

The WITNESS

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FEBRUARY 8, 1945



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CHAPLAIN EXAMINES
THE CLOSE CALL HE
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ARTICLE BY WILLIAM MARMION

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 4:30 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

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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.

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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: 11 A.M.—Holy Communion.
12:05 Noon—Lenten Preaching Service.
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.
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FEBRUARY 8, 1945
VOL. XXVIII NO. 25

CLERGY NOTES

ABBOTT, PAUL R., formerly rector of St. Matthew's, Enid, Okla., became the rector of St. Mary's, El Dorado, Ark., on February 1st.

ANTHONY, WILLIAM S., student at Berkeley Divinity School, has been appointed in charge of the American congregation at St. John's Cathedral, Puerto Rico.

BRICKMAN, CLARENCE W., has resigned as rector of St. Paul's, Lansing, Mich., to be the national chaplain of the Brotherhood of St. Andrew.

CULLENEY, GEORGE, formerly canon of St. John's Cathedral, Albuquerque, N. M., is now the chaplain at St. Andrew's School, Middletown, Del.

DEVLIN, T. P., formerly rector of St. Mary's, El Dorado, Ark., is now the rector of Trinity, Pine Bluff, Ark.

DICKINS, CURTIS H., of Brookfield Center, Conn., who has been in charge of Christ Church, Savannah, Ga., has been obliged to return home since he is a member of the state legislature.

EDER, CRAIG E., was ordained priest on January 25 by Bishop Dun of Washington at All Saints', Chevy Chase, Md. He is assistant at the parish.

HERMAN, CARL F., formerly rector of St. Stephen's, Erwin, N. C., is now the rector of St. Andrew's, Greensboro, N. C.

NOSTRAND, GEORGE F., has resigned from the staff of St. George's, New York, to become rector of the Church of St. Philip the Apostle, Cleveland, Ohio.

SOUTHWORTH, C. W., rector of St. Stephen's, New Hartford, N. Y., has resigned to become assistant at St. John's, Larchmont, N. Y.

STUTZER, GERHARD C., formerly in charge of St. Peter's Church and St. Paul's Church, Salisbury, N. C., is now the rector of the Redeemer, Okmulgee, Okla.

TRASK, HAROLD S., formerly of Yankton mission, Greenwood, S. D., took charge of churches at Chariton, Creston and Garden Grove, Iowa, on February 1st.

TYLER, BARRETT P., Rhinebeck, N. Y., is in charge of Christ Church, Savannah, Ga., until May 1.

WISE, ROBERT W., was ordained priest on January 25th by Bishop Oldham in the chapel of the Sisters of the Holy Christ Child, Albany. Mr. Wise is on the cathedral staff and hospital chaplain in Albany.

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, 8 A.M. Thursdays, Holy Days, 11:15 A.M.

Fridays, 8 P.M. Evening Prayer and Instruction.

The Cathedral is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.

11 A.M. Church School.

11 A.M. Morning Prayer and Sermon.

First Sunday in the month Holy Communion and Sermon.

8 P.M. Evensong and Sermon.

Weekday Services

Tuesday 7:30 A.M. Holy Communion.

Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.

Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston

(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.

Rev. Arthur Silver Paysant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.

8 A.M.—Holy Communion.

11 A.M.—Morning Prayer and Sermon

(Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

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The Secretary for Negro Work Elected for Liberia

*Five Clergymen Are Elected Bishops to Fill
The Vacancies in Our Missionary Districts*

By W. B. Spofford

Birmingham, Ala.:—The little republic of Liberia, where the Church established a missionary district in 1851, is again to have a Negro for a bishop. The man elected by the House of Bishops, meeting here January 30-February 1, is the Rev. Bravid W. Harris who has been doing a first rate job as secretary for Negro work of the National Council. Of the seven men who have been in charge of the Liberian work in nearly a hundred years but one has been a Negro, Bishop Samuel D. Ferguson, and this in spite of the fact that the population is nearly entirely Colored. Two arguments have been chiefly used by those who have opposed sending a Negro; one, that the people in Liberia prefer a white Bishop; two, that Negroes are so delicate that they can't stand the climate. I don't know anything about the first argument, never having been in Liberia. But I do know that the top job being done in Africa by Negro soldiers and sailors has knocked the "health" argument into a cocked hat.

Archbishop Harris when asked by this reporter whether or not he would accept replied that he had to give it a good deal of thought. "As you know I have been urging the election of a Negro for Liberia since the resignation of Bishop Kroll was announced. But it never entered my mind that I would be considered, and when I have been asked I have suggested the names of two Negro priests, either of whom would make, in my judgment, an excellent bishop. My own election is a surprise almost to the point of being a shock." When reminded that one who had so strongly urged the election of a Negro was hardly in a position now to turn down the job he just laughed.

Four other clergymen were elected bishops: the Rev. Arthur B. Kin-

solving, rector of Calvary, Pittsburgh, was elected for Arizona, where he will succeed Bishop Walter Mitchell. To succeed the late Bishop Beal for the Panama Canal Zone, the House elected Dean Reginald H. Gooden of Havana, Cuba. The Rev. Thomas W. Sumners, rector of St. John's, Houston, Texas, was elected bishop of North Texas where he will succeed Bishop Seaman. And as bishop coadjutor of South Dakota the House elected the Rev. Conrad Gesner, rector of St. John's Church, St. Paul, Minnesota, a contributing editor of THE WITNESS.

It would seem that if you do not like action taken by General Conventions just ignore it and the chances are you will get away with it. The Cleveland Convention voted for the compulsory retirement of bishops at 72. There are four who have passed that age: Bishop Manning of New York; Bishop Davis of Western New York; Bishop White of Springfield and Bishop Perry of Rhode Island. The latter's resignation was before the bishops at this meeting. The resignations of the other three bishops were not. So Bishop Davis proposed the appointment of a committee of five bishops to study the whole matter, to consider especially the local situations and the effect of the Church's work in various interested dioceses and to offer the next General Convention a canon to implement the constitutional amendment. Among those sharing in the debate were Bishop Perry, Bishop Hobson of Southern Ohio and Bishop Mitchell of Arizona, whose resignation was before the House and who is but 69 and in good health. The resolution was adopted by a vote of 57-29. Another resolution was then offered to lay on the table all resignations then before the House, pending the report of the committee of five, but this was lost,

25-53. Then they voted to accept all resignations before them, except that of Bishop Perry on which action was deferred until General Convention. Those whose resignations were accepted were Bishop Darst of East Carolina; Bishop Seaman of North Texas; Bishop Walter Mitchell of Arizona and Bishop Kroll of Liberia. It all sounds to me like what my communist friends call "dialectics" but maybe it makes sense to you.

The bishops rejected a resolution asking the President to use influence to have the United Nations issue a statement "to the peoples of Germany and Japan which would go beyond unconditional surrender and be positive, not punitive, in its appeal." They also tabled a resolution,



The Rev. Conrad H. Gesner, rector of St. John's, St. Paul, Minnesota, was elected bishop coadjutor of South Dakota by the House of Bishops meeting February first

offered by Bishop Scarlett of Missouri, which urged that consideration of compulsory military training by Congress be postponed until after the war. Bishop Hobson said that there was insufficient time to debate such an important matter, which seemed to be the clincher.

The proposal for a Pan-Anglican conference, first proposed by Bishop Gray in a WITNESS article, was approved and a committee is to con-

(Continued on page 18)

INTERRACIAL COMMITTEE IN NEW JERSEY

Trenton:—Mrs. Mary Yard, social service worker, heads the newly organized New Jersey committee for interracial unity in which churches, labor organizations, civic groups and social agencies cooperate. Its first task is to secure cooperation of labor and management to prevent job discrimination against Negroes and to work for the establishment of a state fair employment practices committee. The Rev. Robert D. Smith, social service secretary of the diocese, has been active in the organization.

WESTERN MICHIGAN CONVENTION

Grand Rapids:—Concern over the static condition of church schools was expressed by Bishop Whittemore in his address to the convention of the diocese of Western Michigan. He said that a certain share of the blame must be laid at the door of the National Council's division of Christian education because of its lack of definite guidance especially in the realm of teaching materials. The convention voted to increase its quota to the National Council and also urged that steps be taken to increase the salaries of the clergy.

INVITATION CAME TOO LATE

Moscow (by wireless):—It was announced here on January 29th that Alexei, acting patriarch of the Russian Orthodox Church, had invited a delegation of the Episcopal Church to attend the council (sobor) of the Orthodox Church which met January 31 to elect a patriarch. The office of the Presiding Bishop declared that no delegation had yet been named and that the visit of such a delegation was "indefinite at this time."

Meanwhile Orthodox leaders from all parts of the Soviet Union, Europe and the Near East gathered here, with more than 150 bishops attending. Among foreign churchmen were Patriarch Christopher of Alexandria; Patriarch Alexander 3rd of Antioch, accompanied by other high ranking churchmen; Metropolitan Josip of Skoplje, deputy patriarch of the Serbian Orthodox Church, who represents Patriarch Gavriilo who is still a prisoner of the Germans. Ecumenical Patriarch Benjamin Constantinople (Istanbul)

was among those invited but because of his advanced years was represented by Metropolitan Germanos. It is also doubted if Patriarch Timothy of Jerusalem was able to reach Moscow but it is likely that he sent a substitute. Also attending the sobor is Metropolitan Benjamin, head of the Russian Church's archdiocese of the Aleutian Islands and North America who, after a few days in the Soviet capital, stated that "the Church has emerged stronger and purer than ever."



Attending the Faith and Order Conference at Edinburgh in 1937. With the Archbishop is Archbishop Germanos of the Eastern Orthodox Church and the Rev. Dr. MacFarlane who represented the Disestablished Churches. Photo by courtesy of the Living Church. This should have appeared in our Memorial number of last week, together with the delightful Family Prayer found elsewhere, but was crowded out by other material

NEGRO SPIRITUALS IN LONDON

London (by wireless):—Negro spirituals were sung for the first time at an evening service in St. Paul's Cathedral by the caisson choir of the U. S. army.

PROGRESSIVE ACTION IS URGED

San Francisco:—After listening to a stirring address by Bishop Block the convention of the diocese of California passed resolutions backing the Dumbarton Oaks Proposals and taking progressive positions on economic and racial questions. In urging such action Bishop Block stated that "the Church will become a mere irrelevance in con-

temporary life if it does not help to the limit of its ability and influence to enforce public opinion which recognizes the indivisibility of democracy, the right of self-determination and the essential sovereignty of all nations great and small." He asked Church people to accord returning Japanese-Americans a Christian welcome; to expand the army and navy commission's work and to establish a chaplains school to help discharged chaplains adjust to parish work.

WORLD DAY OF PRAYER WIDELY OBSERVED

New York:—Observance of World Day of Prayer on Feb. 16, is planned in 11,000 communities, it was reported here by the United Council of Churchwomen. Evening world day of prayer meetings are scheduled for working women in Pittsburgh, Atlanta, St. Paul, Indianapolis, Detroit, Kansas City, Columbia, S. C., and Chicago, sponsored by the Wesleyan Methodist Service Guild and local church groups. Children's meetings are being arranged through released-time religious committees in a number of communities. Fifty-one countries outside the United States are expected to join in special services.

THE WITNESS — February 8, 1945

Professor Urges Cooperation With the Soviet Union

He Declares That the Revolutionary Spirit Should Be Allowed to Express Itself Freely

By W. B. Spofford Jr.

Boston:—"The establishment of sound relations between the United States and the Soviet Union is the primary task confronting the world today," said Prof. Carl J. Friedrich, director of the school for overseas administration of Harvard, addressing the laymen and clergy of Massachusetts at the annual meeting of the Massachusetts Church Service League. Speaking on the Church and the post-war world, Dr. Friedrich said that the United States must develop a foreign economic and military policy that would in no way prevent the peoples of the world from establishing governments of their own choosing. Citing the fact that both the United States and the USSR were interested in the same ends—the maintenance of peace, internal development and the raising of the standard of living for all peoples—he pointed out the necessity for both nations working together if any true stability were to be achieved in the international field. While personally favoring the federal union type of world organization in which there would be drastic reductions in any nation's sovereign rights, Dr. Friedrich said that Church people should accept the Dumbarton Oaks Proposals as a jumping-off place for discussion and education and be grateful for it as the first step in the long process of establishing some type of international order. Stating that there was much revolutionary spirit and fervor in the countries of Europe and Asia, he said that for the sake of peace such revolutionary spirit should be allowed to express itself.

It was his belief that a good many Germans were suffering from guilt complexes arising out of their recognition of the suffering that they have caused the world and said that we must give them opportunity to relieve those complexes through atonement and the establishment of a responsible, democratic German government. Likewise, he said that we should be careful not to blame the Japanese people for the policies of the autocratic governmental and military cliques and should give them the opportunity to carry through

their own revolution and program of democratic rebuilding.

At the afternoon session, which was attended by both men and women, Mr. Reuben L. Lurie, former member of the Massachusetts parole board, and Dr. Miriam van Waters, superintendent of the reformatory for women at Framingham, were the speakers. Stating that the social community was smug in its lethargic approach to the problems of prisoners and penology, Mr. Lurie said that the people of Massachusetts were to blame for the deplorable state of affairs in the prisons of the state. "The state prison at Charlestown is a perfect hell-hole," he said, "and the shame belongs to you and me—and all of the people of the commonwealth." Declaring that Massachusetts had no reformatories but only prisons where strict, unimaginative military discipline fostered crime, he cited the cases of defective delinquents who, having committed no legal crime, were committed to state institutions for life simply because they were mentally delinquent. The only solution he said was the positive, religious approach by which the institution molded itself to the men and not vice versa. He complimented the Episcopal Church for the good work that it has done in the institutions but said that a lot more had to be done. Calling for some extra support for the work of the prison chaplains, he said that Christians must accept their community responsibility and bring pressure to bear on their representatives to investigate and reform the state system of penology so that the institutions would turn out reformed, productive citizens rather than hardened and bitter criminals.

Dr. Van Waters in attempting to outline a Christian system of penology said that she had never seen a truly hopeless case in all of her years as a worker in the field of criminology. Stating that the prison population was a good cross-section of our country's population, she said that we must be allowed to use all of the medical, educative, sociological and psychiatric techniques that we pos-

sess in rehabilitating prisoners.

Starting with the Christian doctrine of man in which every individual has inherent value as a child of God, she said that the duty of the Christian is to attempt to understand the prisoner—his mental make-up, his environmental background and the many pressures that have driven him into delinquency. She declared that most individuals have unscientific and un-Christian attitudes towards the people in our prisons. Most prisoners she said fear the cal-

CHANCELLOR



Charles H. Richter was the chancellor of the diocese of Duluth from 1935 until 1943 when Duluth and Minnesota were merged. He is now the vice-chancellor of the new diocese. He is a vestryman of St. John's, St. Cloud and has served on several diocesan committees. He is a veteran of world war one having served in France for a year.

lousness and scornful indifference of their fellow citizens when they get out and consequently never get the opportunity to rebuild their lives. These people need Christian understanding and Christian love, she said, and they need to be made to feel that they have value. "That is the task of the Church and its members," she concluded.

THE PICTURE ON THE COVER

Washington:—Chaplain William H. McCorkle is the chaplain pictured on the cover. A member of the marine corps he is doing a tin hat repair job after a battle somewhere in the Pacific. The helmet had been pierced by Japanese machine gun fire.

MISSION OF HELP HAS MEETING

New York:—The societies providing youth consultation services through the Church Mission of Help held a conference here starting February 4 to study the increased responsibilities that the war has brought. Speakers were Bishop Hobson of Southern Ohio, Mrs. Kendall Emerson of New York; the Rev. R. L. Howe of Virginia Seminary; Mr. Walter W. Pettit of the School of Social Work; the Rev. Charles Sherrin of Washington and Miss Edith Balmford, executive secretary of CMH.

WEST TEXAS HOLDS COUNCIL

San Antonio:—Purchase of a 75 acre camp site for conferences; the establishing of a fund for church extension; the inclusion of \$1,000 in the budget for work in Brownsville for Latin-Americans, were the chief actions taken at the convention of the diocese of West Texas. Mrs. Arthur Sherman, national head of the Auxiliary, was the leader of a conference of women on post war planning.

CONVENTION AT DALLAS

Dallas: — Bishop Moore of the diocese of Dallas asked the convention, meeting here on January 24-25, for a bishop coadjutor. A special convention is to be held April 10th for the election. Headline speakers were Mrs. Arthur Sherman of the national Auxiliary and the Rev. Claude W. Sprouse of Kansas City.

MINNESOTA BUYS STUDENT CENTER

Minneapolis: — The diocese of Minnesota has purchased properties adjacent to the campus of the state university for a student center. The two residences will be used as they now stand for the duration but plans are being made to erect a chapel and a student center at a cost of about \$85,000 as soon as possible.

RURAL WORK IS STRESSED

Des Moines, Iowa:—Rural work is going to get a break in Iowa. As a result of a conference held here January 12 between Bishop Haines and the council of the diocese it was voted to pay clergy serving rural areas a minimum of \$2,000 (\$2,400 for married men); a generous allowance for travel; a month's vaca-

tion; proper recognition in diocesan affairs. Plans are also under way to correct methods and terminology which draws necessary distinctions between parishes, aided parishes and missions, which indicate that dependent and small churches are inferior units of the diocese.

SEGREGATION DENOUNCED

Knoxville, Tenn.:—Declaring that "the Christian Church is one of the most segregated institutions in the country," the conference of the Fellowship of Southern Churchmen, meeting here at Knoxville College, denounced all segregation as "a sin against God and man." A resolution was also passed stating that each member of the organization should "to the limit of his ability ally himself formally with some local of a labor union."

JACQUES MARITAIN AN AMBASSADOR

New York: — Jacques Maritain, French Catholic philosopher, has accepted appointment as French ambassador to the Vatican. A resident of the United States since 1940, he has lectured at the University of Chicago, Yale, Princeton and Toronto.

QUAKERS SUPPORT DUMBARTON OAKS

Philadelphia:—"The United States should strive vigorously for the development of an adequate world organization," declared the Friends committee on national legislation in a statement issued here on the Dumbarton Oaks Proposals. Although the Quakers believe the security proposals "fall short of what is required, and contain serious dangers," they recognize them "as opening the way for progress." They would encourage "our government, in cooperation with other nations, to proceed with the task of developing them into a democratic and satisfying system for achieving international peace, justice, and good will." No peace settlement, they assert, "will endure that does not challenge mankind as being directed toward justice and worthy of confidence and sacrifice."

CAMBRIDGE DEAN GIVES ADDRESS

Boston:—Dean Charles L. Taylor of the Episcopal Theological School spoke on the opportunities of the Church today at the annual meeting of the Episcopal Club of Massachu-

setts, meeting January 29th. The following day the archdeaconry of Lowell met at the cathedral to consider various phases of social work, with addresses by the Rev. Howard Kellett on service men; the Rev. George O. Ekwall on hospital needs; the Rev. Charles L. Lancaster on ministering to children in institutions and the Rev. Rollin J. Fairbanks on emotional and spiritual factors in illness.

The diocesan school started its winter sessions on February 1 at the cathedral, meeting each Thursday through March 22, with a registration of 200. Among those giving courses are Bishop Hartman of the Methodist Church; Prof. Henry J. Cadbury of Harvard; Prof. Herbert Gezork of Andover-Newton Seminary; Prof. Richard Emrich of ETS; Prof. Massey Shepherd of ETS; Lewis B. Franklin of the National Council.



The Rev. Arthur B. Kinsolving, rector of Calvary Church, Pittsburgh, was elected bishop of Arizona by the House of Bishops meeting February first

RETURNED VETERANS CONSIDERED

Flushing, N. Y.: — The Church and returning veterans is to be the topic at the third of a series of meetings sponsored by the social service commission of the diocese of Long Island. It is to be held at St. George's the afternoon of February 11th. Speakers: Lewis L. Bennett, director of Veterans Service Center, New York; the Rev. William H. Melish of Brooklyn; the Rev. Joseph H. Titus of Jamaica; Chaplain Maurice Witherspoon. USNR and the Rev. C. Lawson Willard of New Haven.

THE WITNESS — February 8, 1945

EDITORIALS

At Least There Is One

WE HAVE in the past defended the name of Henry A. Wallace both as a Christian and as a statesman; as a Christian because we admire his statesmanship and as a statesman because we have a high regard for his religion. We are once more eager to plunge into the fight for his defense if only because he has once more succeeded in getting himself into a cause that is bigger than he is. The real question behind the opposition to his appointment both as secretary of commerce and head of the reconstruction finance corporation is not one of administration for as secretary of agriculture he lent a lot of money to a lot of people, and did it well. The fight is over policy. Wallace is for the people and their welfare and obviously his opponents are for the few big corporations and their power.

We wish that the President had made this issue clear when he replaced Mr. Jones with Mr. Wallace instead of obscuring it under the pretext of a political reward. It is of course true that the present administration is in power today due to the balance of power wielded by Mr. Wallace, the PAC and other liberal forces, but it is even more true that their influence actually could be counted in votes because the ordinary man is beginning to sense that there is a battle on the home front which threatens to become of more vital concern to the American people than the battle on the fighting front. What we believe should be done at this juncture is to point up the issue and call out the score. American reaction in its opposition to Wallace is beginning to try to keep control of our economy for the postwar period as it undoubtedly has during hostilities. It is apparent that many members of Congress easily lend themselves to this sinister tactic.

We urge therefore that our readers if they know which side their bread is buttered on, to put the matter on a less idealistic basis, do something about this present issue. What makes Henry A. Wallace so significant in relation to Church people is that against their stupid selfishness and short-sighted unawareness he stands out in bold relief as a grand example of a churchman at work in the world. At least there is one.

Or Else

LIBERTY-LOVING as we are we are not entirely opposed to the idea behind the national service act. Something of the sort is the only ef-

ficient and fair way of bringing about the victorious end of the war. For our part we cannot see anything sinister in being made to work or fight. On the face of it it is far more reasonable to be forced to defend our livelihood at the behest of our government than it is to have to defend our starvation in the form of maintaining an economy of scarcity in order to provide profits for our business barons—which is exactly what many of our people had to do until they were provided with the dubious relief of an all-out war and which they are very likely to be compelled to do again after it is over. The truth is that free enterprise, that felicitous phrase which many love to toss around so blithely, is not an unmerited right or something to be defensively maintained but rather a reward to be gained after discipline and sacrifice for the common good.

Yet we detect a certain class view point behind the present discussions on the man power situation. The object seems to be the working man exclusively. He is to be the one who is going to be made to work or fight. But why not go a bit further in defining what is and what is not essential war work? If this were realistically done we would find that we could close up Wall Street very nicely for the duration and put the stock brokers to pushing hand trucks at the docks. After all the Soviet Union, which is now waging a big offensive and therefore being admired, manages to get along without any stock exchange at all. And think what good exercise it would be — better than golf. The same goes for the bureaucracy of business which makes the federal government look infantile by comparison. An office manager would do a very nice job on the production line and incidentally find out something about the need for labor unions. As a matter of fact this would be an excellent opportunity to get rid of lots of social handicaps like the middleman, the sales promoter, the advertiser, the vice-president in charge of public relations, and lawyers. We almost omitted lawyers and what good farmers they could be. There are many others and we have not forgotten the clerical gentlemen, many of whom could change jobs without being noticed. Anyhow the whole idea is fascinating not only in revealing our unquestioned social injustices but in pointing up the uselessness of so many of us. We suspect the reason that we do not really go all out in this way is that much of our so-called work, once disposed of, would never return.

God and Yourself

By

WILLIAM H. MARMION

Rector of St. Mary's-on-the-Highlands, Birmingham, Alabama

G. K. CHESTERTON once remarked that if you were on the verge of renting a room it would be more useful to know your landlady's view of the universe than the quality and price of her accommodations.



What you think of life's origin, purpose and destiny is of prime importance because your belief eventually works itself out in action. Sooner or later everyone must ask the ultimate questions of life. And the answers we get stem directly from our world-view. The basic issue is one

between pessimism and optimism, frustration and fulfilment, despair and confidence. Without God we get either no answer at all or else an answer of frustration, defeat and emptiness. But the Christian world-view gives answers which say that the universe has meaning and purpose, that sin is not irremedial, nor suffering and death final and hopeless.

Christianity teaches us that we come from God and return to God. We are not accidental collocations of atoms but children of a creator-father, the supreme intelligence behind the universe, whose hand is seen in the age-long evolutionary process and in human history, guiding all life from the lowest to the highest forms, from the amoeba to the saint. As a Christian you are "a member of Christ, a child of God and an inheritor of the Kingdom of Heaven." In a time when secular society increasingly devaluates the individual the Christian teaching about the worth of personality becomes vitally important. If you base your world-view on this teaching you can stand in the dignity of your manhood, knowing that it was conferred upon you by God, the father, your creator; is retrieved when lost by God, the son, your redeemer; and is continually built up, encouraged and nurtured by God, the holy spirit, your sanctifier.

You are made in the image of God and are infinitely precious in his sight. But so is your neighbor, your brother. He too is an individual for whom Christ died. Our common allegiance to God binds us together and makes fellowship a spiritual necessity. It is God's purpose to establish a society where justice shall reign in all relationships of

life. But man while being dependent on God also has freedom and therefore a large measure of independence. Evil comes when we forget our duty to God and our neighbor. Man tries to take the place of God and order his own life after his own will. Nevertheless God has so framed the structure of the world as to teach us the lesson of righteousness. The moral law has not been repealed simply because men break it. The sad state of affairs today is not a sign of God's indifference but of man's disobedience. Whenever we try to live our lives or order society apart from God we sin. We all have a share in the corporate evil that spoils the world and that is why in Church we confess the sins of all publicly. Sin is social as well as individual. It is collective and cumulative and its existence is a judgment on the best of us as well as the worst.

THE Christian teaching about sin and salvation is summed up in those words from St. John's epistle, which are familiar to us as an opening sentence in evening prayer: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." First is our recognition of the reality and horror of sin. Second is our personal confession of our own share of guilt. Third is God's forgiveness and the cleansing from sin. But the key word in John's statement is the word "if." Man's salvation hinges not only on God's ability to save but on man's ability to understand his condition, to recognize his fallen state, to see himself as he actually is.

"God's in his heaven," and this "makes sense" of the universe, but it does not follow that "all's right with the world." We cannot rest content in a world which in one generation has seen two great wars and a major depression. And it is difficult to have any illusions about automatic progress when you consider the block-buster and the robot-bomb. Jesus said, "My father worketh and I work, even until now." The key to our situation is to realize that the main interest of God is to get his work done. Life has meaning for us, not only in the belief that we human beings are children of a heavenly father who made us and all mankind but also in the faith that because his creation is still unfinished he needs our help in completing the job, and that although we may fail him miserably it is still his will to save us from ourselves and give us abundant life. The world's need faces us with the challenge to become God's co-partners, sharers with him in the great work of perfecting his creation.

Respond to that challenge, and what happens?

Your private devotions and corporate worship, your Church work and community service will take on new meaning because they will be related to God's ongoing enterprise. Everything you are and have and do will be identified with God's purpose. In the process of serving Him you will become a real person. You can then face sorrow and disappointment, accept personal handicaps and limitations, overcome temptation, carry burdens otherwise too heavy to be borne, be brave in the face of danger because all these things will be related to your life with God. As someone has wisely observed, "God is not a problem to be solved but a worker to be joined."

QUESTIONS FOR DISCUSSION

1. What does Christianity teach about human personality? How does the office of instruction define it?
2. How would you define sin?
3. What is your duty to God? to your neighbor? How does the office of instruction define these?
4. What are the three necessary steps to salvation?
5. How do you think you could best share today in perfecting God's creation? Discuss.

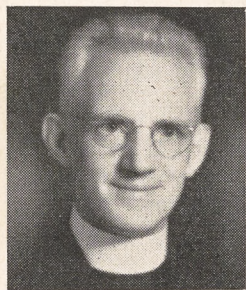
Talks with Teachers

By

WILLIAM GRIME

Rector of St. Paul's, Great Neck, N. Y.

AT THE outset let it be remembered there are no ten easy lessons to successful teaching. Real teaching is difficult and ought to be offered and accepted as such. This column will seek mostly to be practical. It will often ask, have you seen this or that new book, this new children's hymn, this restatement of purpose, or have you tried this new course, this experiment in worship or this bit of Christian social pioneering? Or what can we learn from other communions about Christian education?



Also the prevailing pessimism concerning Christian education of our youth extends far and deep. Yet there is a small but growing group of rectors and teachers who are determined to give this matter a revitalized leadership in the days ahead. They know all the problems. Still they are bent on leading children through the resources and family life of the church to worship God in Christ as the

central aim of all Christian education. They believe that if the response of the creature to the Creator, of the sinner to the Saviour can be kept growing in reverence, honesty, meaningfulness and intimacy that youth will again accept the spiritual discipline and grace out of which can come the better possible righteous society.

As has been hinted this small group (who, by the way, are inviting others to join them) are not afraid of testing their work as they go along. They are not just vaguely trusting something good will turn up in their efforts. They know there are no tests which can precisely measure what changes for the better are taking place in their students. Yet they are not content to drift along without self criticism and the criticism of a competent friend. For instance they ask themselves such questions:

1. Is there improvement in my pupils' attitudes during worship periods?
2. Why this lack of interest for the last few weeks?
3. Are there any signs of growing loyalty to school, Church and one another?
4. In the teaching-learning are there any evidences that pupils are discharging responsibility as if they enjoyed it?
5. Is class discussion entered into frankly, earnestly? Is it related when possible to the every day lives of students and to community and world needs?
6. What are the children getting out of Church School which they could not just as well get out of a public school?

In connection with these questions pages 158-166 make good reading in *Preaching the Word of God* by Noyes.

But do I hear someone saying "we know all this"? That may be quite true. If so shall we listen to the Master teacher himself "Happy are ye if ye do these things."

A Family Prayer

O LORD visit us not on Sunday evening or Monday morning with pestilence on our children so that they cry out in the night season and vomit in the morning watch. Be with us, we pray thee, when telephones ring, or dogs demand an outing, and the children lie in bed, and students wait without, and laundresses and cleaning ladies tarry or come not. Be with us then and give us a heart to praise Thee. Amen.

—A private prayer of the late WILLIAM TEMPLE, Archbishop of Canterbury, submitted by Mrs. Reinhold Niebuhr.

Azariah of Dornakal

By

P. A. MODAK

Former Vice-Moderator of the United Christian Church of India

THE Rt. Rev. Vedanayakam Samuel Azariah was one of the first natives of India to become an Anglican bishop. He was born on August 17, 1874, the son of the Rev. and Mrs. Vedanayakam.



He received his early education from the Christian mission schools and later attended the Madras Christian college. In 1920 an honorary LL. D. was conferred upon him by Cambridge University. He became the travelling secretary for the YMCA in South India in 1896 and held the position of associate

general secretary from 1903-1909. In 1909 he was ordained in India. In 1910 he visited England as a delegate to the World Missionary Conference. From 1909-1912 he was the head of the Dornakal mission in South India.

In 1912 the Dornakal mission was established as a separate diocese and the Rev. V. S. Azariah was appointed as its bishop. He continued to minister to this diocese from 1912 to 1944, a period of 32 years, during which time this small diocese grew to be the largest in the Anglican Church in India, numbering over 200,000 Christians. At one time Bishop Azariah was chairman of the international Christian council of India. He was a prominent leader in the conferences on faith and order held at Lausanne, Switzerland in 1927 and at Edinburgh in 1937 and also at the conference on Church, community and state held at Oxford in 1937. He attended the two conferences of Anglican bishops held at Lambeth in 1920 and 1930 respectively. At the centennial celebration of the appointment of the first Episcopal bishop of Australia in 1936, Bishop Azariah represented the Anglican Church of India. In 1937 he addressed the General Convention of the Episcopal Church in Cincinnati, Ohio.

Bishop Azariah began his life as a teacher together with another young layman, Mr. K. T. Paul. These young laymen later became two of the outstanding Christian leaders of India. In 1903 Bishop Azariah founded the Indian missionary society of Tinnevely and acted as the secretary of the organization from 1903-1909. He and Mr.

Paul were among the founders of the national missionary society of India and served as joint general secretaries from 1906-1909, at which time Bishop Azariah took charge of the Dornakal diocese and Mr. Paul was appointed as one of the national secretaries of the YMCA. Mr. P. O. Philip was appointed as their successor to carry on the work of this indigenous organization. Mr. Philip served in this capacity until he became a secretary of the national Christian council of India—a body representative of Protestant Christian missions and Churches—and was succeeded in turn by Mr. A. C. Mukerjee. Mr. Mukerjee had a title of distinction conferred upon him by the Indian government in recognition of his public services.

Bishop Azariah and Mr. Paul often travelled together all over India addressing Christian audiences to instruct them in the work of this first indigenous missionary movement. The writer of this article first came to know Bishop Azariah in this way. It is a proud memory that my father and mother were among the supporters of this movement in the province of Bombay. The two men were entertained frequently in our home and as a schoolboy I always took pleasure in attending the meetings conducted by them in my city of Ahmednagar. My own first inspiration to build a national Christian movement in India came from Bishop Azariah and Mr. Paul. I took great satisfaction in the fact that my father, who was both a lawyer and a Christian minister, turned over a

THE SANCTUARY

conducted by W. M. Weber

WORSHIP AS SOCIAL CELEBRATION

"I can worship God in the living room," "I can worship God in the garden," "I can worship God on the golf course"—nonsense! The person who says these things has no conception of the celebrative genius of worship. Of course one can commune in these places, but worship is more than communion; of course one can pray in these places, but worship is more than prayer. Worship is formal adoration and praise; worship is social celebration of common faith and purpose; worship is ordered expression of Christian devotion. When the priest before the altar lifts up the sacred host or the chalice, he executes the perfect gesture of worship. Worship is the exaltation, the elevation, the glorification of all the gracious relationships which unite our finite with God's infinite being.

—CHARLES H. HEIMSATH,
The Genius of Public Worship
Scribner's, 1944

good part of his clerical salary to support the work of the society. Both Bishop Azariah and Mr. Paul were pioneers in leading Indian Christians to the realization that for the permanence of the Christian movement in India the Church should be independent of foreign finance and leadership and the Christian missionary movement must be of and for the peoples of India themselves. These men left behind them as their legacy a host of Christian nationals who are actively engaged in building up an indigenous Christian Church. God gave these two men opportunities to render prophetic service and they used these opportunities with such success that even now, when they are no longer in the midst of the Christian movement of India, their work and their inspiration remain as an important and productive influence.

New Books

***Excellent

**Good

*Fair

**ACCORDING TO PAUL. By Harris Franklin Rall. Charles Scribner's, \$2.75.

Professor Rall is a systematic theologian and a very thorough one. In 1940 he won the Bross prize with his book *Christianity—An Inquiry Into Its Nature and Truth*—and this one tops a long series of works in the field of theology. He has now written one of the sanest books on St. Paul that we have seen. The point of departure is exactly right. Paul had “a religion in search of a theology,” rather than a finished theological system. It was not only Paul's heritage from the past but his own personal experience that provided him with the material for his theology. The great truths of the Christian gospel were discovered by him in his own experience. “These truths he had to set forth again and again, and in reflecting upon them, in seeing how his gospel met the needs and experiences of men, his insights were deepened and clarified and enriched. So his life became for him a school; city streets and roads of empire were for him study and classroom. He might well have written *solvitur ambulando* over his theology: his problems were solved in action. His theology as it comes to us, then, is the theology of a preacher, as all Christian theology should be. It comes out of life, it speaks to life, and it concerns itself in the main only with that which has relevance for life.”

There is a good though brief bibliography—where one misses the title of Deissmann's great

book, *Paul*—which will be especially useful to the layman and the beginner.

There is probably no field of Biblical study more beset with misunderstanding and obscurities than the Pauline Epistles, especially for the layman. Here is a book that will help to burn away some of the fog.

—F.C.G.

Try God

By

CHARLES T. HULL

Rector of St. Paul's-by-the-Lake, Chicago

I HAVE received permission to pass on to WITNESS readers a letter written from Italy a few weeks ago by a youthful soldier to his mother.

“Here is something that I know you'll be glad to hear. The impossible has finally come to the fore. I have gotten religion. Yes, this time I'm sincere and I hope it will be lasting. Here are the details:

“On New Year's day, several of our boys were injured in an automobile accident. On the 3rd of the month we got a 'phone call that one of the boys had passed away. This boy was one that we weren't especially concerned about because he was supposed to have had a broken jaw and leg, which in itself wasn't too serious. But complications set in, internal hemorrhages no doubt, and he passed away. At present we are sweating out another well liked chap and we all pray for his recovery. On January 4th we fellows went to Bari to this buddy's (can't mention his name until official confirmation has been given to his next of kin by the war department) funeral. This is the first military funeral that I have ever been to and I think it was a wonderful tribute to him. We went to the U. S. military cemetery just on the outskirts of Bari. There it was—a small cemetery with white crosses, row on row. This buddy of ours was well liked by everyone in the squadron. At the funeral they had a firing squad of eight men who fired a volley of three rounds each at the completion of the service.

“This brings me to my main theme—religion. The chaplain who conducted the service was marvelous. His opening words startled me very much. They were, ‘At this moment we are gathered here for great rejoicing.’ I couldn't believe my ears. The chaplain went on to say that the reason for rejoicing was that this buddy of ours was entering not into death as we mortals know it, but into the beginning of eternal life. He said, ‘Though we may miss our buddy, we should be glad that he

has been called by the Almighty.' 'Man,' he says, 'lives in three phases. He is born, he lives, and he dies, not as we know it but then enters upon a new threshold of eternal life.' I was greatly impressed by these words and fascinated by this chaplain.

"After the service, the buddies of the newly departed walked past his grave in single file, and as a parting gesture, saluted him. It was very impressive. So today being Sunday, I went to church. Our services are held in our indoor movie theatre. It was a very simple service. For an altar, there was a table with a cross and two white candles on either side of it. We sang a few hymns and were given a sermon. For my money this chaplain is dynamic. He is simple, yet very sincere and emotional. At one point in his service, he took out his handkerchief and cried. His sermon was *Try God*. He said, 'We in America have massed the greatest materialistic empire the world has ever known.' He went on to say, 'We, I don't think, will win this war until we try God. We should humble ourselves unto God and not until we do will we win. This fight of ours is too great for our leaders, Roosevelt, Churchill and Stalin. They are confused, we are confused. Not until we humble ourselves and try God will we be able to win.'

"I think I have seen the light. He said, 'This victory of ours must begin first with the individual, then the nation, and finally the United Nations.' I don't think this is a passing fancy with me but the real thing. This *thing* or whatever you may call it, is too big for us, any of us, so let us, as he says, *Try God*.

"I know that you'll be greatly pleased with my new metamorphosis. You've been trying to preach it to me since I was a little child, but this is something that no one can teach you. It must come from within you and yourself alone. I will close now for I believe I have made you very happy with my new finding, for I, as an individual, am truly happy for I have found God."

THIS letter came to hand because a family in a neighboring city to this parish had suddenly remembered that they were communicants of the Episcopal Church and should be transferred. But it had been so long since they thought about such a move that they did not know where their communicant membership was last registered. This is mentioned simply to show how true the letter is in its diagnosis of the world's disease.

Beside the vivid picture of the wonderful work being done by our chaplains, this letter also points very sharply to one of the major weaknesses of

the Church. This boy got his religious life adjusted when probably for the first time he actually faced intellectually the fact of death. Fortunately a good chaplain was on hand to facilitate his thinking and to guide his emotions into constructive channels. He grasped the idea of immortality as a sane explanation of life. Once he had accepted the Church's doctrine of immortality he was ready to do something about his own life and to begin at once to share that more radiant life.

The Church is somehow failing in her whole task unless the leaders of thought in the Church focus our attention upon the fact of immortality. Until we have faced that doctrine of the Church as eternal truth and made our adjustments to it, we have not fully learned what it means to be churchmen.

Recently here in Chicago we were warned again about the dangers of emotional preaching. If it would not be so sad it would be ridiculously amusing to think of the Episcopal Church as in danger of being too emotional. Some of us still realize that this beloved Church of ours has a reputation for blowing cold rather than hot. Perhaps we need to be something more than luke-warm. The author of the letter says his chaplain was dynamic, simple, sincere, and emotional.

Can we really *Try God* and not feel it? A simple, unadorned service in an army movie theater with only sincerity and emotion to adorn its thought brought a boy to *Try God* and his whole family back here in the states are also following his example. Sincerity and emotion make a powerful charge with which to propel the doctrine of our faith. Perhaps more people would be willing to try God if we had the courage to use and direct them.

"Quotes"

THE value of man and the meaning of history is to be found in the nature and character of God who has thus made himself known. The value of man is not what he is in and for himself—humanism; not what he is for society—fascism and communism; but what he is worth to God. This is the principle of Christian equality; the supreme importance of every man is that he is the brother for whom Christ died. This is compatible with many forms of social differentiation and subdivision. It is not compatible with any scheme which subjects a man's personality to another man or to any group of men such as the government or administrators of the state.

—WILLIAM TEMPLE

Philippine Missionaries Send Messages to Friends

Brief Notes Seem to Indicate That All Are Well and Receive Letters From Home

By Rita Rubin

New York:—Messages from nine prisoner-of-war postcards from missionaries interned in the Philippines, dated late April or May, 1944, or not dated at all, have been received by the National Council's overseas department, sent direct or forwarded by relatives or friends. All indicate "good" or "fair" health, good spirits and considerable activity. No messages have been received from Bishop Binsted or Bishop Wilner, nor from the great majority of the staff. Those that have come are as follows:

From Camp Holmes near Baguio in the Mountain Province, Mrs. George C. Bartter conveys her characteristic spirit in less than the permitted maximum of twenty-five words. She writes undated: "Slender, shabby, serenely unfastidious. Rich in experience. Enjoy teaching Latin. Bridge improving. Hanking Elsie's products." ("Elsie" is understood to mean the Borden cow and to signify dairy products.) A second card, dated April 17, 1944, mentions jubilation over letters received from her family, and adds, "Cheerful, busy, reseating, re-elbowing ragged suits." She says also that her husband is gardening and book-binding. He, now 68, went to the Philippines in March, 1900, and has been on the mission staff since 1907.

Also from the Baguio camp Sister Anita of the Order of St. Anne says that the sisters occupy a native hut, Sister Augusta is a kindergartner, Sister Isabel a masseuse; the others pack rice. They have a daily communion service.

A card from the Rev. Alfred Griffiths, Baguio, writes, "Please inform relatives my family all well."

The only other message from the Baguio camp is from 16-year-old David Bergamini. His father is the mission architect. David writes on April 30, 1944: "Enjoying ourselves while we wait. Dad constructing school. Baseball stopped rainy season. Sixty-eight inches tall, weigh ten stone. Studying hard, geometry, algebra, trigonometry, French." On May 30, he adds, "Hope graduate year early. Playing bridge tourna-

ment. Dances some Saturday nights. Always yours hungrily."

From the internment camp called Santo Tomas in Manila, come messages from Miss Ella L. Foerstel, Miss Louise Goldthorpe, the Rev. Raymond E. Abbitt and the Rev. John Mears. Mr. Mears had been stationed at Upi, Mindanao, in the south, and Miss Goldthorpe at Zamboanga. The fact that their messages come from Manila may indicate that the missionaries in the south were transferred north. Miss Goldthorpe, a nurse, writes "I am enjoying my work in the camp hygiene department. Received lovely Red Cross boxes for Christmas" (1943).

Mr. Mears writes from Santo Tomas, "Your package was among many miracles happening to us."

Miss Foerstel, a nurse, wrote on June 28, 1944, the latest date mentioned in these cards, that in March she had voluntarily re-entered the camp to help, and mentions that "Boyle" is there, which would mean Miss Helen Boyle, formerly in Zamboanga. Miss Foerstel adds: "All well living in cathedral rooms." According to the last previous word received, late 1943, this would include Bishop and Mrs. Binsted, Mrs. Leo G. McAfee, Mrs. Benson H. Harvey, Deaconess Kate S. Shaw, the Misses Elizabeth G. Griffith, Ruth Meinhardt, Helen M. Pond.

The Rev. Raymond Abbitt, Santo Tomas, says he had received forty-five letters.

From Camp No. 2, which is at Los Banos, forty miles south of Manila, Maureen N. Davis, a nurse who went to the Philippines in 1940 and was stationed at Baguio, writes: "Everything fine. Hope get home soon. Weiser, Goldthorpe, Harvey well." Miss Lillian Weiser is superintendent of nurses at St. Luke's hospital, Manila, and when last heard of, late 1943, was still permitted to continue in an advisory capacity when the hospital was taken under Japanese management. At that time it was also reported that the Rev. Benson H. Harvey had voluntarily entered Santo Tomas camp to help with religious work there.

Coadjutor for Texas

Houston, Texas:—The council of the diocese of Texas unanimously voted to comply with the request of Bishop Quin for a coadjutor bishop. The Rev. J. F. Cameron of Beaumont was made chairman of a committee to receive nominations, to investigate and to report to the special council called for the election. The committee will present ten names, though other nominations from the floor will be in order. A committee on a cathedral for the diocese was also appointed. It is a matter which has been discussed in the diocese for many years. The executive board of the diocese was also instructed to employ a business manager for the diocese. An unspent \$5,000 in the diocesan treasury was transferred to the returning chaplains fund, bringing it to \$15,000, the money to be used to aid chaplains in returning to parish life.

More Chaplains

San Francisco: — "Although the churches of America have made a wonderful contribution in giving priests, rabbis and clergymen to the armed forces, still more is expected of them," Captain Robert D. Workman, chief of navy chaplains, said here. "The nation's churches must prove themselves the equals of industry and economic forces, which have produced fantastic totals of war materiel, by furnishing the clergy to minister to fighting men's spiritual needs." Captain Workman is bound for the Pacific to visit ship and shore chaplains. The navy, he said, needs 3232 more chaplains by July 1 and "the churches must give us the men or we will have to do without."

NOTICE PLEASE

* * *

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

Church Unity

London: — The Slovak Lutheran Church hopes to establish close ties with the Church of England after the war, according to the Rev. Jan Michalec, chaplain to the Czech army in Great Britain. He urged in a statement here that the Church of England send a representative as soon as possible to visit the Slovak Lutheran Church and report fully on conditions in the Church of England. He proposed also that a representative of the Slovak Church visit the Anglican Church for the same purpose.

The Vatican Line

Quebec, Canada: — A warning against communistic "infiltrations" was issued by the national board of the Roman Catholic hierarchy of Canada following a two-day meeting here. It was signed by Archbishop Villeneuve of Quebec and twelve other archbishops and bishops. "The courageous part which the Russian people have played in turning away from the world the frightful Nazi domination must not blind us to the world revolution which the leaders of international communism always seek," the statement said. There was also a paragraph about "our dear country for which so many of our sons offer each day their lives and their futures" which may give a smile to a lot of folks in view of the hierarchy's opposition to the Canadian war effort. There was the usual statement about "heroic Poland" with the hope expressed that the Allies would not "abandon her to her fate."

Chaplains Confer

Honolulu: — Twenty chaplains attended a recent conference here and came up with some definite recommendations. They urge that clergy at home place greater emphasis on teaching; that there should be greater emphasis on preparation for marriage; that the army and navy com-

mission should have a person of influence in Washington to help with the location of chaplains. They think there should be a series of tracts prepared for service men on the teachings of the Church; also that the commission, if it has the cash, should provide a book a month to each chaplain. Parishes on the mainland were urged to have days of prayer for men and women in the service and for a just peace. Speakers at the conference were Bishop Kennedy; the Rev. Gordon Reese who is in Honolulu as the representative of the army and navy commission; the Rev. E. Tanner Brown and Chaplain Donald Aldrich, coadjutor bishop-elect of Michigan.

Archbishop Speaks

Los Angeles: — Archbishop Derwyn T. Owen, primate of Canada, told the convention of Los Angeles that the Church has a responsibility to see that man does not exclude God from the solution of world problems. He also said that a more satisfactory solution of social problems can be effected through interdenominational cooperation. He is the president of the newly formed Canadian Council of Churches.

Clergy Exempted

Geneva: — Priests and deacons belonging to the Ukrainian Catholic Church of the Byzantine Rite have been exempted from military service by Russian occupation authorities in Galicia, according to information received here. Reports say that clergymen generally have been treated with favor by Soviet administrators, and are continuing their ministry unhampered. Thirty priests, however, are said to have been arrested, and some of them executed, on charges of pro-Nazi collaboration.

Issues of War

New York: — Sir Gerald Campbell of the British embassy is to be the first speaker at a series of services and forums held at St. Thomas' Church under the direction of the Rev. Sturgis L. Riddle, assistant minister. He is to speak on February 11th on spiritual issues in the war and the peace. The address is given in place of the sermon at the regular Sunday afternoon service, with an off-the-record discussion following in the parish house.

Bishop Celebrates

Buffalo: — Bishop Davis of Western New York celebrated the 15th anniversary of his consecration on January 23rd by leading a conference of the clergy at Trinity where he was once rector. At the luncheon there were addresses by the Rev.



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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Walter Lord who is retiring as rector of St. John's, Buffalo, where he has served for 36 years; the Rev. Charles Broughton, rector of the Ascension, and Dean Edward Welles of the cathedral on behalf of the clergy who presented the bishop with a number of books.

Alabama Convention

Mobile, Ala.:—National treasurer Lewis B. Franklin was the headliner at the convention of Alabama meeting here January 24-25. The convention approved the Dumbarton Oaks Proposals in principle and urged their study by congregations. The canons of the diocese were changed so as to permit 18-year-olds to vote in parish meetings. There was also a resolution passed calling upon parishes to set up community inter-racial committees.

To Aid Evacuees

Sacramento, Calif.:—The council of Churches here has issued a statement calling on churches to assist returning Japanese-American evacuees. Describing the recent action by army authorities rescinding the evacuation order issued early in 1942 as "fully consistent with our democracy at its best," the council

warned against boycotts and other forms of intimidation, and urged church members to help "reduce to a minimum all factors and attitudes which might lead to friction." The council expressed its conviction "that the revocation of the evacuation order will serve to strengthen the moral position of our country in the eyes of the world, both of friendly and enemy peoples, and will give to the United States a clearer title to leadership in the family of nations."

United Action

Granville, Ohio:—United action in "all those things which can better be done together than separately" was urged here by the national consultative conference of the United Student Christian Council, attended by student and adult delegates from 29 states and 51 colleges. Summer work camps for study and direct participation of students in urban social work, agricultural and industrial projects, and regional conferences and retreats for students on a co-operative basis were recommended. It was urged that united support be given the world student service fund, and the work of the world student Christian federation and other international youth groups. The conference called for united action by stu-

dent agencies, while preserving the autonomy of each cooperating group and maintaining the creedal position of each body. United action, they added, would stimulate Christian fellowship, increase knowledge of the Christian faith, and give religion an adequate place in higher education.

Support Proposals

Baltimore:—The convention of Maryland passed a resolution affirming its conviction that "the charter outlined at Dumbarton Oaks, though far from ideal, is a great step forward and that it offers the most effective political partnership in world organization at the present time." Copies of the resolution were sent to the President, secretary of state and to Maryland Congressmen. The social service commission of the diocese, headed by the Rev. Owings Stone, is promoting the study of the Proposals in parishes and urging them to voice their opinions to authorities in Washington.

Wellesley Conference

Boston:—The conference for church work, held for many years at Wellesley College, will be held again this summer after a lapse of two years. The dates are June 14-23.

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New York

Committee Condemned

New York: — Condemning the creation of a permanent "Dies Committee" as a "slick maneuver on the part of a small clique which is counter to the interests of the nation, the election mandate of the people and dangerous to the successful prosecution of the war," George Marshall, chairman of the national federation for constitutional liberties, today called upon members of Congress to warn of the full implications of Rankin's trick.

"The entire nation, which hailed the elimination of Martin Dies and three fellow committee members from the ranks of Congress, expects that, regardless of what committees are established by our legislative bodies, there must be no repetition of the divisive policies and tactics of the old Dies committee which, despite its avowed policy, shielded and befriended many of the worst fascist elements in the country, many of whom have been under federal indictment."

Community leaders are urged to inform their representatives, without delay, that any attempt to repeat the scandalous performance of the Dies committee, practically all of whose members were repudiated at the polls, must be blocked.

Liquidates Debt

Huntingdon, Pa.: — Preparing for the celebration of its 100th anniversary, St. John's Church concluded a debt-liquidation campaign that was 60 per cent over-subscribed. The historic little parish was consecrated in 1845. In addition to its regular parochial program, the ministry is sometimes extended to the Pennsylvania Industrial School, a corrective institution for boys, and continuously to the Episcopal students of Juniata College.

To Elect Exarch

Washington: — Election of a new exarch, or supreme head, of the Bulgarian Orthodox Church, a post that has been vacant for almost 30 years, took place on Jan. 21, according to an announcement of the holy synod, broadcast over the Sofia radio and reported to the office of war information here. First step in the selection of the exarch, according to Metropolitan Stefan, acting president of the holy synod, took place on Jan. 14, when representatives from each parish will be chosen as an electoral college to choose the new leader. Decision to hold the

election has been approved by the Bulgarian government.

The first Bulgarian Exarch, Antim I, was elected in 1872, two years after the Bulgarian Orthodox Church was reorganized on an independent basis. Since the death of his successor, Exarch Joseph, in 1915, the post has been unoccupied.

The Bulgarian Church, which embraces two-thirds of the population, was declared in schism by the ecumenical patriarch at Istanbul, but has been upheld by the patriarch at Jerusalem as well as by the Orthodox Churches of Russia, Romania, and Serbia, which refused to accept the charge of schism as legal or valid.

Tells of Nisei

Minneapolis: — Bishop Reifsnider, formerly of Japan who is now in charge of work with Japanese Americans, addressed several large gatherings in the Twin Cities, January 16-17. He also visited Fort Snelling to confer with Nisei members of the armed forces stationed there. He addressed a meeting of the clergy and later told 300 Church women of the plans made to return Japanese-Americans to the Pacific coast.

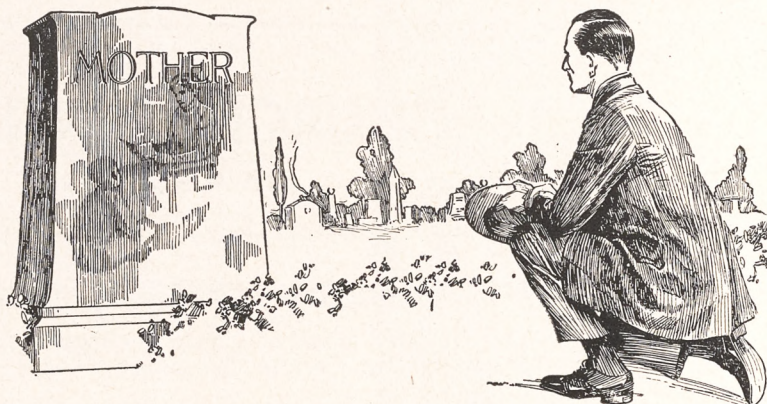
Aid From Baptist

Cliffside Park, N. J.: — Monday, January 22, was the deadline for saving Trinity Church, of which Richard P. Pressey is rector. On July 18 the bank which held Trinity Church's mortgage of over \$63,000 put the church up for sale at sheriff's auction, and bought it back. The bank then made an agreement with the rector that when anyone made a bid for the purchase of the church, the bank would give the congregation of Trinity a chance to buy it for the price offered. The Lutherans offered \$45,000 for this beautiful stone church, and the bank gave Trinity until yesterday to raise the \$45,000. A Baptist layman was largely instrumental in raising the required \$45,000. The rectory was not included in the agreement, but the congregation has another 60 days in which to raise \$5,000 to save that.

More Pay Maybe

Grand Rapids: — Immediate steps to increase salaries of the clergy in the diocese of Western Michigan were urged at the annual convention. "A clergyman shouldn't have to worry about his groceries while he is saying his prayers," declared the

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Rev. W. A. Simms, rector of St. Thomas' Church at Battle Creek. The convention petitioned for National Council to consider definite standards of instruction for youth, and to promote the distribution of the St. James series of church school lessons, recommended by the diocese's division on education.

With missionary pledges totaling more than \$20,000 for 1945, the diocese approved plans for extension of missions, and post-war building loans to parishes.

Good Advice

Plainfield, N. J.:—The Mary Fawcett Co., importers of linens for vestments, has sent a message to parishes advising "all altar guilds to use worn-out vestments for the repair of others and to cut up old albs, surplices, etc., for smaller pieces such as corporals, veils, purificators, etc. Surplice and other lightweight linens are almost unobtainable and even cotton is becoming more restricted."

Berkeley Reunion

New Haven:—The Rev. Paul Tillich of Union Seminary was the headliner at the midwinter alumni reunion of the Berkeley Divinity School which was held January 25th. He spoke on the Churches and the emerg-

ing social order in Europe. Another headliner was the Rev. Norman P. Dare, army chaplain, who told of what war service does to churchmen.

Youth Conference

Panama Canal Zone:—The Rev. George Packard has had what is believed to be the first youth conference for this district. Following the Forward in Service theme of the Christian Doctrine of God, the following helped with the program, Rev. R. T. Ferris, Rev. L. B. Shirley, Rev. R. W. Jackson, an unnamed chaplain from Fort Davis and the Rev. Mr. Ford, a Baptist clergyman.

Religion In Poland

Moscow (By Wireless):—Anna Louise Strong, daughter of a former Congregational minister of Seattle, declared here on January 22 that religious freedom is "taken for granted" in liberated Poland. She has just arrived here after an eight weeks' tour of the country. Roman Catholic priests are cooperating with red army authorities and "the clergy are represented on various citizens committees along with representatives of trade unions and other organizations. Among them is Dr. Josef Kruszinski, rector of Lublin Catholic University, who was a member of a general citi-

zens committee which collected 140,000 Christmas packages for Polish soldiers." She mentioned several other priests who have distinguished themselves in the underground movement, and also declared that the Polish army ritual includes morning and evening prayer.

Negroes Attend

Richmond:—More than 1,000 delegates, representing some 500,000 white and Negro Protestants from twelve leading denominations in Virginia attended the first convocation of the newly-formed Council of Churches, the first such council to be interracial from the start.

Although Baptist pastors are active leaders on the council committees, Virginia's 275,000 Baptists will decide whether or not they will affiliate with the council next month. Four separate agencies have become corporate units of the council: the Virginia council of Christian education, the interracial commission, the Christian youth council and the Church conference of social work.

Marriage Canon

Buffalo:—Another attempt to liberalize the marriage canon will be made at the 1946 General Convention according to an announcement on January 16 by Bishop Davis of

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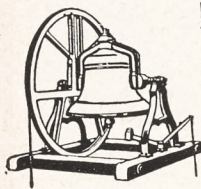
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Western New York, chairman of the commission. The commission has suggested appointment of a committee in each diocese to study the problem and make recommendations. Bishop Davis expressed particular concern for the men and women in the service. "When they come back," he said, "some will find that they have made a terrible mistake. Is the Church going to insist that they continue in that state of marital discord and disunity or is it going to help them establish a home with somebody else that promises unity and happiness? That is one reason why we are so anxious for the Church to give consideration to the matter."

SECRETARY ELECTED

(Continued from page 3)

sider asking the Archbishop of Canterbury to call one.

Offerings to aid conscientious objectors were urged—the Episcopal Church now has 78 with 33 on detached service; 35 in camps; 10 in prison. \$22,000 is needed to aid them stated Bishop Ludlow of Newark.

The younger bishops spent a day before the meeting discussing various problems with the Presiding Bishop. There was great concern lest the Church fail the Negro by not seeking to correct existing evils and injustices. There was also united sentiment that the Church should contact labor leaders and "aid in developing Christian brotherhood among workers of all types." This was felt so strongly that they are going to urge the National Council to secure "some exceptionally capable man" to do such a job.

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BACKFIRE

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

MISS JESSICA SHERMAN
Churchwoman of Milwaukee

The last number of THE WITNESS (Jan. 25) delights me. Since I began to go to labor meetings twenty-five years ago as a student of social work I have known how ignorant the usual middle-class person is of the aims, ability and democracy of labor leaders and delegates. I know from my own earlier ideas and from the present ideas of my friends against which I knock my head. Many of the liberal clergy, it seems to me, have also not had the experience really to know what labor leaders are like and are after. I hope the Columbus meetings are going to be duplicated in many other cities.

I have been glad too of your urging of political action through letters to members of Congress, as on the poll-tax, Dumbarton Oaks, etc. I am hoping that you will also urge people to write their Congressmen on behalf of Henry Wallace and sixty million jobs as against Jesse Jones and money.

* * *

ROBERT P. WILSON
Layman of Jacksonville, Fla.

I noticed the report in THE WITNESS that Mr. Benjamin E. Mays, president of Moreland College, Atlanta, had been elected vice-president of the Federal Council of Churches. I have just learned that Dr. Mays was threatened and run out of a public parking place in the terminal station at Atlanta. Also in a diner he was requested to leave. I believe that he wears a Phi Beta Kappa key but that does not cut any ice down here unless the wearer or the wearer's daddy also belongs to the Knights of the Ku Klux Klan. The Negro of the south will have to find the economic royalists very much injured economically before he can make very much headway. His greatest hope down here will naturally lie with the C.I.O.

* * *

MR. FRANK R. FORTUNE
Layman of Cleveland, Ohio

If you will refer to THE WITNESS of January 25th, 90% of it is CIO and I am not going to "clear through Sydney." When I read a Church magazine I want to read of the activities of the Church and not the activities of a labor union, therefore this is your authority to discontinue my subscription.

* * *

MISS ELMIRA A. FOSTER
Churchwoman of Cleveland, Ohio

May I comment on three of the points made in the article on The Prayer Book by Clifton Macon (WITNESS, Dec. 14). He speaks of the references to eating flesh and drinking blood in the prayer of humble access as having no worship value and being abhorrent to non-cannibals. Shall we then repudiate the use of these terms by our Lord in the 6th chapter of St. John's gospel? The people to whom he addressed these words were not cannibals. To many thousands of Christians they have a deep worship value as recalling our Lord's words in the very service which makes them actual to us.

Concerning intinction I will say merely

that those who protest the traditional method of administering are naturally more vocal than those who are completely satisfied with it. Many avoid those parishes where intinction is practiced. At the risk of being called a verbalist may I inquire how intinction can possibly fulfill our Lord's command, "Drink ye."

Mr. Macon thinks that the Church tempts sponsors to lie before God and man, when she asks them to affirm their belief in all the articles of the Christian faith as contained in the Apostles' creed. I am sure he would be surprised to know of the vast numbers to whom the creed is a precious treasure, not merely because they are obstinate conservatives but because they rejoice to recognize the revelation of God and to pledge their allegiance to him in the manner in which the Church formulated that revelation in the days when persecution was considered a badge of honor. Some epochs of Church history are qualified to revise offices of worship. It may be doubted whether the present epoch is thus qualified. Perhaps the difficulty is that many clergymen are content to exhort rather than to teach, although their ordination vows refer to instructing and teaching rather than to exhortation.

* * *

THE REV. HUNSDON CARY, JR.
Rector of St. Matthew's, Toledo

The weekly arrival of THE WITNESS always provides one of those moments when I feel especially proud of our Church. However the Church and labor number is one of the best ever. Please send me 180 copies if they are available for distribution to every family. In the meantime keep up your sane courage and forthright honesty.

* * *

MISS M. GERTRUDE WILLEY
Churchwoman of St. Petersburg, Fla.

I should be sorry indeed if I had to give up THE WITNESS. My sister and I look forward to its coming and read it from cover to cover.

* * *

MRS. F. J. WAUGH
Churchwoman of New York

You have done an outstanding work on the Church and Labor Number. There is no Church paper that I know of doing such work. More honor to you.

* * *

THE REV. PERRY M. GILFILLAN
Rector at Waterloo, Iowa

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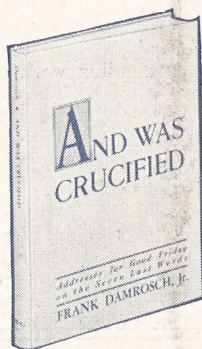
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