clemente, Calif.*: — The Rev. Paul G. Favour, in charge of St. Clement's Church here, has been made the personnel manager for a large rubber company. He will continue as vicar of the church.

### To Elect Bishop

*Orlando*: — Bishop Wing has called a special convention for February 7th to elect a suffragan bishop for the diocese of South Florida. A committee was appointed in November to receive nominations and the nominees, together with biographical information concerning them, is to be sent to each delegate ten days before the convention.

### Seminary Head

*Chicago*: — Dr. Arthur C. McGiffert, Jr., president of Pacific School of Religion at Berkeley, Calif., has been elected president of Chicago Theological Seminary. He will take office Jan. 1, 1946, succeeding Dr. Albert W. Palmer, who is retiring. McGiffert is an ordained Congregational minister, and served on the Chicago faculty for 13 years, until he went to Berkeley in 1939.

### Hits At Franco

*New York*: — Asserting that "fascism is the utter rejection of Christianity," Bishop G. Bromley Oxnam of the Methodist Church told a rally for Republican Spain on January 3 that he wanted all diplomatic relations with Franco Spain severed.

"The hands of democracy must be clean," he said. "I do not want the hand of democracy made foul by clasp[ing] the hand of fascism. Let us have done with the fascist as a people and as a government."

Bishop Oxnam declared that "whenever the Church, in a blind endeavor to preserve its privileges and its property, makes common cause with fascism, allies itself with the great landlords and the military, it not only repudiates its Christ but de-

serves the wrath of the masses it has betrayed." The Bishop made clear that he was not attacking a particular Church in this statement. "It so happens," he said, "it was the Roman Catholic Church in Spain. It was the Greek Church in pre-revolution Russia whose voice was too often that of the Czar rather than the voice of Christ. And if it be Protestant bodies anywhere become more interested in the maintenance of the institutions of religion than in permeating the community with the spirit of Christ and moving forward in those mighty endeavors that seek justice and the emancipation of man, then they will earn the rejection of the people who know that the kingdom of God cannot be built upon foundations of injustice."

### Urges Cooperation

*Toronto, Ont.*: — Close cooperation with other communions was urged here by the lay advisory council of the United Church of Canada, composed of three representatives from each of the ten conferences of the Church. The report recommended that surveys be made in rural and urban communities to reach the 500,000 or more persons who describe themselves as followers of the United Church faith, but are not listed as members.

### Cripps on Germany

*London* (by wireless): — In a speech to the Baptist Union board

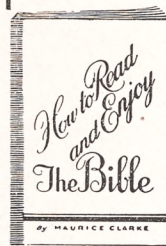
here, Sir Stafford Cripps, minister of aircraft production, well-known for his mission to India, and prominent member of the Church of England, outlined a policy of "practical Christian idealism" for the postwar treatment of Germany. Cautioning against wholesale revenge on the German people, but advocating protection for their "frightened neighbors," Sir Stafford said, "We must try to recast the boundaries of Europe on a safer pattern. We must attempt to wean Germans from Nazi leadership and ideas. We must by dignified and just methods bring the worst wrongdoers to account."

Cripps said that the practical Christian attitude of the Allies to the German people should be, "When

## Know Your Bible

For individual or group study.

A study OF and not ABOUT  
the Book of books.



Recommended by  
educational leaders  
of all churches

\$1.00

at your bookstore

THE CLOISTER PRESS  
Louisville 1, Ky.

## Revised Edition

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

by the

Standing Liturgical Commission

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

Eight pages (formerly six)

Price remains the same.....\$2 for 100 copies  
Anything less than 100 copies.....5c each

### MISSIONS DEMAND UNITY

By V. S. Azariah

The Bishop of Dornakal

\$2 for 100 Copies

THE WITNESS

135 Liberty Street

New York 6, N. Y.



passions generated by war have died down and you have been able to convince your neighbors of your true desire for friendly and peaceful co-operation, you will be able to join with all other nations in elaboration of such an international order as will obviate the danger of future wars."

### Wait to Withdraw

*New York:* — The Syrian Antiochian Orthodox Church, which last week announced its resignation from the Federal Council of Churches of Christ in America has modified its decision to the extent that final action will be withheld until a general vote has been taken by the heads of various Orthodox churches in this country.

According to Metropolitan Antony, the Federated Orthodox Greek Catholic Primary Jurisdictions, which includes the Greek, Syrian, Ukrainian, Carpatho - Russian, Romanian, and Russian Orthodox Churches, will not meet until after the All-Russia Church Council meets in Moscow to elect a successor to the late Patriarch Sergius and to discuss other matters of vital concern to the Orthodox Church generally.

### Aid to Italy

*New York:* — Three Protestant churchmen will leave shortly for Italy to study post-war relief and rehabilitation requirements of Protestants in that country. The Rev. Robert W. Anthony, former secretary of the Waldensian Aid Society and associate minister of the Park Avenue Presbyterian Church here, will represent the Church committee on overseas relief and reconstruction and the American committee for the World Council of Churches. The Rev. Dewey W. Moore of Washington, D.C., will represent the Southern Baptist convention; and the Rev. P. J. Zaccara, pastor of the Broome St. Tabernacle here and chairman of the national Evangelical committee for relief in Italy. This committee has been conducting a campaign for \$50,000 and 2,000,000 pounds of clothing to aid Protestants in Italy.

### Palm For Palm Sunday

#### Order Early

Palm Sunday, March 15th

We Guarantee Absolute Satisfaction

100 Heads for \$15.00

50 Heads for 9.00

25 Heads for 5.50

12 Heads for 3.00

All Good Lengths 36"-48 in.

**THE NIESSEN COMPANY**

We are pioneers in the handling of Palm  
1201 Race St., Philadelphia 7, Pa.

### Becomes Parish

*New York:* — When a mission in China in the midst of war becomes a parish it is news, according to Bishop Gilman of Hankow. The church is St. John the Baptist in Hankow whose rector, the Rev. Philip Ts'en, reported that a drive for \$30,000 was over-subscribed so that the parish is now self-supporting.

### Bishop Is Ill

*Salina, Kan.:* — Bishop Nichols of Salina recently suffered a heart attack but has sufficiently recovered to leave the hospital. The attack was reported as severe but cardiograms reveal no persistent heart trouble. He will be obliged to be inactive for a time but reports indicate that there is every hope for his recovery.

### Post-War World

*Boston:* — Professor Carl J. Friedrich, director of the Harvard school for overseas administration will speak on "The Church and the post-war world" at the annual meeting of the Massachusetts Church Service League, Jan. 17. Dr. Lula M. Disoway, long at St. Elizabeth's Hospital, Shanghai, China, and more recently of the Hudson Stuck Hospital, Fort Yukon, Alaska, will fill a series of speaking engagements in Massachusetts January 23 to 31.

### Church Is Closed

*Washington:* — Eighty year old St. Paul's Church, Washington, D. C., closed its doors on New Year's Day with a farewell service held by the rector, the Rev. Arlington A. McCallum. The church was

forced to clear the way for the construction of a hospital connected with George Washington University, which is now training military personnel. Previous to this, litigation had been engaged in unsuccessfully by the rector and vestry of the parish as well as the persons whose homes were also condemned. The government has provided storage space for the church's furnishings and has shown a disposition to assist in any way possible in view of its demand upon the parish for its property. The parish is planning a new St. Paul's on a site recently procured, to be designed by Philip H. Frohman, architect of the Washington Cathedral. The church will be styled after the Gothic parishes in England during the 14th Century.

### It's Not Too Late . . .

to profit through the sale of Ashby

### 1945 Church Calendar

Circular on request—Sample copy postpaid on receipt of 25 cents

Ashby Company, Box 744, Erie, Pa.

"Some to the Church repair

Not for the Doctrine,

But the Music there"

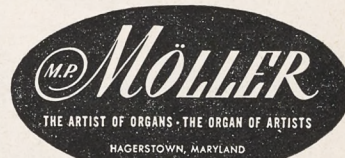
—Alexander Pope



Yet, what are the hymns of the Church if not an expression of its doctrine? "Love Divine, All Loves Excelling, joy of Heaven to Earth come down" . . . how close in this God seems, how real His infinite love and grace!

"All Hail the Power of Jesus Name— and crown Him Lord of all" . . . speaks of the divinity, the universality of Christ. Not only with words, but in the beauty of the organ's anthem-peak of joy, its calm voice of devotion, its humble reverence of prayer . . . all these, speak the deep abiding faith that is in essence the spirit of The Church.

M. P. Möller in conceiving The Artist of Organs—The Organ of Artists, seeks to build an instrument worthy of this great faith—in tonal beauty and in faithfulness of expression.



### SIX BATTLES FOR PEACE

1. Stop Inflation
  2. Secure Full Employment
  3. Defeat Free Enterprise Propaganda
  4. Smash Cartels
  5. Eliminate Discrimination
- One more to follow.

3c for single copies; 50 for \$1  
100 for \$1.50

These are vital issues. See that they are distributed to your people.

**CLID**

155 Washington Street  
New York 6, N. Y.



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

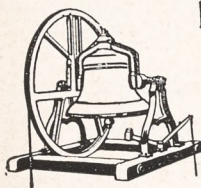
### Memorial Windows

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

Illustrated material on request  
**The D'Ascenzo Studios**  
 founded 1896

1604 Summer Street Philadelphia 3, Pa.

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



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

High Grade  
 Reconditioned Bells  
 Write for Information.



**ERNEST W. LAKEMAN**

designer and worker in  
**STAINED GLASS**

1210 YONKERS AVENUE  
 YONKERS, NEW YORK

### Need a LAXATIVE?

**Black-Draught is.**  
 1-Usually prompt  
 2-Usually thorough  
 3-Always economical



**25**  
**to**  
**40**  
**doses**  
**only**  
**25¢**

Get  
**BLACK-DRAUGHT**  
 CAUTION: USE ONLY AS DIRECTED

### On Counselling

*Boston:* — The Rev. Rollin J. Fairbanks, chaplain at the Massachusetts General Hospital, lectured on "The Techniques of Counselling" at the fourth session of the diocesan course in counselling at the Church of the Advent on January 8th. The course, which is being sponsored by the Department of Social Service of the diocese, is designed to make available for clergy all the knowledge that has been discovered and developed by psychiatrists, psychologists and representatives of allied sciences.

### Turns Down Vatican

*Moscow (by wireless):* — No immediate prospect for entry of Roman Catholic priests from abroad into Russia is seen here by Ivan V. Polyansky, chairman of the Soviet council on affairs of religious cults. He stated that there was no need for Catholic priests to come from abroad to participate in religious affairs, since Russia's own talented and hard-working clergy was proving capable of serving the needs of the faithful.

### WASHINGTON CONFERENCE

(Continued from page 4)

organs. Each fractional family of God arrogates to itself the exercise of functions which rightfully belong to the one holy Catholic Church of Christian Faith. The one Church has no organs through which it can become visible and fully active in history.

Solutions for the scandal of a divided Christendom are not yet at hand. The conference furnished no magic answers. But even seeing the problem is a great step forward. All testimony at the conference agreed that great strides had been taken toward unity in the last generation. The next generation may, under God, be given grace to see the Church again in a united Kingdom of the Holy Spirit.

### WANTED

Competent stenographer, young woman, to serve as private secretary in diocesan headquarters offices in the mid-West (near Chicago). Opportunity to become a valuable worker in the Church. Pleasant surroundings in a medium-sized city. Churchwoman preferred, with good references and educational background. Salary, \$1800. Address D. I. THE WITNESS, 135 Liberty St., New York 6, N. Y.

### RAISE FUNDS THIS EASY PLEASANT WAY

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



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

### VESTMENTS

Cassocks - Surplices - Stoles - Scarves  
 Silks - Altar Cloths - Embroideries  
 Priest Cloaks - Rabats - Collars  
 Custom Tailoring for Clergymen

1873 *Church Vestment Makers* 1944  
*Over One Hundred Years*



**COX SONS & VINING, Inc.**  
 131 East 23rd Street, New York 10, N.Y.

### PURE IRISH LINEN

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

**MARY FAWCETT CO.**

Box 146

Plainfield, N. J.

### CATHEDRAL STUDIOS

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

### SURPLICES — STOLES

### VESTMENTS

### CHURCH HANGINGS

### ALTAR LINENS

### CASSOCKS

### CLERICAL SUITS — CLOAKS

### RABATS—RABAT VESTS—COLLARS—SHIRTS

### Choir Vestments in All Styles

### Inquiries Invited

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

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



### CAPS and GOWNS

For Choirs, Choral Groups, Graduation. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1188 S. 4th St., Greenville, Illinois.

### The Payne-Spiers Studios Inc.

Studios at  
 Paterson, New Jersey

### Carved Wood

Chancel Renovations Church Furnishings

Rurals Memorials Tablets

### Stained Glass

.. Inquiries Solicited ..

**Lloyd**

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

NEW YORK • BOSTON • CHICAGO • NEWARK



# 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.

SGT. JAMES F. MANSER  
*Air Base, Brownsville, Texas*

I am an Episcopalian and, in the past, have been proud of it. But after reading the following letter that appeared in *Link*, the magazine of the Service Men's Christian League, I am afraid I am not going to remain one very long. Do not Episcopalians ever read the words in the back of the Prayer Book in which we are warned against the "repugnant" practices of the Roman Church?

The letter referred to was signed by Cpl. John S. Dugger and is as follows:

"Referring to the article by Chaplain G. E. Hopkins on page 13 of the November 1944 issue of *The Link*, I quote: 'There is nothing sectarian about either the chapel or the chaplain. There is no Methodist nor Baptist nor Episcopalian. There is only Protestant!'

"May I ask on what grounds does Chaplain Hopkins draw this conclusion? Why does he think the Episcopal priests in the chaplain's corps celebrate the Holy Eucharist (or the Mass) every Sunday and often on weekdays as well as every Holy Day for the Episcopal men of his organization? And where does he get the idea that the Episcopalian men worship in general Protestant worship services? Is he at all acquainted with the Episcopal Church and its doctrines and teachings? Apparently he isn't!

"I have worked in the chaplains department for nearly two years, and I have yet to see Episcopalian men worshipping in general worship services conducted by other 'Protestant' chaplains when there is an Episcopalian chaplain on the post or an Episcopalian priest in a near-by civilian community. In many cases, civilian priests are hired to say the Mass for Episcopalian men. I am only one of many, who, in the absence of an Episcopalian chaplain, attend Roman Catholic masses. I find, too, that this practice is commonly advocated by the civilian parish priests. So, let's have men like Chaplain Hopkins do a little research before publishing statements of that kind, which, I am sure, are quite distressing to the parents of Episcopalian men in service."

ANSWER: It is hard for us to believe that priests of the Episcopal Church advocate that soldiers attend Roman services in the absence of an Episcopal chaplain. We will be glad to have any evidence to that effect. \* \* \*

ARNOLD CHICKERING  
*Choirboy at Harpersville, N. Y.*

After reading many articles in *THE WITNESS* on unity with the Presbyterians I would like to express how I feel about it, because someday I hope to enter the priesthood. Although the union would be a wonderful thing on the part of both Churches, I do not think that we should compromise one bit or change our form of worship or doctrine. Also, before we invite any Church to unite with us we had better teach our own Episcopalians something about their own Church. It wasn't for just bishops, priests and deacons.

In our school in Harpersville we have religious education. The Roman Catholics

and Episcopalians have their own separate classes. Our rector teaches us about the Church and its form of worship and its belief. If the people of the Church knew as much as we are taught by our rector about the Church they might feel different about the question of union. I doubt if the Church would gain very much if our friends the Presbyterians united with us at this time because the present Episcopalians that I know anything about know very little about their Church. This would help the incoming and new Episcopalians very little as to the knowledge of their new and great heritage. In the end we nor they would not be any better off.

Every time I listen to a Presbyterian or Methodist service on the radio I can usually hear a familiar phrase from the prayer that the minister is saying. If they are gradually picking up our form of worship they will become very familiar with the Episcopal Church and the way it worships. If this happens they would have everything except the valid episcopate, which, if they accepted it they would accept confirmation and re-ordination as necessary to the whole Catholic faith. This would not require us to sacrifice anything that we now hold necessary in Catholic and orthodox worship.

These ideas may be very Roman Catholic, but how has the Roman Church fared in setting up such strict precepts. They have good church attendance and their priests and churches are equipped with the best.

\* \* \*

THE REV. HUGH E. MONTGOMERY  
*Rector of the Good Shepherd, Philadelphia*

I have read Dr. Macon's excellent and constructive article on the need of Prayer Book revision (*WITNESS*, Dec. 14). This is to endorse what he says with all the emphasis at my command. The many archaisms in our Prayer Book should be deleted. This can be done without in any sense detracting from the tradition and beauty of our liturgy and by so doing will be an inspiration to the many who now are puzzled, discouraged and frequently lost to the Church because of its inability to appreciate or understand not only the passages Dr. Macon refers to but many others.

## SCHOOLS

### KEMPER HALL

KENOSHA, WISCONSIN

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

### Virginia Episcopal School

Lynchburg, Virginia

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

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

## SCHOOLS

### Stuart Hall

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

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

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

Apply to

Director of Nursing

HOSPITAL OF SAINT BARNABAS  
685 High Street

Newark, N. J.

### DE VEAUX SCHOOL

1852-1944

Niagara Falls, New York

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

For catalogue, address

Reverend William S. Hudson, Headmaster

## HOLDERNESS

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

Rev. Edric A. Weld, Rector

Box W.

Plymouth, N. H.

### All Saints' Episcopal College

Vicksburg, Mississippi

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

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

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. C. Christian, Rector

## FORK UNION MILITARY ACADEMY

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

### CARLETON COLLEGE

Donald J. Cowling, President

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

Address: Assistant to the President

CARLETON COLLEGE  
Northfield Minnesota



# To Witness to the Gospel To Maintain Evangelical Faith To Attain Ecumenical Fellowship

We believe that God wills the Church to be Catholic in its inclusiveness, Liberal in its essential spirit, Evangelical in its witness to the Gospel of Christ.

We believe in the interpretation of the Christian religion in contemporary terms; in the rigorous application of the principles of Christ to our social life; in simplicity and dignity of worship; in immediate action toward Christian unity.

We believe that discussion of these principles must be accompanied by adventurous action.

Editors of THE WITNESS.



You are invited to share in this enterprise by becoming a member of the Church Publishing Association, a non-profit membership organization. Memberships are:

Life Members .....	\$1,000	Sustaining Members .....	\$25 a year
Patrons .....	\$ 100 a year	Annual Members .....	\$10 a year
Regular Members .....	\$5 a year		

*Members will receive THE WITNESS each week, together with the other literature published by the Association.*

## THE CHURCH PUBLISHING ASSOCIATION, INC.

SAMUEL THORNE  
PRESIDENT

WILLARD DIXON  
VICE-PRESIDENT

MRS. HENRY HILL PIERCE  
TREASURER

CHARLES A. HOUSTON  
SECRETARY

THE BOARD OF DIRECTORS: THE OFFICERS AND THE REV. DONALD B. ALDRICH; MR. WALTER BELKNAP; THE REV. C. LESLIE GLENN; THE REV. FREDERICK C. GRANT; MISS ELSIE HUTTON; THE RT. REV. THEODORE R. LUDLOW; JUDGE ROBERT McC. MARSH; THE REV. LOUIS PITT; MR. ELLIOTT W. ROBBINS.

— PLEASE USE THIS FORM —

### Church Publishing Association, Inc.

Mrs. Henry Hill Pierce, Treasurer  
Room 409, 135 Liberty Street  
New York City

Please enroll me as a.....Member of the Association:

☐ My check is enclosed.

☐ Send me a notice about dues on.....

Signed .....

Street .....City .....