

# The WITNESS

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MARCH 8, 1945

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## 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  
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*  
*The Rev. Vincent L. Bennett*  
Associate Rector  
Sundays: 8 and 11 A.M.  
Daily: 8 Communion; 5:30 Vespers.  
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

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MARCH 8, 1945  
VOL. XXVIII NO. 29

## CLERGY NOTES

DOREMUS, FRANK, vicar of St. Paul's, Jesup, Ga., has accepted a call to be assistant at Christ Church, Houston, Tex.

HAWKINS, HERBERT, has resigned as rector of St. Paul's, Windsor, Vt., and St. Paul's, White River Junction, effective April 1.

HUNT, JOHN B., was ordained priest on February 25th by Bishop Walker of Atlanta. He is rector of St. James, Cedartown, Ga., and in charge of St. Margaret's, Carrollton.

LINCOLN, JAMES PRATT, was ordained priest on February 18 by Bishop Walker of Atlanta. He continues in charge of St. Matthias, Toccoa, Ga., and associated missions.

MIDWORTH, JOHN BROOKS, formerly assistant at Grace and St. Peter's, Baltimore, Md., is now the rector of Christ Church, Montpelier, Vt.

PRICE, R. HAMPTON, formerly in charge of missions at Albemarle and Asheboro, N. C., is now the rector of St. Steven's, Erwin, N. C.

RIBBLE, W. LEIGH, rector of The Fall Church, Falls Church, Va., has accepted the rectorship of Grace and Holy Trinity, Richmond, Va.

SMALL, EDWARD T., was ordained deacon on February 19th by Bishop Walker of Atlanta. He is in charge of Grace Church, Gainesville, Ga.

SMITH, WILLIAM, formerly assistant at Holy Trinity, Philadelphia, is now the rector of St. Mary's, Hamilton Village, Philadelphia.

SPRUILL, EDWARD M., was ordained deacon on February 15 by Bishop Penick of North Carolina. He is in charge of missions at Albemarle and Asheboro.

TRASK, HOWARD S., was instituted as priest in charge of churches in Chariton, Garden Grove and Creston, Iowa, in February.

YATES, DAVID W., rector of St. Philip's, Durham, N. C., becomes the rector of the Chapel of the Cross, Chapel Hill, N. C., effective April 2.

## 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 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.



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## Leaders of Church and Labor Discuss Many Problems

*Dean Lichtenberger Declares That Church Must Be Concerned With Economic Questions*

**By Rita Ruben**

Newark, N. J.:—Representatives of the Church and labor held a joint conference here last week, meeting in the diocesan house, where they discussed problems of women working in industry and on farms in the state. The conference was sponsored jointly by the Auxiliaries and the social service departments of the two dioceses of New Jersey.

Leading off was Dean Arthur Lichtenberger of Newark Cathedral and an editor of THE WITNESS who deplored the attitude of many people who maintain that "the Church must not concern itself with social institutions and systems, that the structure of the economic order, its motives, its effect on the common life is beyond the reach of Christian doctrine."

The dean said an effort was needed in each diocese and in parishes "not only to learn about conditions in industry, but to learn what people who perform the ordinary jobs in business and industry are thinking about, to make use of their social experience, their practical knowledge of what it means to act collectively."

Mrs. Dorothy Chase, representing the CIO, asserted that "an examination of the crevices of a window sill for dirt" does not constitute the understanding, guidance and warmth which a mother must give to make a home.

Explaining that she herself is a mother, she added that woman can make a better contribution "when not bowed down with tedious household details. The majority of women today in industry expect to continue working. The postwar project of 60,000,000 jobs has got to be accomplished."

A picture of the deplorable condition of migratory workers was

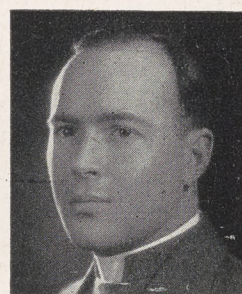
painted by Rev. C. Melville Wright. He outlined Bill A 143 pending in the state legislature, which he said was "in principle fine but in details needs a lot of improvement."

A plea for a fair employment practices committee in all levels was made by Mrs. Escobedo Possey, occupational analyst for WMC, who described the situation of Negro women in industry and called discrimination against Negroes "a

drawn up as an approach for all citizenry. We may make mistakes, but we do make the effort," she said.

A last minute report of the progress of the migratory workers bill was given by Miss Mary Dyckman, vice president of the Consumers' League.

Mrs. Frederick A. Whitney, chairman of the Christian social relations department of the Woman's Auxiliary of Newark and Mrs. Gulian Lansing, who holds a similar position in the New Jersey diocese, presided at the afternoon and evening sessions. Bishop Ludlow of Newark summarized the earlier session and Ven. Robert D. Smith, canon for social service of New Jersey diocese, was leader at the afternoon discussion.



Churchmen in the news: Henry Pit Van Dusen, president-elect of Union Seminary, will speak on the returning soldier at a service in New York on March 12; Dean Arthur Lichtenberger of Newark and a WITNESS editor who was a leader at the Church-Labor conference in New Jersey; Prof. Sherman Johnson who will teach at the special seminar at E.T.S. this summer for leaders in religious education

senseless waste of human facilities."

Mrs. John O'Neal, an AFL member of Camden, told of efforts made by her union and the CIO in Camden to meet the child delinquency problem through the parent guidance bureau.

"The philosophy of labor is practically the philosophy of religion. For the sake of future peoples in the postwar world I beg labor and religion to understand each other's goals and find out that what we are interested in is the living community," she said.

Miss Evelyn Dubrow of the CIO termed the legislative program of her union as the "crux" of its educational work and enumerated some measures it sponsors. The program is "not narrow—it is

## BLOODGOOD TRAVELS BY TANKER

New York:—When the Rev. Dr. Francis J. Bloodgood sailed to England on his way to the Middle East recently, he traveled in a convoy of tankers, he being the only passenger on one tanker, and occupying the captain's cabin. Bloodgood wrote stating that while on board the Swedish captain asked him to bless the ship which he did with a special form of service. "War Tankers Emergency is a fine outfit," he writes. "The naval gun crew is ably handled and Gen. MacNaughton of the ministry of defense in Canada was not kidding about a certain kind of fish being on the prowl. The American and British navy are good escorts."



## FATHER AND DAUGHTER CONFIRMED

*Jackson, Mich.*:—Rev. Howard V. Harper, rector of St. Paul's Church, Jackson, is about to add to his parish list the name of a young army nurse who is the first American army nurse so far as is known, to be confirmed in England. Lt. Dorothy McRae who has been overseas for about a year came from Jackson but had not affiliated with a parish before her departure. Her father, George S. McRae, became interested in the church and entered the confirmation class being sponsored by Mr. Harper for the visit of Bishop Frank W. Creighton on April 15. Mr. McRae interested his daughter in taking a similar step, and as a result of their correspondence, Lt. McRae requested preparation in St. Michael's Church, Oxford, England, and will be confirmed in time to have her transfer to St. Paul's, Jackson, and be enrolled as a communicant of the parish when her father is confirmed in April.

## MORE MISSIONARIES RELEASED

*New York*:—Additional names are reaching the National Council, showing other missionaries released from internment in the Philippines. The newest list includes Mrs. Robert F. Wilner, wife of the Suffragan Bishop, the Rev. Francis Campbell Gray, Mrs. John Mears, and her daughter Kathleen, Miss Ada Clark, Miss Nellie McKim, Sister Isabel and Sister Eunice.

## HEADS DELEGATION TO ENGLAND

*Moscow* (by wireless):—Metropolitan Nicolai of Krutitsky, second ranking prelate of the Russian Orthodox Church, has been appointed by Patriarch Alexei to head a delegation to confer in England with leading Churchmen.

## INTERRACIAL SERVICE IN MINNEAPOLIS

*Minneapolis*:—More than 1,200 people, of many races and denominations, crowded St. Mark's Cathedral recently for an inter-racial service of worship. Taking part in the service were ministers of all denominations and several racial groups; the choirs were composed of both white and colored. Commenting on the service in a Negro newspaper, the Rev. Clarence T. R.

Nelson wrote: "I have been in many services in many parts of the country, but this service ranks high in my thinking as truly significant. As I looked over that vast audience and observed white and Negro, rich and poor, employer and employee sitting (and standing for many were standing) and entering into the spirit of the service, I thought that this is the way God wants people to live, not just one day a year, but every day!"



*These Chinese orphans are among the hundreds being cared for by the Rev. Kimber Den. With inflation increasing he wonders how long he will be able to continue his great work. But it is still possible to feed and clothe a child for a month for \$15. If you wish to "adopt" a Chinese child send your donation to the CLID, 155 Washington St., New York 6*

## BISHOP ZEIGLER IN EAST

*Baltimore*:—Bishop Zeigler of Wyoming has recently concluded a number of speaking engagements in Maryland. He is now in New Jersey assisting Bishop Gardner with confirmations. One of his most telling stories is of the Rev. John Roberts, now 92 years old. He has been in Wyoming for 62 years, coming from Wales to America and then by stage coach to Green River, Wyoming. Arriving at a time when the chief of the Shoshone Indians had determined to kill the first white man he encountered, because he was under the impression that his son had been killed by a white man, Dr. Roberts went to see the chief, who asked him why he had come. Roberts replied "It won't do for you to kill me because then the authorities will kill you. You are too important to your people." From this he continued telling him the story of his Master, with the result that the

chief was later baptized and confirmed.

## CHINESE INFLATION IS REAL

*China*:—Francis Wei and John Coe recently received certificates from the ministry of education in recognition of their years of service in China. It carries with it a gift of \$10,000 in Chinese currency. And in order that you may know what \$10,000 Chinese buys today we re-

port that Mrs. Coe says that the gift will be used to help buy her husband a couple of pair of khaki pants. She says: "We have great difficulty in finding dust cloths and dish rags these days for they are all serving as underwear or pajamas." Something for you to think about when you consider whether or not you should make a donation to aid the Rev. Kimber Den in his work. Fifteen American dollars, even in these inflationary times, takes care of a Chinese orphan for a month.

## LOT OF MARRIAGES AT LITTLE CHURCH

*New York*:—There were 1,675 marriages performed in 1944 at the Church of the Transfiguration, popularly known as the Little Church Around the Corner. The ceremonies were witnessed by 33,500 persons and 14,898 signed the visitors' book as sightseers. Registrants were from every state in the union.



# Democracy in Home Is Similar To Relations in State

*Churchwoman Draws an Interesting Parallel Between Well Run Home and State Relations*

By Esther deB. Vermooten

*Editor's Note:—Mrs. Esther deB. Vermooten, Churchwoman of San Antonio, was recently asked to address the parent-teachers association of a local school on how best to bring up children. She is the wife of a major in the medical corps stationed in that city and is the daughter of Mr. and Mrs. Henry R. Robins of Philadelphia. Mr. Robins is the rector's warden of Christ Church. Her address follows:*

To open this discussion of democracy in the home, I wish first of all to emphasize that like democracy in national government, the achievement and accomplishment often fall far short of the ideal towards which one has been working. One hundred and sixty-nine years of American national life have shown up the large part played by human fallibility and frailty—often to the great discouragement and disillusionment of the idealists who have hoped for Utopia over night. This is not to say that those ideals towards which we work need be lowered in the face of those same discouragements and periods of depression—moral and spiritual as well as material. The ideal itself remains—the higher the better—and “hope springs eternal” that the ultimate goal of the truly greatest good for the greatest number may in time be achieved.

Applying this principal to the “home democracy” I think the first and most important rule to observe is “Do not expect too much too soon.” Even given almost ideal material surroundings, reasonable intelligence on the part of parents and good average material in the children, there are many moments when one wonders if any headway is being made at all—if the democracy is becoming a maternal dictatorship, if the reins of government are falling into the hands of a small tyrant, only too glad to assume control and impose his will by fair means or foul upon those who would control his budding ambition to be superman. Again, when “domestic

relations” between brothers and sisters or “foreign policy” with small playmates seem to be dictated only by the promptings of primitive savagery, one may feel that one of the more inaccessible desert islands will provide the only solution of the difficulty.

I wonder if most of us go through these periods of gloom, upheaval and depression as I certainly have. In my own case, at least,

undoubted proof that some tiny part of the ideal has been accomplished. They are the rewards that keep us going and are worth all the care and trouble involved in the steering of one's own small ship of state.

I have been considerably diverted in drawing the parallel between the national democracy and that of the home unit and particularly in “breaking it down” into specific comparisons. Assuming that in its ideal form democracy is the most adult form of self government (as our American tradition teaches us that it is) we may begin our analysis at the moment when two adults are given a new life for whose physical being and mental, moral and spiritual training they are to be chiefly responsible. It is a new and often terrifying experience which at the outset can only be assumed a day at



*It is lads like these who show by their smiles that they have been brought up in a happy home where home democracy is practised. They are also closely tied up with the parish church and go there often to play games as well as to worship*

they have been of mercifully short duration, and given good health, a chance to gain a perspective on the relative unimportance of the specific problem aided by a saving sense of humor, the storm can usually be weathered without the sacrifice of too much “canvas” in the shape of fundamental principles.

To compensate, there are times when quite unexpectedly, like a shaft of sunlight in the midst of gloom, one will be granted a small bit of

a time, gradually discovering how to look ahead and plan to best advantage how to meet the problems as they arise, always remembering not to plan too inflexibly as that way lies the sure path to disappointment.

This earliest period may be likened to a benevolent despotism—dictatorship these days has a sinister connotation—with the power centralized, usually so much in the hands of one parent that it might be



called a matriarchate, while the father temporarily surrenders many of his previous rights and privileges in exchange for the prestige of serving as prime minister, chancellor of the exchequer, and proud exhibitor to visitors from neighboring states.

The "government" at this stage, though the gentlest and most benevolent of autocracies should strive in its relations with the small personality over which it has control, to strike a balance between unnecessary rigidity and the too soft "appeasement" policy which fosters ideas of "world domination" in the mind of the potential tyrant, vigorously protesting at 9:30 p.m. that bed is not his idea of "new worlds to conquer." As world statesmen have learned with sorrow that "anything for peace" most often means no peace for anyone, I feel that a moral may be drawn from this sad experience for the policies of government in the home.

As it has often been demonstrated that unlimited power is easily abused, it is advised that at the earliest convenience the period of benevolent despotism be merged into what may be termed a limited monarchy. The supreme authority is still vested in the parents who have the final word in questions of law making and administration of justice, but as the child develops his own mind and individual personality, he is, within limits, allowed a certain freedom of action which he must be taught not to misuse. He may be taught rules and regulations laid down by the parents, by adult example and by experience—the hardest and most lasting lessons often being taught by this instructor. We may hope that the child will, by this means learn a reasonable amount of self government of his own small person so that as he grows older he may fit into the "family of home democracies" with as little friction and the easiest adjustment into the lives of those among whom his paths shall lie.

During this period arises the question of "foreign policy" in a child's contacts with relatives, his immediate household, neighbors and playmates. It is my considered opinion that the lessons learned at this time in this field have the greatest bearing upon the individual adjustment in later life into the community. Tendencies toward undue aggression or isolationism can be

recognized and controlled much more easily when the material is soft and young than when the mold is set and a spirit of cooperation, mutual give-and-take and good faith in "public relations" can be correspondingly encouraged and fostered.

The second term of parental authority over the formative years of a child's life brings with it a more equal division of parental responsibilities. The two members of the original partnership now share an almost equal balance of power in the constitutional democracy beginning to take shape. Of necessity there is still a concentration in parental hands of legislative, executive and judiciary, but the child, as he is given more responsibilities in his own departments of state, treasury, interior and labor, may be allowed some participation in the legislative and executive branches, though the parents remain the final court of appeal, and until the new approach of adulthood, retain the right of veto which like all such powers seem to gain potency with being employed as little as possible.

By the time one has seen an average family of three children through these three terms of adult administration, one may gradually plan to yield the reins of government into the eager hands of the next generation and rather than campaign for a fourth term of control over the grandchildren, may contemplate serving in the restful capacity of an elder statesman comfortably occupying a park bench on the sidelines.

Let me again emphasize that far from feeling the complacency of one who has achieved an ideal, I own myself to be the humblest and most fallible of strivers on the rough road that leads to ideal democracy.

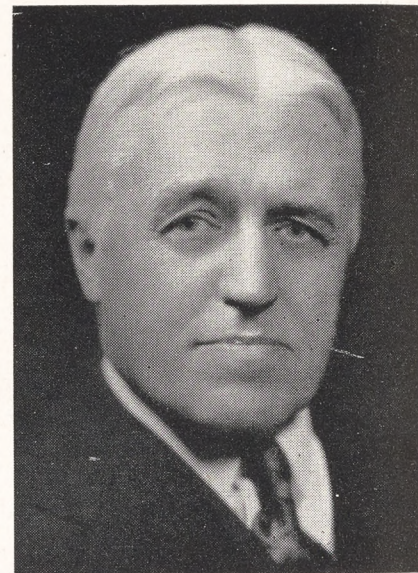
## PARIS ORGANIST DISAPPEARS

*Paris* (by wireless):—The organist of the American Pro-Cathedral here, Lawrence K. Whipp, has disappeared under very mysterious circumstances. He was given great prominence during the occupation by saving the vestments and altar furnishings of the cathedral by distributing them among French friends. The dean of the cathedral, Dean F. W. Beekman, returned to the United States at that time, but has returned to Paris since the liberation and is again in charge of the American church.

## THE PICTURE ON THE COVER

*Ft. Lauderdale, Fla.*:—Chaplain Stephen F. Bayne, on leave from his post as chaplain at Columbia University, conducts a service for flyers, ground crew and other personnel of the naval air station held in a plane hangar. The altar and lectern was designed and executed in the machine shop at the station. In it is incorporated the aviation insignia.

## CHANCELLOR



*Eugene C. Denton, attorney of Rochester, N. Y., is the chancellor of the diocese of Rochester. He serves on a number of diocesan committees and is otherwise active as a Churchman as well as being a leader in civic affairs*

## SAYS GOVERNMENT DISCRIMINATES

*Durham, N. C.*:—The Rev. Ernest J. Arnold executive secretary of the North Carolina council of churches has protested what he terms the government's act of discrimination in its order governing conferences and conventions which specifically allows athletic events, but very definitely limits, curtails and even forbids the holding of religious conferences. "My protest," he says, "is over the fact that the government, through the ODT, in setting itself up as a judge to determine what is and is not important, has decreed that athletics should have a priority, while the church is less essential. Today there are too many broken hearts and weary souls for us to say that a baseball tournament takes precedence over the ministry of the church."



## EDITORIALS

### *The Reformation Really Reformed*

IT IS FORTUNATE that a member of our editorial board by his letter to *Backfire*, had given THE WITNESS an opportunity to clarify its position in regard to the Lenten number of *Forward Day-by-day*. The issue which was raised is not one which concerns simply a particular interpretation of the meaning of a sacrament. Though it should be said that the direction of thought suggested in the second editorial for February 15th, certainly leads to a truer and more scriptural sacramentalism than that pointed to by the author of the Lenten booklet. Why can't we remember that the English Reformation really reformed the Church and that all our gain is loss as we drop back into the errors of Medievalism?

We call particular attention to the current forward manual because it introduces the party spirit into the forward movement. Despite differences of opinion and latitude of practice in our Church we have all been able to unite in this movement. We have had devotional material which was strong and beneficial and on which the whole Church would agree. Now for the first time many of the clergy are embarrassed to recommend the *Day-by-Day* in the very season when it should receive the widest circulation.

Churchmen read that they should receive ashes on their forehead on Ash Wednesday. If this does not surprise them they further learn (on March 12) that they should ask the saints to pray for them. Since the Neo-Platonic heaven of graduated levels has been there established it will be a short step for our people to learn to pray to the saints, so that these demi-gods may intercede for the mere mortals. Strange—for they will find none of this in the collects for the saints days in the Prayer Book. Then they learn that all should go to auricular confession in Holy Week (See *Day-By-Day* March 26); "Some have never done this before but will do so this week for the first time." The very concession which follows builds up the divisive spirit, separating the sheep from the goats in the Church.

THE WITNESS — March 8, 1945

The keenest thrust of all however seems to be the most casual. We can infer no other from the opening phrase of the page for March 11 than that the meditation is meant only for those who have received their communion on the second Sunday in March. Nine-tenths of the Episcopalians in our land will not have received their communion on the second Sunday of the month. What of these thousands — is the Forward booklet not for them? Must their ministers recommend some other devotional manual for their use? Or will the Church institute a new series of daily meditations for the majority of the Church if *Forward Day-By-Day* is to become partisan?

### "QUOTES"

CHURCH attendance serves as a thermometer to register one's interest in and loyalty to the Christian religion; and when one's attendance stands at zero, the chances are that one's interest in things Christian is not at the boiling point. People interested in business are at their places of business; people interested in politics are to be found at the polls; and people interested in common forms of religious life are likely to be found in the neighborhood of a church. One of the best ways for a man or woman to let other people see and know that he believes in personal religion and is in earnest about it is to go to church.

—Raymond Calkins

### *Won't Be Long Now*

THE chairman of the board of Leighlor and Loughlor was troubled. Business was falling off. Competitors were mauling this long established and reputable department store. On the seventeenth hole an idea struck him! People even in an uncertain world are going to get married. There is romance and appeal in weddings. Zounds! Early next morning he summoned one of his young and promising executives. John you have a new job. It is a field which has amazing possibilities. Don't laugh, — I am making you head of our new Matrimonial Service Department. It will make us the greatest store in the country. Take all the space you need in Women's Wear. Fix up a gem of a chapel with organ, dressing rooms, — everything a bridal party needs. Get a bride's assistant, and have a few ministers and rabbis handy. Think of it, my boy, thousands of people get married every year! If we can sell them the idea of getting married here in our store, think of the potential customers we can attract. And it will be a great public service. Marriage made easy at Leighlor and Loughlor's! Eliminate the bother and fuss of a marriage at home or at church! Let our bride's assistant take care of bothersome details. Think of it! Up one floor they can have their receptions in our air-conditioned restaurant. Our sales in brides' costumes will sky rocket! Spare no ex-

page seven



pense John. Make this the most stupendous thing in the history of merchandising.

It was stupendous. John set to it with right good American zeal. An architect planned a chapel,—synthetic, but lovely, and so nice and cozy,—much prettier than anything the local churches could offer. By a slight manipulation of the furniture, it could satisfy people of any and all religions, or no religion! With a big advertising campaign, the Chapel of the Beautiful Bride made its debut. The public was taken by storm. It became the rage to be married in the Chapel of the Beautiful Bride. Only a few old fashioned people held back. Here was one-stop service with a bang; everything under one roof: gowns, flowers, organ, photographer, bride's assistant (with Emily Post under her arm), restaurant facilities, even an accommodating minister! And it was not only convenient but so reasonable; all one had to do to enjoy these accommodations was to patronize Leighlor and Loughlor. Everyone benefitted; the store because those who came to the weddings, stayed to shop; the young couples because it made marriage so simple and easy; the churches and ministers of the community because it eliminated the expense of heating and lighting the churches and all the trouble of rehearsals. All hail the Chapel of the Beautiful Bride. All hail the enterprising spirit of American business. All hail the cooperative spirit of the ministers who worked hand in hand with business to give young people bigger and better weddings.

Fantastic? Not as fantastic as it sounds. Business has already taken over the burial of the dead, to say nothing of Christmas and Easter. We cannot blame the business man for making himself efficient and exploiting every opportunity. But what of Christian ministers and the lay people of our churches who sit by in somnolent complacency while these things are swept away? The burial of the dead has slipped through our fingers. Marriage is next on the list. Wake up, Christians; it is five minutes before twelve.

### LEND-LEASE

\* The Convent of Saint Anne, Versailles, Ky., has a silver cruet, paten, spoon and chalice, all very small which they will be glad to give to a mission or parish that can use it. Write Sister Josephine. . . . A mission church in Boston, seeking to work with youngsters, wants a workable victrola, "so the kids can dance and have fun." Electric preferably but not necessary of course. Write Mr. Richard Marson, 87 Warren St., Boston, Mass. What have you to offer others? What are your needs? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

## The Series for Lent

# God and the Nation

By

AVIS E. HARVEY

*Education Secretary of the Woman's Auxiliary*

**A**GAIN the devil took him to a very high mountain, and he showed him all the kingdoms of the world and their splendor, and said to him, "I will give all this to you if you will fall on your knees and do homage to me." Then Jesus said to him, "Begone Satan! For the Scripture says, 'you must do homage to the Lord your God and worship him alone!'"



One of the greatest moments in the world's history is the period in which we are living. Devastation, destruction, and slaughter are abroad in the land. Two world wars and a major depression are the lot of a single generation. Chaos and confusion reign among nations. Man is destroying his fellow man both in body and in spirit. Why? Why in the twentieth century with its great pride of achievement should men have come to this?

This great moment in history is a time of crisis; crisis meaning, as it does in Chinese, dangerous opportunity. Through the stages of man's development he has learned to live with his fellow men in ever widening circles from the family and the tribe to the nation. In each stage men have warred with one another, exploited one another, destroyed one another. This is the picture today; destruction and devastation on a world scale. Once again man must widen his circle, this time to include nothing less than the world. It has become trite to say how the world has shrunk in size. Lands that are remote are a thing of the past. Peoples everywhere are within hearing and seeing distance from one another. Why then do we not live in peace? We cannot live in isolation.

Because we do not live by the will of God. We do not recognize God as the ruler of every nation and tongue. We do not believe all men are brothers. We do not admit the worth of each individual person. We do not act as stewards of this world's bounty, sharing it with one another. We do not work with God in his ongoing creative process.

Instead, we are governed by selfishness, hatred, fear, prejudice, power, greed, ambition. Sometimes these determine our acts as individuals, sometimes they determine the roll played by a nation. Fact or legend it would be good to review the



story of creation. God made the world, the light and darkness, the heavens and earth, the waters and the fish of the sea, the birds of the air and the beasts of the field, and finally, "man in his own image."

In love God created the world. With justice and mercy he rules. Man created to worship God was endowed with a free will. God's will must be done "on earth as it is in heaven." Man must come to know that will or be destroyed. At present man is destroying himself against the will of God. God's laws stand. They are not broken. Man not having learned to obey is breaking himself against them. For many their highest loyalty is to the state, the national government, a military power, an economic order, a political party. In God's kingdom a higher loyalty is demanded, allegiance to God as sovereign.

For many a life of fellowship is not possible. White men feel superior to men of color; civilized men use men of more primitive cultures for exploitation and slavery; men of one economic order would impose it on those living under a different order; men in power exert their will and rule over those who by force have been made subject peoples. These things cannot be the will of God. God is father as well as creator and ruler. All men are brothers and as individuals are of infinite worth in the eyes of God. Surely a loving father would have his children live together in fellowship and mutual trust, sharing with one another the abundance of the world's storehouse. All barriers that stand in the way are man made. Wall after wall has been built both from material and from ideas to protect man from man. In the reign of God these must be removed. Protection will be a matter of relationship and faith.

**I**N ANY time of crisis there are promising signs. They exist today. The belief that war can be outlawed is stronger than ever before. The realization that peace must be won as well as war is a growing conviction. Of equal importance is the certainty that war is no permanent solution of differences. During actual warfare, in addition to a tremendous armament program, plans for relief and reconstruction have been developed and put into effect. And not only has the possibility of a world government come to the minds of many, but proposals for such a government have been outlined. The reports from the Yalta conference have been made public and are being widely studied. April has been set as the time when the United Nations will meet in San Francisco to continue the work begun at Dumbarton Oaks. This meeting may well be as significant for the welfare of the world

as was the first Continental Congress for our own land.

What is God's will for this nation, the United States of America? This is the question that must be answered by every Christian citizen. Our founding fathers gave us a wonderful heritage. This has been called a Christian land. Yet in this land of freedom and opportunity may be found every denial of God's law that has been suggested. We can, and rightly, be expected to make a great contribution to world order. But not unless we recognize our own shortcomings and make it possible for all who have come here or were here before we came, to live in fellowship as brothers. We in America have the great privilege of free expression of ideas. With this goes obligation. The Dumbarton Oaks proposals are before us. Individuals and groups may express with effect, their opinion as to these proposals. Do they set up a better way of life for all peoples of the world or for a privileged few? Do they break down the man made barriers that keep us from living in fellowship with one another? Can they be considered a step in the direction of the rule of God?

Nearly two thousand years have passed since Jesus, the Son of God came to earth in human form. We are in the midst of that season of the Church year when we are again reminded of the temptations. One act of compromise and all the kingdoms would have been his. He did not take that way. It was not God's will and he came to do the will of his father.

The opportunity is ours. How nearly have we as a nation learned God's will and how ready are we to subject ourselves to it?

#### QUESTIONS FOR DISCUSSION

1. Does the fact that nations are near neighbors in communication time make it easier or more difficult for them to live together in peace?
2. State the principles that would make possible the kind of society in which you want to live?
3. To what degree have you described the order of society in which you do live?
4. Would you be willing to see these same principles made the basis for building a world order?
5. What would be the effect on the subject peoples of the world?
6. Study the Dumbarton Oaks proposals. How would you suggest amending these proposals in the light of Christian principles? To what extent do your suggestions agree with the amendments recommended by the Cleveland conference? (See *The Message to the Churches* from the Cleveland conference, issued by the Federal Council of Churches, 397 Fourth Ave., New York 10)



# The Vicar of Morwenstow

By

A. J. MILLER

*Rector of Christ Church, Ridgewood, N. J.*

A CONTEMPORARY of Froude's was the Rev. Robert Stephen Hawker, vicar of Morwenstow in Cornwall, a true poet, loyal churchman, humorist, a man of winning personality but of equal unconventionality. It was he who wrote the familiar lines "And shall Trelawney die?", so convincing in their echo of the days on the imprisonment of the seven bishops that Macaulay quotes them as contemporaneous. Hawker for the best part of half a century climbed the cliffs and marched along the desolate hills of his parish ministering to his sparse congregation of smugglers, wreckers, dissenters and a few loyal farmers. His dress was as peculiar as the man. He despised black and in his early days wore a brown cassock. This later he found inconvenient on the cliffs and rocks, and assumed a claret colored coat with long tails, underneath which he wore a blue fisherman's jersey with a red cross woven in the side in memory of the pierced side of the Saviour. Fisherman's boots reaching above the knees and notorious hats completed his outfit. A pink or plum colored beaver was his delight. When he said his costume was that of an archimandrite of the Eastern Church we cannot be sure whether he was serious or pulling the leg of those who stared after him. His gloves were always crimson and attracted much attention from startled visitors at church who were amazed to see the blood colored hand reach through the screen to hand the offering bag to his clerk.

No one ever had a readier tongue or more nimble wit and many tales are told of his retorts. Once someone taunted him about the houses he built saying, "Fools build houses for wise men to live in." Quick as a flash came the rejoinder "Yes, and there is a saying like unto it, 'Wise men make proverbs and fools quote them'." While baptizing a baby he was asked by a sponsor what was the amount of the fee. "My fee?" cried Hawker, "My fee is a thousand pounds." "I be feered, sir, 'tis moor'n I can pay," said the man. "Don't you know," replied the vicar, "the sacraments of God are invaluable? No amount of money can pay for them." Later he declared that the story would be told in every inn and cottage of Cornwall and would teach the people to appreciate the sacraments of the Church. He hated liberal clergy and once while listening to one preach, when a cock crew outside the church, Hawker said to the person sitting next to him: "Listen to him! He is denying his Lord." His wit often took the form of verse.

On one occasion a strong Protestant stated in a speech that he would not be priest-ridden. Hawker rejoined as follows:

Thou shalt not be ridden by prophet nor priest,  
Baalam is dead and needeth no beast.

Of Lord Beaconsfield's public worship act and Gladstone's disestablishment of the Irish Church, he wrote:

An English boy was born: A Jew: so then  
On the eighth day they circumcised Ben!  
Another child had birth: baptized: but still  
In public phrase surnamed The People's Will!  
Both lived impenitent, and so they died,  
And between both the Church was crucified!  
Which bore the brand? I pray thee tell me true,  
The perjured Christian, or the recreant Jew?

He hated dissent, although he was kind to dissenters, and is reported to have said all was well in Cornwall until that recreant Wesley came down and persuaded Cornishmen to change their vices! Hawker had a marvelous fancy which ran riot over the symbolism of his church and caused him to interpret the zigzag of his Norman doorway as the ripples of Gennesareth and to see all about him evidences of the world of the spirit. Angels waited on him and his altar, and Satan assaulted him in every storm. "The two worlds are nearer than we think," he used to say, "the air is full of invisible beings."

He believed implicitly in prayer and issued the

## IF YOU LIKE IT

THERE are several thousand Church people who are receiving their copy of THE WITNESS during Lent by getting it at church on Sunday. We are anxious that a large number of these people receive the paper regularly. We would like therefore to make two suggestions: first to the rector: appoint an individual or an organization to take subscriptions at \$3 for a year. Deduct \$1 on each subscription as a commission. Then send us the list with \$2 for each annual subscription. To lay men and women: if a WITNESS representative has not been appointed in your parish, then merely send us a postal stating, "Enter my personal subscription for a year," with your name and address. We will then enter the subscription immediately after Easter, billing you later at \$3 for the year. Send the card to THE WITNESS, 135 Liberty Street, New York 6.



most striking petitions for the relief of the Church from its oppressors and for the preservation of his holy well and the guarantee of his crops. He believed in the letter of the Bible and once when the sky was red at sunset he became wildly excited thinking the end of the world had come. He dearly loved dumb animals and had a pet pig which followed him on his calls. Cats went to church with him and once a poor puss which killed a mouse in church was excommunicated for sacrilege. His ceremonial is interesting as it antedates the catholic revival. He wore always a girded albe and crossed stole as he said the angels do. A purple cope was worn and his life and teachings illustrate continuity of faith and practice in the English Church.

Due to illness he began the use of opium and strange indeed were the things he then said and did. On his deathbed away from his beloved Morwenstow at Plymouth, his wife sent for a Romanist priest and he was received, whether consciously or not, we cannot say, into the Roman Church and he lies buried there away from the spot which he made ever memorable.

## For Church Schools

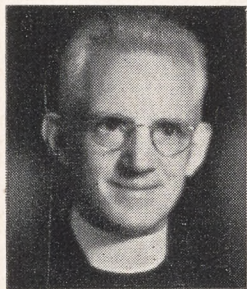
By

WILLIAM GRIME

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

**H**AVE you, your teachers and pupils, ever evaluated any of your children's eucharists, your abbreviated forms of morning prayer or your uses of the offices of instruction? This is not a fault-finding

question but one designed to encourage us to face facts in the interests of all concerned. We know that these services are for the most part adult services; that the language therein was chosen without reference to the needs of growing children and youth. What do you think happens to the young-



er part of the family of God when we, the adult part, keep imposing upon them thought patterns which are beyond their capacities to profitably experience and understand?

Do you suppose this has anything to do with the decline in church school enrollments and the falling away of the newly confirmed? Is there any connection here with what leaders of young people are reporting from their groups—"we don't want worship services at our meetings this year"? Some leaders claim they stop to interpret

parts of their children's services as they unfold. That's good but do these leaders go on and check their completed efforts, and do they use good standards of measurement? Others, who prefer to go on using these adult services with children, tell us—"Children can sense their way into the fellowships of worship." While others contend—"What is obscure to them now will be clear later." Maybe so, still is there not great danger here in caring too little about their present worship experiences? If children have been frustrated with the adult language of the book will it not be harder to quicken their interests in the book later on? And how can we expect young people to wisely and steadily relate the rites and teachings of the Church to the championship of human rights everywhere if their efforts to understand these rites and teachings have been allowed to peter out through assuming that Christian growth was taking place because they could say the creed, the Lord's prayer, and the ten commandments?

Now while we can check accurately the changes in the height and weight of a child we cannot measure precisely what constitutes an adequate worship approach and commitment to God for young persons of different age groups. However through intelligent, friendly questioning we can find trustworthy evidence as to whether worship services are arresting processes or enriching processes in the growth of Christian young people. In addition we can also find opportunities like the one we had recently, while checking thirty-six fourteen to sixteen year old candidates as to what the Apostles Creed meant to them in their worship and living. Forty-five per cent of the results were really encouraging while fifty-five per cent of the results were all snarled up with error, distortion and downright superstition. And through a simple form of checking many were set free from fears and falsities for which they thanked us. As a matter of fact we were asked seventy-three specific questions. Here is one from a fourteen year old: "When you say what you don't mean, that's a lie, isn't it? But when in worship service you are expected to say phrases you don't mean, is that a lie too? Please tell me." Many said they had decided to give up thinking about the Creed for the more they did the more they got mixed up. A few said they had sought help from their parents but with no success, a fact which was partially proved when the results of this checking were shared with five parent-teacher groups, for these parents said: "The children's confusions are *still* the confusions of the parents."



My friends, while checking is not a cure-all for this dismaying boresomeness in much of our children's worship, yet assumption here is most withering and costly to the Church's children. Therefore, check and double-check.

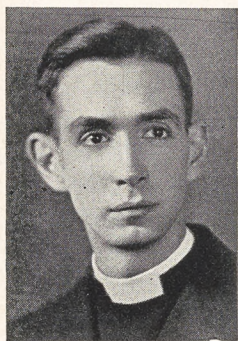
## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### SELECTING SERVICE MUSIC

THE Reformation compilers of our Prayer Book with a commendable interest in congregational worship sought to simplify the liturgy by eliminating from its offices the antiphons and proper chants



which gave such richness as well as complexity to the worship of the medieval Church. Yet we should not abuse the freedom given us to select and adapt the musical offerings of our services by refusing to relate them carefully to the teachings of the Christian year. The Holy Communion service is

much enhanced if the introits and offertories and communion anthems and hymns are in harmony with the collects, epistles and gospels. The same principle applies to Morning Prayer since its weekly, rather than daily, observance in many parishes has tended to make it topical, i.e. built around a single theme. Indeed, the new lectionary has given weight to this trend by a closer integration of the propers of Matins with those of the Eucharist for the day. The clergy would do well to acquaint themselves with the choir's repertoire of anthems so as to give counsel to their choirmasters as to what selections are fitting to the season.

It goes without saying that the clergy should keep in their control the selection of hymns. The indices of the *Hymnal 1940* are an invaluable guide. Most clergy, at least, take responsibility for the "sermon hymn"; but since this hymn precedes rather than follows the sermon, the congregation is liable to miss the relation of the two unless the preacher explains, when announcing the hymn, why he has chosen it. The Prayer Book allows the substitution of a "proper" hymn for the *Gloria in excelsis*; but it does not define what it means by the word "proper." Doubtless a hymn in the nature of a doxology is appropriate, or a hymn of praise

and thanksgiving "proper" to the season. At least, we should avoid such an inept selection as I once heard on Whitsunday, when a forceful sermon on the strengthening power of the Holy Spirit lost all its point by the singing, in place of the *Gloria*, of the saccharine hymn, "Our blest Redeemer, ere he breathed His tender last farewell."

It is well to keep as an ideal the ancient distinction between the "common" and the "proper" parts of the service, and appoint such music for the former that the congregation can easily participate, and reserve the latter for the choir. Many choirs can learn well only one piece per service. Let that be the anthem, and let the Kyrie and Sanctus, the chants and canticles of the Daily Office, etc., be simple enough for everyone to sing. If the choir is capable of doing also an "anthem setting" of one of the canticles, let us allow the congregation the comfort of sitting to listen to it. By all means forbid a ten-minute setting of the *Gloria*. The climax of Communion is communion. Long-winded praises after it are a weariness to the flesh. Sometimes it is refreshing to vary the order a bit and put the anthem after the epistle, or after the third collect at Evening Prayer, and then sing a hymn at the Offertory.

The whole matter of variety calls for care and taste. It is as monotonous to have all the music of a service in the same musical style as it is distracting to have every piece in a different one. A plainsong service mixes well with the classic polyphonic music or many of the chorales or with much of what is called modern music, because these styles share a flexibility of rhythm, a simplicity of melodic line (avoiding chromatic intervals), and a certain modal feeling in their harmonies. They have, too, a dignity and objectivity woefully lacking in most church music of the Victorian era. Chant settings might well be changed with the varying seasons of the Church year. Some congregations lose the zest of the *Venite*, for example, by singing it year in and year out to the same tune. The new hymnal offers an ideal variety for the Communion service, three simple, unison settings in three different styles, and a part-setting for choirs. From time to time familiar chants and hymns can be given new life by antiphonal singing between choir and congregation, the use of descants, or more elaborate organ accompaniments to a melody sung in unison. Nor should there be any fear about trying something new; repeat it several Sundays in succession until it becomes a favorite. Good music wears well. Look at Merbecke—simple as the service is, it has weathered four centuries! It would be diverting to know how well congregations liked it on first hearing.



# Delinquency Forum Is Planned For Detroit Parents

*Civic Leaders Teach Fathers and Mothers Modern Methods of Handling Their Children*

**Edited by Rita Ruben**

**Detroit:**—Big fat books have been written and hundreds of speeches have been made on the subject of juvenile delinquency. It has taken



this city to tackle the problem of parental delinquency. Last week a group of civic leaders met to set-up a forum where parents

will face the question of how they can be taught to accept their own responsibilities. It calls for a "friendly, educational project for the prevention and cure of youth maladjustments and the mitigation of parental delinquency."

A local newspaper recently made a survey which showed that parental neglect has trebled in the last four years. It so aroused people that the Rev. David Covell, superintendent of the Episcopal City Mission, called together juvenile authorities, clergymen, social workers, psychologists, educators, newspaper and radio representatives and proposed that the problem be tackled through this educational project.

Special teachers will be loaned by the board of education to carry on the forum discussions with regular speakers.

Among the subjects proposed for discussion are:

How and why a teen age child acts as it does.

A program for the leisure time of the child.

Religion in the life of a child.

How a family can plan together so as to stay together.

How to handle the driving forces nature has placed within the adolescent.

Home Life—love, courtesy, co-operation, teamwork, humor.

The child and a job outside the home.

The legal responsibilities of parents.

Divorce and its effects upon parents and children.

Aids available to parents from community organizations.

Judge D. J. Healy pointed out that it was within the court's power to compel parents of children in trouble to attend the forums. He proposed, however, that better results would be obtained if the compulsory authority could be avoided.

"In fact," he declared, "many of those parents themselves are hungry for some kind of social contacts. Neighborliness has passed out of the changing city."

## Industrial Parish

**Milwaukee:**—St. John's Church and its rector, the Rev. L. B. Hastings, had been receiving slaps on the back for doing a good job in ministering to 1,200 West Indian workers employed in a large war plant. Reading matter, games, clothes, parties, luncheons, visits, services have all been a part of the program. The workers, about to leave, wrote a fine letter of thanks as did also the service department of the company.

## Doctrine of God

**Burlington, Vt.:**—The Rev. Charles Martin, rector of St. Paul's, is presenting the Christian doctrine of God during Lent in Sunday morning sermons. He did this in response to a letter he sent to various people asking what the church might do best to meet the needs of the people. A newspaperman said that people need to "relearn to pray. I say relearn because I think that prayer has become a lost art." A teacher wrote that "Youth needs to have a stronger hope that something can and will be done to make a new world after the war. The long view is too long for a generation of young people, yet a strong hope and the appearance of clear objectives outlined by leaders in whom they have faith will do much to inspire them to act rather than to yield to cynical defeatism."

An unnamed U.S. Senator wrote Mr. Martin that he thought "a minister can serve the Lord and humanity by being quite specific in

advocacy of means and machinery for specific conciliation and settlement of disputes between nations and for the development of international law on a basis of rights rather than on the present basis of precedents."

A professor called attention to an article which raised the question that troubles many people, and apparently him: "In that colossal drama of savagery, death, destruction and suffering, running the whole gamut of emotions, it is revealed once again that 1900 years of Christianity have not succeeded in raising or ennobling man." A lawyer, thinking of the strains and tensions, the anxieties and worries in which we are all working, suggested that we need some help to carry the burdens and to make us more tolerant and considerate of others.

## Stresses Solidarity

**Minneapolis:**—Human solidarity was stressed by Bishop Keeler at a meeting here that was sponsored by the National Association for the Advancement of Colored People. A number of Negro choral groups sang.

## Angel of the North

**Ralph, Mich.:**—Mrs. Marie S. Campbell died on Feb. 14. She was known throughout the northcountry as the "Angel of the North" and the little log cabin church which she and her husband gave to the community was lovingly called "The Cathedral of the Pines." Coming as a bride to the frontier lumber camp town of Ralph in 1900 she spent her entire life here. From the outset she began her missionary work. Having graduated from Belleville Hospital shortly before her marriage,

## NOTICE PLEASE

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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.



she soon found ample opportunity to put her talents to work. She did more however than just minister to the physical needs of the people. There was no church in the community so she organized classes in religion for the children. Later when an aged widower whom she had nursed in his last illness left her his cabin she and her husband made it over into a church which was dedicated as St. Mary's mission by Bishop Harris. She was also very active in other community works serving as postmistress and secretary of the school board for many years. Her home was a Red Cross first-aid station from the beginning. Many a lumber-jack had treatment given him that meant the difference between life and death, many a child of some settler was born in that home.

### Francis Wei

*China:*—Eighteen persons were confirmed in the chapel of Central China College by Bishop Ronald Hall of Hongkong recently. Attending the service was President Francis Wei of the college who is getting over a severe attack of typhus. The doctors allowed him to get up for a couple of hours and he chose the time of the service.

### Dependent People

*New York:*—Emory Ross, secretary of the Foreign Missions Conference, has arrived in Europe to confer with religious leaders and government officials on problems of dependent peoples and questions of religious liberty. He will also aid in planning post-war regional conferences in west, central, east and southern Africa during 1946.

### Reconciliation

*Moscow* (by wireless):—Reconciliation of the autonomous Russian Orthodox Church in America with the mother Church in the Soviet Union was announced as the result of discussions concluded here. Officials describe the development as a "tremendous step" toward formation of a world council of Orthodox Churches. Taking part in the discussions were Patriarch Alexei, Metropolitan Benjamin who is the patriarchal exarch of North America, and several dignitaries representing Metropolitan Theophilus, the American head of the autonomous Church. It is expected that the agreement will be ratified at a conference of the Church to be held in June, to be attended by deputies from all parts of the country. At this meeting a supreme head will be elected and it

is reported that Patriarch Alexei has already endorsed Metropolitan Benjamin and Metropolitan Alexei, the archbishop of Yaroslav and Rastov, who will preside at the June conference. Conditions agreed upon at the Moscow meetings included general acceptance of the spiritual seniority of the Patriarch of Moscow and an agreement that the churches in America would be safeguarded from any attempts "to exploit them for purposes of anti-Soviet propaganda."

### Quick Action

*Montgomery, Ala.:*—St. John's Church figured actively in relief work following the recent tornado which struck Montgomery, killing 26 people and destroying over 300 homes with thousands of dollars of property damage. The vestry of St. John's was in session the night of the tornado and received a request from the local civilian defense organization to use the parish house as a receiving hospital. Two vestrymen immediately lighted a fire in the furnace, to heat the parish house; other vestrymen stayed on the scene with the rector, the Rev. James W. Brettman; cots were placed in the parish house to receive the injured, and the next day the kitchen was used as a canteen kitchen for making coffee and sandwiches. Over 200 Negroes were given food and shelter. At present the parish house is piled high with clothing, as a distribution center for the families affected by the tornado, women of the parish joining with the American Red Cross in carrying on the work.

### Marriage Guide

*Buffalo, N. Y.:*—A syllabus to guide rectors in the instruction of prospective brides and bridegrooms is being prepared by the newly-appointed committee on holy matrimony of the diocese of Western New

York. The syllabus will deal with economic, spiritual, and physical aspects of the question, including reasons for marital failure, use of family income, the matter of in-laws, and adjustment when differences of opinion arise.

### New Secretary

*New York:*—Miss Edith S. Baxter, social worker of Oregon, has been appointed an assistant secretary of the Church Mission of Help. Important among her duties will be responsibility for recruiting trained workers for the member societies.

### Combat Discrimination

*Albany:*—Many church groups were represented at hearings before the state legislature on the bill to bar all discrimination in employment because of race, religion, color or creed. Among the organizations was the United Christian Council for Democracy with which the Church League for Industrial Democracy is affiliated.

### Real Questions

*Portland, Ore.:*—Such lively issues as the Bretton Woods Proposals, international relations, race questions and labor problems are being discussed at meetings held Sunday evenings at St. Stephen's Cathedral here. They are sponsored jointly by the department of religious education of the diocese and the Auxiliary.

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## Many Honor Students

Lawrenceville, Va.:—There were 36 honor students at St. Paul's Polytechnic Institute at the end of the first semester in the various divisions of the college department. The Rev. J. Alvin Russell is the principal of this college which is affiliated with the American Church Institute for Negroes.

## Christian Education

Cambridge:—A seminar for experienced workers in religious education, both men and women, will be held this summer at the Episcopal Theological School. It will be directed by Professor Adelaide Case and courses given also by Prof. Sherman Johnson, Prof. Richard Emrich and Prof. Massey Shepherd.

## Protestants Hit Back

Buenos Aires:—The Roman Catholic hierarchy recently issued a pastoral letter directed against Protestantism in Argentine. It brought a sharp refutation from the confederation of Evangelical Churches, representing ten denominations. After pointing out that "it is in Protestant countries that the Roman clergy is treated with greatest respect" the statement went on to say that "We preach the gospel in our country, Argentina, for the same reason that the Roman Catholic Church carries on its activities of evangelism and ex-

tension in the towns and cities of the Argentine provinces. We preach the gospel in these countries for the same reason that the Roman Catholic Church carries on its work of proselytism in Protestant countries, that is to say, in countries that are already predominately Christian.

"We preach the gospel for the same reason that both Catholics and Protestants carry their respective messages to Greece, Japan, China, Turkey, etc., countries where other religious faiths predominate and to which neither Catholics nor Protestants go for the purpose of provoking moral, political or social disintegration."

The Confederation stressed that liberty "does not mean simply the right to worship God according to one's conscience," but also "the right to share one's ideas and experiences with others; the right to tell publicly and privately, by word of mouth or written page, what God has done in the human heart."

"We have neither provoked nor desire to renew the religious quarrels which have had such sad results," the message said. "We do, however, state without hesitation or fear, that we will remain firm in defence of liberty of conscience, liberty for ourselves and for those who do not think as we do; the only way to bring about a more just, worthy and happy brotherliness."

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THE WITNESS — March 8, 1945

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## Freedom in Hungary

*London* (by wireless):—Russian occupation authorities in Hungary have made no attempt to interfere with religious affairs according to Count Michel Karolyi, head of the Hungarian Council in Great Britain, composed of representatives of various anti-Fascist groups.

"There is absolute freedom for all religious faiths," the one-time president of Hungary said in an interview. He added that the clergy "have shown themselves both realistic and public-spirited in their participation in setting up the provisional government and there is every hope they will lead the way in supporting rehabilitation programs despite far-reaching changes which will have to be made in the political economy of the country."

Discussing problems of agrarian reform Count Karolyi said the only religious group likely to be greatly affected by plans for large-scale land redistribution is the Roman Catholic Church, several of whose dioceses are endowed with large estates. In such cases and others, he said, where the income from land holdings support welfare institutions or schools, some equitable settlement will have to be made.

Other spokesmen for the Council here disclosed that the presidium of the Hungarian provisional government includes Julasz Nagy, outstanding Protestant layman, and that nearly all the newly formed inter-party committees taking over local government in the wake of advancing Russian armies include one or more clergymen. The fact however that a large proportion of these clergymen are Protestant is regarded in some quarters as evidence that Russian authorities "are somewhat less favorably disposed toward Roman Catholics."

Nearly all Nazi anti-Semitic laws have been revoked, and many Jewish leaders have been released from prisons and internment camps, it was said. Parochial schools have also been reopened.

## Another Schism Healed

*Washington*: — The 73-year-old schism between the Bulgarian Orthodox Church and the ecumenical patriarchate at Istanbul, titular center of all Eastern Orthodoxy, has been finally ended, according to a Sofia radio broadcast reported to the office of war information here. Official announcement was made in a telegram from Ecumenical Patriarch Benjamin to Bulgarian Foreign Min-

ister Petko Stainov, who replied expressing the government's "satisfaction and gratitude."

First step toward healing the breach was taken recently at a meeting of Patriarchs gathered in Moscow for the general council of the Russian Orthodox Church. A letter was sent to the newly-elected exarch of Bulgaria, Metropolitan Stefan, urging him to submit to Patriarch Benjamin the formal letter of repentance and reconciliation required as a condition of reinstatement.

## A Church Welcome

*San Francisco*:—A Christian welcome to Japanese Americans re-

turning to the diocese of California was urged by Bishop Block in addressing the diocesan convention. His plea was supported by a resolution. Cononical changes were made which will allow women to serve on vestries.

## Treatment of Germans

*Geneva* (by wireless):—Too little is known about the "mental condition" of Germans to form a clear-cut program for treatment of the Reich after the war, Dr. Karl Barth, internationally known Swiss Protestant theologian, declared in a lecture at the University of Geneva. "Our information about Germany is often



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contradictory," he said. "Even if we are well informed about the atrocities committed by the Germans we know very little about their mental condition. Are the opponents of the Nazis numerous or not? After the war, we may learn that there have been more acts of courage and suffering than we imagine today."

Dr. Barth stressed that the destruction of the Nazi state will place an obligation on the victors not only of passing judgment on the German people, but of bearing a share of "man's common responsibility for rebelling against divine law." He said: "Our disobedience against the eternal law is no less real than the Germans'. We must refrain, therefore, from malicious joy, nor must we pass from fear of the Germans to pity for them. Our attitude must combine respect and sympathy as well as dread, since Germany's end is meant to teach us, too, that God's law cannot be flouted."

Discussing the Christian duty toward a defeated Germany, Dr. Barth said, "we must be both gentle and strict, without prejudice, weakness, Pharisaism, or sentimentality. The Germans have enemies every-

where and the loneliness of which they formerly complained has become very real, and thus their greatest need at this dark moment of their history will be friends. But if we wish to be their friends, we must abstain from admonishing them. If we try to approach them as schoolmasters, they will shut their hearts against us. We must not be like Job's friends, who visited him to try to instruct him.

"The Germans do not understand the words: brotherhood and federation. They believe only in hostility. So we must try to show them the meaning of doctrines they consider Utopian. Preaching beautiful words to them will not be enough. They must be made to feel the truth behind the words, 'the Gospel, not the law, will triumph.' Our duty is to help the Germans make a new start in a new, free Germany. There is no question of excusing Germany or encouraging the German churches to carry on as before. Even if our friendship is accepted with reserve by the Germans, it will not relieve us of the duty of trying to meet Germany's needs in the full consciousness of our own needs as well as theirs."

## Accept Elections

*New York:*—The Rev. Arthur B. Kinsolving 2nd, rector of Calvary, Pittsburgh, has accepted his election as bishop of Arizona, and the Rev. Conrad Gesner, rector of St. John's, St. Paul, Minnesota, has accepted election as bishop coadjutor of South Dakota.

## Priest Defends Communist

*Paris (by wireless):*—A Catholic priest, Father Philip, announced to the National Assembly in session here that he will personally undertake the defense of the Communist Maquis commander, Francois Thuytschaeur, recently sentenced to hard labor for executing two traitors in Mauberge prison. The executions were carried out by Thuytschaeur and two others when thousands of townspeople surrounded the jail, seeking to lynch the prisoners. Backed by Maurice Schumann, a Catholic lay deputy, Father Philip declared that being a priest, did not make him hesitate "to defend this hero even though he's a communist, since he carried out his duty according to his lights."

Demanding that the sentence on Thuytschaeur be revoked, Father Philip added that "Communists, as

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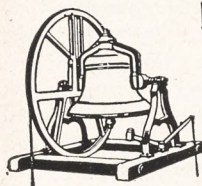
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well as Catholics, have shed their blood in the battle for freedom." The priest's speech was received with applause by the deputies.

### End Segregation

Seattle, Wash.:—Integration of Japanese-Americans into the regular, established denominational churches on the west coast was urged here by the Seattle council of churches and Christian education. The council also called for a ministry to meet unusual needs as they may arise, such as holding special services for those who cannot speak English, and adding Japanese ministers to the present staff of existing churches. It further suggested that "in exceptional cases where the need cannot be met in any other way," an interdenominational racial church be set up rather than a denominational racial church.

"We most earnestly request our national denominational leaders to give careful consideration to this matter immediately," the council's resolution stated, "and in the interest of the total Christian program, to do everything within their power to develop the kind of program suggested and to formulate a policy which will make this possible as the Japanese return to the west coast."

It was stressed that churches now have the opportunity to work out a new religious pattern in race relations because the old racial denominational churches have very largely gone out of existence.

"Since we must build anew," the churchmen agreed, "Christian forces now have a real opportunity to put into actual practice the principles and ideals for which Christianity stands."

### Bishop Abbott III

Lexington:—Bishop H. P. Almon Abbott of Lexington has suffered a heart attack and will remain inactive for several weeks.

### Day of Prayer

Santa Monica, Calif.:—A national day of prayer on April 25, when United Nations representatives will meet at San Francisco, was proposed at a mass-meeting here sponsored by the American United organization. The audience adopted resolutions requesting the Federal Council of Churches to arrange the day of prayer, to include all faiths and all citizens, "so that our world, under God, shall have a new birth of freedom and a birth of universal peace." Emil Ludwig, noted biographer, was the chief speaker.

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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.

THE REV. WILLIAM M. WEBER  
Member of the Editorial Board

Rejoicing in the essential Catholic approach of the majority of THE WITNESS board, I heartily disagree with the occasional intrusion of a strident tone into our editorial page. After all these years the second editorial for February 15th is shocked at the Eucharist being called "the Mass"! Yet in this editorial, the word "sacrament" is made to mean no more than God's omnipresent care—which is perfectly acceptable to a Quaker! Gentlemen, this is double-talk! What do you mean by this word sacrament?

A gentler objection to the other editorial of that week—not to its sound intention, but to one detail: closed communion. Whatever may have been the original intention of the exclusion-rubric how can you escape closed communion as a 300-year practice of Anglicanism? Though you may change future practice, you cannot alter the historical record. Many of us (following an opinion of Archbishop Temple in 1936) feel, for reasons of plain honesty, painfully recognising factual Christian disunity, that a flexible application of closed communion is most in the spirit of Christ at this time—that open communion is a sentimental ignoring of the social nature of Christianity and the need for organic unity.

Moreover, I am willing to bet that the majority of middle-of-the-road clergy—evangelical and catholic—are of the same opinion. We are tired of the rigidity of both ritualistic and anti-ritualistic spikes. The tension between three milleniums of tradition and the ever renescent gospel is the very muscular balance of Anglicanism. This we can give to the Church of the future.

Answer: See Editorial.

\* \* \*

THE REV. SAMUEL J. MARTIN  
Rector of St. Edmund's, Chicago

The election of the Rev. Bravid W. Harris to the bishopric of Liberia is good news. This is an answer to the prayers of many churchmen. I have been lobbying for this along with many of my brethren for several years and it is gratifying to know that it has come to pass. The choice of Mr. Harris is a very excellent one. He is one of the outstanding leaders, admired and respected by all who know him. The people of Liberia are fortunate in having him as their leader and bishop. The action of the House of Bishops will give encouragement and renewed interest to our Colored clergy. This is a step in the right direction. For such interest and tangible expressions of goodwill and interest I am sincerely grateful.

\* \* \*

MR. DONALD B. LITCHARD  
Layman of Boston, Massachusetts

At the start of the Lenten season it is quite disillusioning to read such an intolerant outburst as is your Or Else editorial (Feb. 8th). We are supposed to love the Germans, the Japanese, the Negroes as brothers. Are stock brokers and lawyers excluded? You point out that

Russia has gotten along without a stock exchange. May I remind you that she also seems to have done without a free press, and also without clergy, not just the part of the clergy you suggest getting out of the way. You seem to fear the return of an economy of scarcity. May I remind you that Henry Wallace has been one of the chief advocates of such a system. After all did he not sponsor the killing of all those little pigs?

\* \* \*

THE REV. ARTHUR B. KINSOLVING  
Rector emeritus of St. Paul's, Baltimore

No man likes to be buried until he is dead. THE WITNESS for February 8 reports that Rev. Arthur B. Kinsolving was elected bishop of Arizona. I am the only Arthur B. Kinsolving living. It is my beloved nephew and namesake, Arthur B. Kinsolving II, who is the bishop-elect and his old uncle, still one of the "inferior clergy" is proud of him.

\* \* \*

THE REV. WALLACE E. ROLLINS  
Dean Emeritus of Virginia Seminary.

May I commend your editorial in your issue of February 15th on *The Confirmation Rubric*. Your position is entirely sound. It is certain, as you say, that the rubric in its origin had no reference to Presbyterians and Methodists (who did not then exist) but to the age and development of subjects for confirmation. This was clearly shown in a pamphlet by the English historian Dr. H. M. Gwatkin, written in 1914, and by some admirable articles in *The Southern Churchman* in 1938 by Professor James Arthur Muller of the Episcopal Theological School. These were later published in pamphlet form. Several of us bought and circulated some hundreds of this pamphlet, but it is clear from Mr. Mainwaring's letter that we did not circulate enough of them! Professor Muller showed the origin and true meaning of the rubric and quoted a number of Anglican historians and bishops substantiating this position.

The matter, as you say, is vital, and there is wide-spread misunderstanding of the rubric. I wish that Professor Muller's fine and scholarly pamphlet might be reprinted and widely circulated. It would clear away misunderstandings and prove a real help towards Christian unity.

\* \* \*

THE REV. FRANK M. HAMILTON  
Rector of St. Mary's, Pikesville, Md.

Thank you for your brave and intelligent stand expressed in the editorial on Holy Communion (Feb. 15). I am writing to ask permission to quote from it in one of the tracts which we get out from time to time.

\* \* \*

FRED M. ESHELMAN  
Layman of West Pittston, Pa.

You rub me the wrong way occasionally by your anti-business views but, oh boy, you certainly hit the nail on the head in both editorials in the February 15th issue. If you do not intend to make them into tracts then send me fifty copies of that number.

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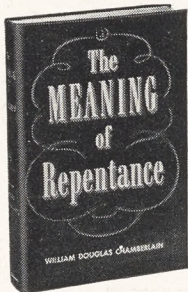


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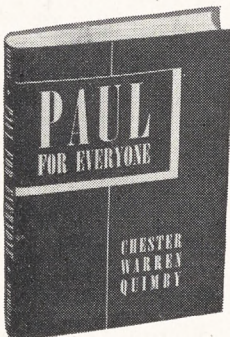
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