

The WITNESS

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NOVEMBER 15, 1945

A CREWMAN GRABS
A BIT OF SLEEP
BETWEEN BATTLES
(story on page four)

Official Navy Photo

ARTICLE BY BISHOP LAWRENCE

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 Satur-
days.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Com-
munion 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 Com-
munion, 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.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. 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.
4:00 p.m. Evening Prayer and Sermon.
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 and 11 A.M.
Daily Services: 8:30 A.M., Holy Com-
munion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all 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
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Com-
munion

THE WITNESS

For Christ and His Church

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CLERGY NOTES

BAXTER, E. LAURENCE, has resigned as
rector of Christ Church, Monticello, Fla., to
accept the rectorship of the Nativity, Dothan,
Ala., effective December 1.

BLACKFORD, RANDOLPH F., army chap-
lain, has accepted the rectorship of St.
Peter's, Talladega, Ala., and charge of the
churches at Sylacauga and Alpine. He takes
charge by November 18.

BLYTH, WILLIAM SHAW, died on October
30 at the age of 58 after a long illness. He
was in charge of St. James' and St. Martin's,
Detroit.

EASTMAN, REGINALD W., rector at Glou-
cester, Va., has been appointed chairman of
the summer conference of the diocese of Vir-
ginia for 1946.

GOSSLING, THOMAS L., rector of Trinity,
Buckingham, Pa., died on October 28 at the
age of 61.

POWELL, W. H., rector of St. Peter's, Min-
nedosa, Canada, has accepted charge of St.
Peter's, Williston, N. D., effective before
Christmas.

RAWLINSON, ALFRED E. J., Bishop of
Derby, England, received an honorary doc-
torate from the Philadelphia Divinity School
on November 8.

ROSSMAN, RICHARD, rector of Christ
Church, Guilford, Conn., is now assistant
minister of St. John's, Stamford, Conn.

SPONSLER, JOHN F. was ordained deacon
by Bishop Heistand on October 25 at St.
Paul's, Harrisburg, Pa. He is in charge of
All Saints', Williamsport.

TOWNSEND, CHARLES, rector of St.
Stephen's, Providence, R. I., has resigned to
accept St. James', Winsted, Conn., effective
Dec. 15.

VAN DUZER, ALBERT, was ordained deacon
on November 10 at Christ Church, Toms
River, New Jersey, by Bishop Gardner.

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 Com-
munion, Tuesday and Thursday, 9 A.M.
Holy Communion, Wednesday, 7 and 11
A.M. Noonday Service, daily except Mon-
day and Saturday, 12:25 P.M.

GETHESEMANE, 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
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00
Morning Prayer and Sermon. Holy Com-
munion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy
Communion.
The Cathedral is open daily for prayers.

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 Com-
munion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Com-
munion.
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)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

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 Com-
munion 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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Set Forth Program in Church's Crusade for Christ

The Methodist Church Issues a Progressive Program for Action and Urges Mobilization

By Sara Dill

Chicago: — The commission on world peace of the Methodist Church has issued a program for action which is perhaps the most progressive to come from a Church official organization in years. With the program the commission has sent a pamphlet called *Register Christian Opinion* which lists the names of all Senators and Congressmen and charges Methodists to express their opinions on leading issues by writing them. The program for action is set forth as follows:

1. A genuine internationalization of the development of atomic energy with an outlawed atomic bomb under the control of the United Nations, and ultimately of all nations. An officially constituted body of scientists might well be part of the administration. The United Nations should make the manufacture of the atomic bomb illegal anywhere in the world and make this provision effective both as to members of the United Nations and of non-member nations. This would necessitate an international inspection under scientists organized and authorized by the United Nations.

2. The support of liberty and democracy in the United States, not only in preserving political freedom but in advancing democracy in economic, social and minority group affairs:

(a) Vigorous maintenance of the provisions of the Bill of Rights;

(b) Opposition to the passage of peace-time universal compulsory military training legislation;

(c) Abolition of the poll tax and other discriminatory restrictions upon citizenship;

(d) Support permanent fair employment practices committee;

(e) Support provisions for full employment;

(f) Support adequate minimum standards of income;

(g) Support prevention of inflationary measures.

3. Relief for Europe, specifically support for America's share of the cost of UNRRA. Write to your representatives in the House and Senate immediately supporting an additional UNRRA appropriation of \$550,000,000. We are convinced that lacking funds thousands are destined to starve in Europe this winter. Action now is imperative. Conditions in Europe point to intense suffering for lack of food, clothing, heat and essential medical supplies.

4. Insistence upon the maintenance of mutual good will and understanding with Russia as one essential basis of peace. This does not require "appeasement" but should require the elimination of prejudice, bitterness, and conclusions not based upon facts.

5. Support for essential tariff concessions which, with the elimination of empire differentials, and an eye to the meeting of widespread human need will make for increasing production and a free flow of international trade.

6. Support for the St. Lawrence waterway project, in the interest of good faith with Canada on the part of a "good neighbor," for the purpose of providing a great outlet to the seas for the potential production of the middle west sections of the United States and Canada and for the benefit of international trade.

7. Support of necessary funds for peace: for the United States' share of responsibility in the United Nations Organization and the demands which will grow out of recommendations of the United Nations after the organization begins to function.

8. The Church can, and under God must, make a unique contribution by winning the acceptance of men and of nations to the moral laws of the universe which consti-

tute the foundation for international peace, security and progress. Around these moral laws and spiritual values derived from the nature of God and respect for personality, man's social, economic and political ways on the international level must be organized.

THE PICTURE ON THE COVER

Washington:—This lad, a crewman on an aircraft carrier fighting in the equatorial Pacific, catches a few winks of sleep as he hugs his pillow, drenched in perspiration. The picture was taken by one of the foremost photographers in the United States and is one of a series of ten combat pictures to appear on our cover.

BISHOP DONALD ALDRICH TO RESIGN

Detroit:—Bishop Donald B. Aldrich, coadjutor of Michigan, will resign at the next meeting of the House of Bishops. He does so upon the advice of three doctors who have discovered a heart strain. They state that it would be impossible for him to do full justice to the responsibilities of his office without further impairment of his health. Bishop Aldrich therefore feels in fairness to the diocese that he must concur with their judgment. The doctors have ordered a protracted period of rest before he assumes a ministry less exacting in its demands.

Bishop Creighton made the announcement to the clergy in a letter on November 5th which he requested be read at all services on November 11.

EPISCOPAL PACIFIST FELLOWSHIP

Providence: — The Episcopal Pacifist Fellowship held its annual conference here last week to set up its post war position and to enlarge its program to meet the problems of a lasting peace. A resolution, offered by Bishop Lawrence of Massachusetts, was passed opposing any type of universal military training; another, offered by the Rev. Roger Bennett, was also passed which

stated that the United Nations organization "reveals a reliance upon power politics and national spheres of influence" and therefore urges that "all possible steps be taken to revise it along democratic lines looking to the eventual organization of a world government." Miss Adelaide Case, professor at Episcopal Theological School, proposed a resolution which carried, which, after pointing to the starvation that is widespread throughout the world, calls upon churches to make use of established channels to dispatch food and other necessities to needy areas and also urges Congress to appropriate at once a half billion dollars to UNRRA. The resolution also declared that rationing should continue in the United States as long as the needs abroad exist.

Bishop Lawrence is the honorary chairman of the organization; Mrs. Henry Hill Pierce the chairman; the Rev. Elmore McKee and Professor Case the vice-chairmen. About fifty attended the conference.

CONFERENCE ON THE MINISTRY

Chantry Flats, Calif.:—Over fifty people, including three veterans of world war two, attended a conference on the ministry and professional lay work, held here October 26-27 by the diocese of Los Angeles. Various leaders of the diocese, both clergy and professional women workers, presented various aspects of the subject.

CONGRESSMAN CALLS FOR UNITY

Washington:—Congressman Brooks Hays of Arkansas, speaking at a mass meeting sponsored by the churches of Arlington, Va., declared that the days of world reconstruction find a "tremendous need" for unity within the Church, which he described as "the only institution that is everywhere."

CHAPLAINS FOR INDUSTRY ORGANIZE

Newark, N. J.:—A new non-profit organization, Chaplain Counselors for Industry, Inc., has been announced here by A. Herman Armerding, an industrialist. He stated last week that surveys undertaken during the past year indicated that "a new approach, industry-centered on the one hand and Christ-centered on the other, with a realistic first century evangelism will be necessa-

ry to gain wide entrance to industrial plants and meet the challenge squarely."

Ernest L. Chase of this city, a research engineer, has been named director of the organization and will devote all of his time to selecting, training, placing and servicing chaplain candidates for industry who will be known as "Chaplain Counselors." All of the services of the organization are free, Mr. Chase said, as expenses are being met by gifts from Christians interested in industrial evangelism. It is the plan of THE WITNESS to find out something further about this organization and its possible tie-ups with other groups.

plexion, neatly dressed, and walks with a limp due, he says, to being shot in the leg in prison, I believe. He claimed to have been sent up for bank robbery in Los Angeles some five years ago. Says he has a wife and daughter, Dolores, and that he was introduced to me by Dean Bloy of Los Angeles. He wanted money to pay rent on an apartment not far from our church, and said that his parole papers had to be signed by a clergyman every Sunday, testifying that he had attended church. He claimed that he had reported to the police and had to report every day for a week. Also claimed to be getting a job at the Jones Store Co. of this city.



Bishop Donald B. Aldrich, coadjutor of Michigan, who is to resign his office due to a heart strain. He was consecrated on May 4 of this year

ANOTHER WARNING TO THE CLERGY

Kansas City, Mo.:—The following letter has been received from the Rev. Richard M. Trelease, rector of St. Paul's of this city. "A week ago a man by the name of James Joseph Johnston made an appointment with me, saying that he was a paroled convict from San Quentin. He is about 5 feet 9 inches tall, has long wavy gray hair, florid com-

"I checked with Dean Sprouse and the Rev. Charles Tyner, and found that he had visited them with the same story some time previously.

"I gave him some help for that day and instructed him to bring his wife and daughter in to see me the next day. We have seen nothing of him since, and I am under the impression that he is working the clergy wherever he goes. I think the clergy should be warned."

The Director of Chaplains Visits the Pacific

Two Months' Trip Enough to Convince Him That Humanity Is on the March Everywhere

By Bishop Edwin F. Lee

Director General Commission on Army and Navy Chaplains

Washington:—The following observations stand out in rather sharp focus in my memory of the 30,000 mile journey by plane recently completed in the southwest Pacific area. This included the Philippines, the Admiralty Islands, New Guinea, and Australia. When one thinks of comfortable air travel between New York and Washington or Chicago, he should not conclude that this is the kind of travel available for the average man in our armed forces. Airplanes, frequently almost filled with bags of mail and freight, were provided with rough seats along the sides. Flying from Honolulu to a small island some 3000 miles to the west, I was the only passenger and found myself much interested in the cargo which was labeled, "explosives."

The army and navy departments were most cooperative in making it possible for me to visit several hundred chaplains, and also to observe the effects of the war upon that part of the world. For it was through this general territory that the American forces advanced to final victory over the Japanese army and navy. On returning from the Far East in April, 1942, I ventured the assertion that the delaying action fought by American forces in the Philippines, which kept the Japanese from conquest of Australia and New Zealand, will go down as one of the most decisive battles of history.

After touching in Honolulu, Johnston Island, and Kwajelinn, I spent two days in Guam. There one observes the evidence of the full fury of the war of the Pacific. I asked a chaplain to show me the place where the Marines first landed. It was on the beach along which now runs a well constructed military road. Near the shore line I found a well kept cemetery where some 600 Marines lie buried. This is one of the first records of the price paid in our Pacific war.

My next point of arrival was the naval base at Samar which is in close proximity to Leyte where the army made its first real landing in

the Philippines. One unacquainted with the magnitude of war, finds himself literally amazed at the mass of supplies necessary for such wide-scale combat.

On a late Saturday afternoon the seventh fleet navy chaplain, who was my host and guide, was determined that we should reach a Seabee organization thirty miles distant so as to be on hand in the early morning for the dedication of a lovely little seaside chapel. Our only satisfactory method of travel was by hydroplane. We finally reached a perfect harbor. As we looked at the boats in that harbor, large and small, I asked an officer if there were probably 300 or 400 boats at anchor. His reply was, "There are over 900 boats." Our pilot skillfully found a small water surface on which we could land. We then climbed out on the end of one of the wings of this hydroplane and jumped from there down to a barge that would take us to the shore.

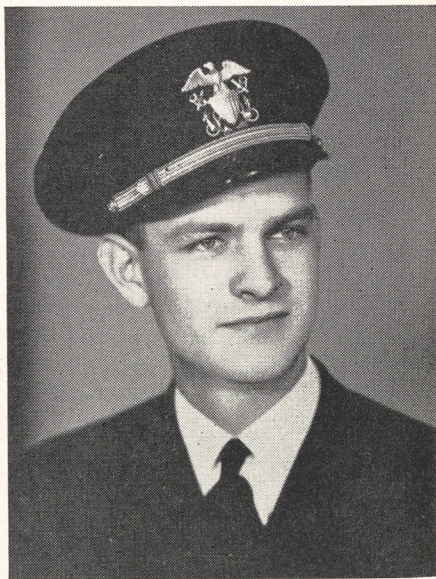
My recent experience in the Southwest Pacific reveals to me that our divinity schools may advisedly reduce some emphasis upon philosophy and emphasize gymnastics. Also that at each conference session there be added to the question about the acceptability of each preacher the question, "How much does he weigh?" For in this complex world where every type of experience must be faced, there is no place for the fat man.

On that same Saturday evening in a natural amphitheater there was a movie available for all who wished to attend. It was a good picture with plenty of music and provided an evening's wholesome entertainment for men who were out of touch with the life of any city. I was also impressed as I saw 200 native civilian Filipinos come over the hills from their villages nearby. They enjoyed the picture and especially the music. I found myself impressed by their sense of utter safety as they joined these American troops, in contrast to their experiences of a few short weeks before, under the

brutal control of the Japanese troops.

On Sunday morning I shared in the dedication of a lovely chapel, which seated nearly 300 men. Above the small altar was an appropriate painting by one of the enlisted men. The picture depicted Seabees engaged in their landing on the beach; a surveyor charting roads; supplies being unloaded; and buildings in process of erection. In the background was the figure of the Christ as the spiritual motivation of these courageous men.

Manus, in the Admiralty Islands, is a large natural harbor and is probably one of the bases that will be continued under American control in the South Pacific. It lies directly east of New Guinea. A speci-



Chaplain Frank W. Robert was in charge of churches at Natchitoches and Winnfield, Louisiana, before joining the navy

man Sunday, as an official visitor to chaplains, began at eight o'clock on Sunday morning with a communion service. At 10:30 I preached in the finest chapel to be found anywhere in the Far Pacific. Benches were brought in to accommodate nearly 200 British navy men who came from the fleet that was anchored nearby. A well trained colored choir not only furnished good music, but added to the international and interracial character of the congregation. It should be remembered that the men attending these services come voluntarily. At 11:30 we participated in church service regularly broadcast over the wide expanses of the South Pacific area. I know something of the importance of a broadcast originating in these remote

centers. Since Sunday in New York is Monday, west of the mid-Pacific international date line, it is inconvenient for many people to avail themselves of the best broadcasts from our metropolitan centers. I hope the time may not be far distant when our missions can broadcast to the inhabitants of these thousands of islands entertaining and constructive programs for all who battle against loneliness or the lack of inspirational contacts.

At 2:00 p.m. I was on board a fast launch which carried our party several miles to a British warship. At 4 o'clock I shared in a vesper service conducted by a chaplain of the church of Scotland. At 7 o'clock we addressed 5,000 American navy men in the open amphitheater.

The humor of the average American soldier enables him to endure not only hardship but danger. In New Guinea I was told that when our forces were advancing against the Japanese, a certain ridge needed to be taken. It was hard going up to the crest of that ridge, and many men were wounded in this advance. One young soldier who happened to get through among the first, fastened a sign to a sapling on which were these words: "If you want to go any higher, you'd better see your chaplain."

I made careful inquiry both in the Philippines and in Australia about the influence left upon the local people by our servicemen and women there. Replies from such representative individuals as President Osmena of the Philippines Commonwealth; President Gonzales of the university of the Philippines; Mrs. Asuncion Perez, director of the relief and welfare program and a most representative member of our Filipino Protestant Church, as well as district superintendents, pastors, physicians, lawyers, and others, whom I have known across the years, revealed the fact that our armed forces have left a wholesome influence upon the Filipinos. This is the gist of their report: The American forces have commanded not only our sincere appreciation for what they have done to rescue us from Japanese domination, but they will also depart carrying with them our general respect. The same general report was received in Australia from some eighty clergymen and other representative citizens including such men as the Anglican Archbishop of Sydney. When one visualizes the dis-

location of hundreds of thousands of Americans sent into the confusion not only of foreign countries, but of war conditions, it is gratifying to know that such reports are forthcoming.

There are two other things that I found of real interest as follows: The Australians were much impressed by the high average level of education of American servicemen. The Filipino people throughout the provinces were much impressed by the large number of Protestant chaplains. They have never before known of the large proportion of Americans associated with the Protestant churches.

In Hollandia, New Guinea, I was shown a lovely new church building that had been erected from local materials. It gave one an impression of peace to enter this house of prayer standing on the site that had shortly before been a battle ground, and in a location that is still one of the frontiers where civilization is just pushing forward into the jungle of paganism.

The chaplain and a young Dutch lieutenant in the reorganized colonial administration very proudly showed me a tablet that was placed at the front of this church. It was in English, Dutch, and Malay. The inscription stated that this church was presented by the men of the American armed forces as a gift to the Christian people of that community to replace their church which had necessarily been destroyed in the line of fire against Japanese troops. One is deeply moved to appreciate that our American forces restore Christian civilization.

The cessation of hostilities which came while I was in Manila brought a sense primarily of relief. There was no wild celebration. I heard less expression of bitterness against the Japanese among the armed forces than one hears among civilians in a typical American city. It took a number of days following the formal surrender to receive the capitulation of troops in hiding in the mountains. Chaplain Leon W. Hawley of Seattle, Washington and Chaplain William E. Cooley of Virginia, and I went into the northern part of the Island of Luzon, some 200 miles north of Manila. We crossed Balite Pass over which I have traveled on numerous occasions visiting the Cagayan Valley. I stopped to see a simple monument erected there which was placed in recognition of the thousand Ameri-

can soldiers who had given their lives to push through that difficult Pass against the entrenched Japanese forces. We proceeded to the village of Aritao where I was the guest of the American army. Fifteen miles away was General Yamashita's hideout.

One returns from an extensive swing such as was mine during two recent months with various impressions. The entire world has been shaken by this war. During world war one the people in the South-

(Continued on page 18)

BISHOP SHERRILL TO VISIT EUROPE

Washington:—Bishop Henry K. Sherrill of Massachusetts is one of four churchmen who will leave the United States later this month or in early December to make a survey



Bishop Sherrill of Massachusetts is one of a delegation of four churchmen soon to leave for a survey of Europe

of religious conditions in Europe. Others are Bishop G. Bromley Oxnam of the Methodist Church; the Rev. Franklin C. Fry, president of the United Lutheran Church and the Rev. Ralph H. Long, executive director of the national Lutheran council.

This will represent the third overseas tour for Bishop Sherrill and the second for both Bishop Oxnam and Dr. Long, while it is the first for Dr. Fry.

Bishop Sherrill went to the Aleutian Islands two and a half years ago to make a survey of the chaplaincy service and to the European theater in 1945 for the same purpose, on both occasions representing the General Commission. Bishop Oxnam visited the Mediterranean theater on a similar mission in 1945, while Dr. Long headed a Lutheran group which visited northern European countries last spring.

THE WITNESS — November 15, 1945

EDITORIALS

A Failure of Nerve

OUR Roman brethren have been celebrating of late the centenary of the submission of John Henry Newman to the Pope, which took place one hundred years ago this fall. This conversion was hailed at the time, and is still hailed by Roman Catholics, as a great achievement, and a harbinger of the ultimate submission of Anglicans—and perhaps of all Protestants—to the Holy Father and the Church he heads. But we have not heard of any notice being taken of the equally important event that took place also one hundred years ago when Ernest Renan left St. Sulpice and became an usher in Monsieur Crouzet's school for boys—that is how he left the Roman Church. But these men, Newman and Renan, were romanticists; that is, both were under the spell of the German Romantic movement, whose first principle was "Feeling is everything: *Gefuehl ist alles*," whether in art, literature (especially poetry), or religion—or even philosophy. Renan was by far the more learned of the two, and has had a greater influence upon later thought, outside purely literary circles. Moreover, he had a more objective, fact-finding kind of mind that Newman; though he too wrote with a soft pen, and left a kind of glossy finish upon his pages: Feeling is everything! If one may hazard a guess, the loss of Renan was scarcely compensated by the acquisition of Newman, a hundred years ago. Perhaps that is why our Roman friends have not mentioned the exchange.

To keep on cheering for Newman is to ignore history. The leader fell, the ranks closed and moved on. The Catholic movement in the Anglican Communion has gone on from strength to strength, these hundred years. Newman would scarcely recognize it today. Instead of a little group of academic minds, centered mainly at Oxford, alarmed over the progress of liberalism in science, philosophy, biblical criticism and politics, the movement has become world-wide and aggressive. Its achievements are not merely theological or ceremonial, but embrace the social application

of Christianity as well. It has had a heroic advance on more fronts than one. It has inspired, and been served by, men who loved it passionately and yielded their whole hearts in its promotion; it has had its fanatics, even its martyrs. There is no use discounting the Catholic movement and pretending it is a mere aping of Rome which should lead eventually (as Romanists assume and hope) to the submission of the whole Anglican Communion to the papal obedience. Instead, Catholicism within the Anglican Churches is fed like the sun, nourished upon its own internal fires, and is no pale reflection, like that of the moon, of the golden glory of another body. Newman's abandon-

ment of the Church of England a century ago was merely an example of the failure of nerve that overtakes even leaders now and then; if he had waited ten years, or fifty (!), he would have seen how futile his step was to be.

Renan, on the other hand, has had no such positive fruits to show for the movement he represented. Modernism, which in some ways shared his point of view, was outlawed and crushed early in the twentieth century. Biblical research has been laced into a strait-jacket by the Roman authorities. Roman Catholic scientists have had to pursue their tentative way, saying in effect, "If we had not the divine revelation to guide us—as inter-

preted by the Church—we *should* suppose that species originated as Darwin thought, and so on." The political machinations of the Roman hierarchy are as active still as in the fifteenth century. Newman left behind him a movement that has gone on, conquering and still to conquer; Renan left behind him a Church that only closed and barred its gates even more firmly against the questionings of modern thought. The Vatican Council, the Syllabus of Errors, the overwhelming of the modernists, all this followed in due course. Anglicanism cannot match that record, nor does it aspire to do so!

One of the Tests

THE Every Member Canvass, the annual solicitation of pledges to maintain the Church in

"QUOTES"

GRANT us brotherhood not only for this day but for all our years—a brotherhood not of words but of acts and deeds. Grant us a common faith that man shall know bread and peace; that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands but throughout the world. And in that faith let us march toward the clean world our hands can make.

—Stephen Benet.

parish, diocese, nation and world, is one test of our love for God. It sounds the depths of our conviction as to the importance of his Church in the work of world redemption and regeneration. It has been argued that there is no connection between religion and money; that God wants dedicated lives rather than money; that the canvass is a mercenary appeal unworthy of the Church's spiritual function.

This argument might be impressive were it not employed almost exclusively by people who manifest as little interest in the Church's spiritual and religious life as in supporting the budget. That is why the canvass is a test of the Church's love and conviction. We give to the things we believe in and

we give in proportion to the values we attach to those things. The man who gives to the Church what it costs him to go to the movies believes as much in the Church as he does in the movies, but no more. The man who wears his old coat another year because he gives to the Church what it would cost him to buy a new one, believes that it is more important to maintain the work of the Church than to have a new coat. The canvass tests us because it makes us think through our scale of values. Furthermore it compels us to decide how much we love God. The debt of our sacrifice is the measure of our love. We have to decide whether we love God as much as the movies or a permanent or the opera.

Peacetime Military Service

by W. Appleton Lawrence

The Bishop of Western Massachusetts

THERE are many reasons both for and against universal peacetime military service. Most of them are of a secular and secondary nature. There are, however, in my mind, three or four basic Christian reasons against such an innovation to the American way of life, which I think deserve more attention than they have been given. Indeed, it has been my experience that many people have not thought the question through to basic principles and motives, but have been content to rest on arguments of expediency and of unproved military necessity. The three points I would set forth are (1) personal possibilities; (2) ultimate loyalties; and (3) basic motives.

In regard to personal possibilities, I think it would be generally agreed that Christianity sets supreme value upon the individual. We believe that the Christian way of life should both demand, and contribute to, the full development of personality. In times of war there are certain opportunities and occasions which bring out the best as well as the worst in individuals. Persons do rise to supreme heights of courage and of self sacrifice. In times of peace however military experience is of a very different character. Even two-fisted Teddy Roosevelt and Admiral Mahan advised their sons against entering a service which gave such little opportunity for initiative and in which so many men deteriorated under the influence of dull routine. A while ago General O'Ryan was frank enough to confess that in making a soldier "The first thing to be done is to destroy all initia-

tive. . . . We must make men so that they are machines. The recruits have got to put their heads into the military noose. They have got to be jacked up. They have got to be bawled out." And Colonel Gray at a hearing before a Senate Committee in 1936 said, "The whole military training is based on instant obedience. A man is not allowed to think. He is not expected to think. He is expected to obey orders and obey them right or wrong, foolish or wise, drunk or sober." It is true that military training is founded on discipline, and that undoubtedly youth might profit by more discipline; but the discipline of the military is not the self discipline which is Christian. It is superimposed discipline which works only when the authority is maintained and is apt to react in reverse when the authority is removed. No military man would even presume to argue that peacetime military service would develop the personality of the individual—but that is the Christian goal and purpose. The contention of the military would probably be that in this case the good of the individual must be submerged for the benefit of society and the good of the state.

This leads me to my second point—ultimate loyalties. The most constant and most serious rival of Christianity has always been the state. The commonest cause of Christian martyrdom in the early centuries was the refusal to set Caesar above Christ. It has been an in-and-out struggle down through the ages ever since. In the last few years this has been dramatically evident in Europe. We

have seen how whole nations, including many fine Christians, have been led along by plausible arguments and superficial physical and economic improvements to a point where they suddenly awoke—too late—to find themselves caught in a totalitarian system. We have seen here in the United States the power of the federal government grow apace in the first world war. After it was over we succeeded in defeating peacetime conscription and recovered some, although not all, of our former liberties. This growth of federal authority has become a veritable colossus during world war II, and for several years the military have even been able to keep criticism silent on the basis of military necessity, so that we have become accustomed to accepting their declarations. I know full well that we shall never return to normalcy as we knew it before the war, and it is well that we should not; but I hope we are still alive to the fact that “The price of liberty is eternal vigilance.”

IN THE war just ended it is true that allowance was made for conscientious objection; but by the arrangement provided the government, up to January 1, 1945, secured ten million man-hours in

mental hospitals alone free of charge. In all areas of service—hospitals, forestry service and fire-fighting, human “guinea pig” experimentation, and the like—the government secured approximately free, thirty million hours of man labor. In the process twenty-five men have lost their lives and the peace churches have paid out five and a half million dollars for the support of the conscientious objectors, with the cost of all the churches running to approximately six million dollars.

Possibly some allowance may be made in the bill to be proposed, but as such, it is only a concession to those who on religious grounds oppose all war. It makes no recognition of those who might oppose any war the government might see fit to wage, and at best, has been bought and paid for—not given as a right. It is not, and never will be real liberty of choice,—a fact which is even more plain when we learn that one in every six persons in the federal prisons today is there not because of any ordinary so-called “criminal offense,” but simply because of his conscience and convictions.

That leads me to my last point—basic motives. What is the real purpose and reason for universal peacetime military training? The very name seems to me deceptive if not dishonest. The proposed training frankly is not universal, as there seems to be no intention of applying it to the unfit, or of providing a means of improving their physical opportunities. It is not really democratic although that is offered as a plausible argument by those who say it takes the rich man’s son as well as the poor man’s boy,—but it will not take the handicapped boy of either; and certainly there is no civilian social group which has such a definite caste system as the military. It is the very antithesis of democracy. As for the military training,—it is perfectly evident that if it is for the toughening process needed for warfare, it must be repeated when warfare comes; and if it is for technical training, the developments of modern science taking place daily will mean that it must be repeated later. Indeed the military themselves testify that one year is of little use and that the chief reason for military training was the indoctrination of youth for military purposes. I quote from General Eisenhower’s letter written for the Woodrum committee at its hearing in June: “Physical training will always have to be repeated after the war starts but takes the least time. Psychological indoctrination and moral training requires the longest time but fortunately it is never completely forgotten.”

On such an important matter which involves such a fundamental change in our way of life, it is well that we should make careful analysis of the motive

THE SANCTUARY

conducted by W. M. Weber

WE, THE EARLY CHRISTIANS

COMPARED with the development of man on this planet, the diffusion of Christianity over the human race seems to go like a flash of lightning—for two thousand years is almost nothing in the history of the universe. (Never forget that we are all still ‘the early Christians.’ The present wicked and wasteful divisions between us are, let us hope, a disease of infancy: we are still teething. The outer world, no doubt, thinks just the opposite. It thinks we are dying of old age. But it has thought that so often before! Again and again it has thought Christianity was dying, dying by persecutions from without or corruptions from within, by the rise of Mohammedanism, the rise of the physical sciences, the rise of the great anti-Christian revolutionary movements. But every time the world has been disappointed. Its first disappointment was over the crucifixion. The Man came to life again. In a sense—and I quite realize how frightfully unfair it must seem to them—that has been happening ever since. They keep on killing the thing that He started: and each time, just as they’re patting down the earth on its grave, they suddenly hear that it’s still alive and has even broken out in some new place. No wonder they hate us.)—C. S. Lewis, *Beyond Personality*, Macmillan, 1945.

behind it. This motive certainly is fear—fear of others—which produces fear in them, and will inevitably produce such an armament race as the world has never seen. This is set in opposition to Christian faith in others and in the Charter of the United Nations—which, we have been told repeatedly, is the only hope for world peace.

If we are to have peacetime conscription (for such it really is, although its proponents scrupulously avoid the use of the word “conscription”), why not peacetime conscription of industry? In the Christian scale of values, human beings come ahead of things, but in wartime preparations it has always been the lag of things—tanks, guns, equipment—which has slowed proceedings. Let us do some real thinking on this very important subject, and not be duped by secondary and superficial unproved window dressing such as health, education, and disciplinary benefits.

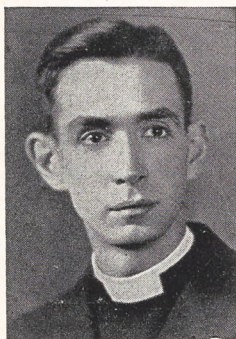
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

“DEFEND, O LORD, THIS THY CHILD”

WHEN one considers how many different hands and viewpoints have in the course of time given shape to our American rite of confirmation, one marvels that the resulting composition is such a masterpiece. Some of it is very ancient, such as the prayer of invocation of the comforter and the “manifold gifts of grace” before the laying on of hands. The prayer of supplication following the Lord’s Prayer is a product of the Reformation and is based on a model in the famous liturgy of Archbishop Hermann of Cologne, a Lutheran. Our 1892 American Prayer Book introduced the formal presentation of the candidates and the lesson from Acts.



The service divides into two parts, which in turn correspond to the two principal actions of the rite. The first consists of the solemn renewal before the Church of baptismal vows by candidates who have come to “a competent age.” This is the subjective side of “confirmation,” a contribution of the Reformation, and it is peculiar to the Protestant Churches which practice the rite. The second part begins at the versicles. It contains the ancient, Catholic, objective emphasis, not upon what the

candidate does, but upon what God does. In this sense the rite partakes of the nature of the sacramental; i.e., it is not simply a badge and token of Christian men’s profession, but rather a certain sure witness and effectual sign of grace, “and God’s good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him” (see Article XXV).

It is popular to speak of confirmation as “ordination of the laity.” And the form of our American service does suggest a certain analogy with the rites of the ordinal. But there is danger in pressing the analogy too far. For it might mislead people into thinking that in baptism they did not become fully members of Christ’s body and sharers in his eternal priesthood. The denial of the Eucharist to the baptized but unconfirmed is purely a part of the Church’s discipline, not of its faith. But if we keep this caveat in mind, we might use the analogy with ordination with profit particularly in regard to the ceremonial of confirmation.

For example we might integrate the service with Holy Communion so that the lesson from Acts serves as the Epistle. The candidates would then receive their first communion from the hands of the bishop, who serves both as a bond with the Church universal and as chief pastor and priest of his diocesan flock. Such a custom would be far more meaningful to the newly confirmed than having them wait for a separate little corporate communion at 8 A.M. the following Sunday in a largely empty church. Besides the bishops should consider it their highest privilege to celebrate the Holy Communion regularly upon their visitations to the several parishes under their shepherding care.

It would be well too for provision to be made for silent prayer by the congregation for the candidates immediately after they have renewed their promises; and then, before the versicles, to sing a hymn comparable to the *Veni, Creator Spiritus*. Another suggestion from the ordination rites is to place the bishop’s address or sermon at the beginning rather than at the end of the rite. He would probably get better attention from the class; for there is to be expected a release of tension with consequent loss of interest after the laying on of hands.

The opening rubric directs the bishop to sit in his chair near the holy table but gives him no further guidance as to his position and posture. I trust my friends on the episcopal bench will not consider me presumptuous in suggesting that they come to the center of the chancel for the versicles and stand there during the remainder of the rite. The candidates will come and kneel before them there, where the congregation can best witness the imposition

of hands. If the bishop confirms by passing along the chancel rail his action will for the most part be hidden from the congregation by our "monastic choirs" and many parents and sponsors will be disappointed. However, this difficulty could be obviated if the rubrics were revised so as to direct choir and congregation to kneel—and pray—during the laying on of hands. It need hardly be said that the bishop offers prayer during the imposition of hands; he does not transmit authority as in ordination. Hence it is highly discourteous to the Almighty for him to sit (unless he is weak and infirm) with a mitre on his head while praying, "Defend, O Lord, this thy child."

Talking It Over

By

W. B. SPOFFORD

A NUMBER of chaplains have been in my office in recent weeks with amusing stories to tell of the way the Church is treating them once they are discharged from the service. "I guess the flag



waving days are over," one of them said a bit bitterly. "We read in the Church papers nearly every week in the early days of the war of the great need for chaplains. So several hundred of us resigned our parishes, parked our families the best we could and went off to war. We're out now, some of us.

So we get in touch with the army and navy commission of the Church about where we go from here. We are told to get in touch with our bishops. But some of us wouldn't know our bishops if we ran into them on the street. There have been a lot of changes in dioceses since this war started. Take my own for instance . . . when I went into the army my diocese was rather low church and I fitted in ok. The new bishop is pretty much of a spike and has his own ideas about the type of men he wants. In any case he hasn't shown any interest in me, either when I was in the army or since I got out.

"Next folks tell us to call at 281. I've done that too and it is to laugh. I've seen most of the big shots and I got a run around from them all. 'It is not under my department; I suggest that you see so-and-so.' The old merry-go-round. It has its

funny side. Congregationalists for instance are not supposed to have much of a central organization. Yet Congregational chaplains can go to their headquarters, see a list of vacancies and be given real help in getting in touch with the committee of any church one is interested in. The same is true of Presbyterians, Unitarians, Methodists and other churches. And do we get a kidding from these fellows about the great Episcopal Church that is supposed to be so well organized with shepherds of souls who trace their lineage to the apostles. All I can say is that it doesn't help a guy find a parish."

THE synod of the second province passed a resolution about hurrying up the process of getting men out of the armed forces who were studying for the ministry before they went to war. Also there has been a lot of talk about the soldiers who are considering the ministry and how badly we need them. But what sense is there in this talk if we fail to take care of the chaplains who pulled up roots in order to do their jobs in the army and navy? As things stand at the moment about all they can do is to get in touch with their friends with a "please, if you hear of any vacant parish will you keep me in mind?"

Which is a sloppy and inefficient way of handling the situation to put it mildly. Here's the province of the northwest, for instance, showing such great concern because of the thirty vacancies in their eight jurisdictions that they have established a placement bureau headed by Bishop Conrad Gesner of Sioux Falls, S. D. But why not a national clearing house to which chaplains—and others for that matter—can turn with the hope of getting men and jobs together?

Five million dollars for rehabilitation and advance is just plain nuts if the Church hasn't enough imagination to take care of its man power, and particularly chaplains who have made such sacrifices. Ballyhooing about the need of millions for buildings but nothing can be done—at least isn't being done—for four or five hundred parsons who are, or soon will be, ex-servicemen.

New Books

***Excellent

**Good

*Fair

MANUAL OF THE GUILD OF ST. BARNABAS FOR NURSES. Published by the Guild. 75c.

This revised edition of the Manual of St. Barnabas Guild has just been published. It is a greatly improved book and will be found useful for those who conduct devotions in schools of nursing in our hospitals and for occasions of the capping and

graduation of student nurses. It should also have wide use by sick person at home or in the hospital. Chaplains and other clergy who visit the sick will find it a compendium of prayers and scriptural passages that will be valuable in their ministry to the afflicted. The Manual is written for Guild members and contains a brief form of service for Guild meetings and the admission of members and associates. Other parts of it, however, are suitable for general use.

It is pocket-size and is available from the Secretary-General of the Guild, 685 High Street, Newark 2, New Jersey.

—ARTHUR LICHTENBERGER.

For Church Schools

By

WILLIAM GRIME

I'M TEACHING because the rector finds it hard to get teachers." "I'm teaching because someone has to do it, not that I like it." Such remarks are common, for too many teachers are failing to discover good helpful reasons for teaching. If this is true of you, you will get tired and your children will get tired of you, though they may not tell you so.



Try this: go where you can gather in "the harvests of a quiet eye," preferably in your own room or church, and read the gospel for the

second Sunday in Lent. This will help you to remember how Jesus spent forty days of "worshipful problem solving" after which he came from that wilderness with his mind clarified and confident as to what his teaching purposes should be. Then select the best teacher you know and try to recall what he or she was aiming at. Here resolve those aims shall be yours.

Still you may say, "I have never known a really inspiring church school teacher." Then take the following near and long range aims and meditate on any or all of them. Try this not once, but several times, by yourself or with a friend, and see if it makes a difference in your desire to teach:

To guide children into knowing and living by the spirit of Jesus' Life and teachings.

To draw youth into finding what is in the Christian Gospel—God, "one Lord Jesus Christ . . . Very God of Very God . . . By whom all things were made," . . . from which basic affirmations they

can build a sound philosophy of life and the universe.

To arouse in young people a desire to better understand the great words and services of the Prayer Book and to give them a great use.

To get young people to see Christian democracy as a way of life that needs to be shared with more and more people if they want to keep and enrich it.

To help youth to manage their powers—personal charm, skills, reason, leadership and possessions—with deepening humility, and social responsibility.

To bring them to discern all forms of work contributing to the development of persons as necessary, valuable and religious.

To awaken ambitions within them to build not just houses but homes wherein two people love each other in a way they don't want to love any other human beings, thus exalting the beauty and sanctity of the marriage vow.

To give them a critical knowledge and love for the abiding truths of holy scripture that each may testify through the years "Thy word is a light unto my feet and a lantern unto my path."

To aid young people to participate in the fellowship of the Church, as members of the family of God, for they are not just to know about their church school or the Church in general. They are to be kept as the steady glad sharers in the Church's universal life of work and worship.

To give them opportunities to treat persons of all races as sacred, as "brothers for whom Christ died," because intelligent goodwill does extend and nurture the new kingdom.

To get young people ready to join in sacramental action, as set forth in the communion service. Growing children are not to be trained as spectators but to say as actors in the divine drama—"here we present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice." And if these surrenders on the part of creatures to their creator are sincere and often, then each can expect the precious gifts of a grateful mind, a love of the brethren, a cleansing from selfishness, a new motive for giving or suffering, if one must, a gradual redemption from evil and death plus a re-creating companionship with Christ "whose service is perfect freedom."

There are other ways of stating the aims of a church school teacher. But if during your meditations you have been persuaded that some of these aims ought to be yours, then go and talk over your findings with your superintendent as to ways and means of achieving these objectives. The outcomes of your experience will surely call his attention to this method of "worshipful problem solving."

A German Bishop Cries About Women and Children

Suggestion Made That He Might Be Reminded Of Concentration Camps and Death Factories

Edited by Sara Dill

London:—Bishop G. K. A. Bell of Chichester, an official of the World Council of Churches, has received a letter from Bishop Theophil Wurm, head of the Evangelical Church of Germany, charging that the people of Germany are being "subjected to the harshest retribution." He asks whether it is necessary once again in history "that victorious powers come to be infested by the spirit of those they have vanquished."

"Was it not possible," he suggests, "to take preventive measures in order to save innocent women and children from ghastly misery? Was it really necessary to proceed in such a manner that the war propaganda of Goebbels seemed to be vindicated?"

Recalling the pledge by leading Allied statesmen at Teheran that "we will not rest until we have won the victory over tyranny for freedom and tolerance," Bishop Wurm continued, "How we long to see this pledge redeemed! The future destiny of the human race will be determined by the outcome of the struggle between the heathen spirit of revenge and the Christian spirit of mercy and forgiveness. Which will prevail? The spirit of forgiveness won the day in 1815 after Europe had been freed from enslavement endured for twenty years under Napoleon. A peace was made which respected the integrity of France proper. The spirit of forgiveness did not prevail in 1918-19. Today whole German populations are subjected to the harshest retribution."

We have not received a copy of Bishop Bell's answer to the German divine but we think he might well send him a few pictures of concentration camps and murder factories with the suggestion that he and the other "innocent women and children in ghastly misery" meditate a while longer on the crimes their nation committed.

Speaks on Divorce

London: — The Archbishop of York, Cyril F. Garbett, addressing a diocesan conference, stated that

adultery must not necessarily be followed by divorce. He said that adultery is often committed under circumstances of great strain and temptation with the person committing the sin never really losing his or her love for wife or husband. He deplored the increase in divorces and also spoke of the falling birth rate, and charged that the lack of proper housing was one of the chief causes for the shattering of the foundation of Christian homes.

"Marriage is no longer regarded by the nation as a whole either as a sacrament or as a holy estate," he said, "but as a contract which can be broken fairly easily by mutual consent. The old idea of marriage is gone, and with it divorce is condoned."

Children, he declared, are a deterrent to divorce, but the birth rate in Britain is falling to such an extent that Britain's population may decrease 5,000,000 by 1980, with the number of persons over sixty-five increased by 1,600,000. The male population of Russia between fifteen and thirty-four years, he added, will have increased in the same period by 13,000,000.

The widespread use of contraceptives is not alone responsible for this decrease in births, he said. Housing conditions as they exist at present are as great a contributing factor.

Oppose State Aid

London:—The world youth conference, meeting here with 400 delegates from 63 countries, has gone on record as opposing state aid to denominational schools.

Spanish Refugees

New York:—The Church League for Industrial Democracy is urging members and Church people generally to support the drive for clothing for Spanish Refugees which started November 12 and is to continue through December. Urgent appeals have come from refugees now in France indicating that unless there is a generous response many will die this winter. They are not

only inadequately clothed but are also completely without fuel and many of them are also weakened by undernourishment

Many of these refugees fought for three years against the forces of Franco, Hitler and Mussolini in Spain in the prelude to world war two. After fleeing Spain when the republic was overthrown they joined with the French resistance movement to help liberate France from the Nazis. Some fought also with American troops in North Africa and up through Italy. Among those urgently in need of clothing are several thousand Spanish refugees recently returned from Nazi death camps. They came back to France wearing only a shirt, a pair of pants and whatever additional clothing they could pick up.

The clothing will be distributed in France by the Unitarian Service Committee which is doing one of the most effective relief jobs in Europe. The appeal, which the CLID is urging churches to support, is made by the Spanish Refugee Appeal with Dorothy Parker as chairman. They ask that the clothing and footwear be sent to the warehouse at 715 Second Avenue, New York, addressed to Spanish Refugee Appeal, with a note or a card sent to Spanish Refugee Appeal, 192 Lexington Ave., New York 16, N. Y., notifying them that a package has been sent in response to the CLID appeal.

We Were Wrong

St. Louis:—This is the sort of mistake THE WITNESS likes to correct. In reporting the Reformation Service in our November 1 issue we stated there were 1,000 in the massed choir. There were 1,400. We said that about 11,000 attended the service. Bishop Scarlett now informs us that there were at least 18,500 attending with about 5,000 others turned away.

Endorse FEPC

San Francisco:—Creation of fair employment practices commissions on national, state, and local levels to prevent discrimination in employment on the grounds of race, color or creed was recommended here by directors of the San Francisco council of churches. In a resolution, the directors specifically urged the passage of RH2232 and S101, bills to establish a permanent fair employment practices commission as an agency of the federal government. The directors also in-

dorsed the effort to secure signatures for an initiative measure to be placed on the ballot establishing a FEPC in California.

The Council passed resolutions supporting: A bill to lift discrimination in regard to the naturalization of Filipinos already in the United States. The Downey bill to provide for the admission of alien Chinese wives of American citizens on the same basis as other alien wives of American citizens. Bills to authorize the naturalization and admission into the United States under quota of natives of India and Korea. The Tydings bill to permit the people of Puerto Rico to determine their future political status.

The Council approved publication of a leaflet opposing racial segregation and restrictive covenants. Approval was given to a conference with members of the returning Japanese-American minority to consider the relation of the returning Japanese to the churches in the Bay Area.

Chaplains Mustered Out

Washington:—Seven hundred and fifty-two army chaplains have been mustered out during the past two months, it was reported last week by Brig. Gen. Luther D. Miller, chief of chaplains. There are still 7,584 on active duty. Casualties number 76 killed in action, 67 non-battle fatalities and 233 wounded in action.

Unite for Service

Wilkes-Barre, Pa.:—The Episcopal Churches in the Wilkes-Barre district held a united service on the evening of November 11th at St. Stephen's when the sermon was by the Rev. A. Roden Blackledge, who served as chaplain of a British warship.

Ceylon Diocese

London:—The centenary of the Anglican diocese of Colombo, Ceylon, will be commemorated at special services here in St. Margaret's Church, Westminster. Similar services will be held in the Church of St. Martin in the Fields.

It was announced that the Rev. Lakdas de Mel, native Singalese clergyman, will be consecrated a bishop in St. Paul's Church, Colombo, in ceremonies preceded by the cutting of the first sod for the site of a new cathedral. The first member of his race to be made a bishop in the Anglican communion, Dr. de Mel will assist the Bishop of Colombo, the Rt. Rev. Cecil Douglas Horsley.

Native Fascists

New York:—Army Talk No. 64 which is used in orientation courses to teach soldiers how to spot fascists is now available to the public. The document warns of the existence of home front fascists; describes in detail their activities and methods and shows the identity of their objectives with those of fascists everywhere. It is now issued as an attractive, illustrated pamphlet under the title *They Still Carry On* and it may be had in single copies for the asking by writing the National Council for Constitutional Liberties, 205 East 42 Street, New York 17, N. Y. The Church League for Industrial Democracy has issued a bulletin urging all of its members to read the pamphlet themselves and to order copies for distribution.

Unknown Soldier

London:—Belgian ex-service men assembled in Westminster Abbey on November 7 to light a torch from the flame burning before the tomb of the unknown soldier. The torch was kept in the Belgian embassy overnight and was then brought to Ostend, Belgium, to revive the flame before the tomb of the unknown soldier there.

Youth for Christ

Detroit:—Youth for Christ groups throughout the country are

being urged by the interdenominational Detroit Youth Council of Applied Religion to resist "fascist influences."

A mimeographed open letter circulated by the Council asserts that "isolationist publishers, anti-union industrialists, anti-Semitic preachers and anti-Negro rabble rousers would mobilize American youth on the ensnaring basis of 'Christian nationalism'."

The Rev. Claude Williams, director of the Peoples Institute of Applied Religion, with which the Youth Council is affiliated, has ac-

THE IDLEWILD PRESS

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cused certain leaders of the Youth for Christ Movement of being closely connected with Gerald L. K. Smith's Nationalist Party organization. A photostated statement sent out by the institute quotes an endorsement of Youth for Christ by Smith.

Attacking "Christian nationalism," the Youth Council declared that "the basis of true religion, as all Bible readers know, is world brotherhood."

250th Anniversary

Philadelphia:—Bishop Rawlinson of Derby, England, was the preacher on November 11th at the service celebrating the 250th anniversary of Christ Church here. He spoke of the world being unified in one sense through modern science, communication and transportation yet he said that "it is obvious that in the sphere of the spirit mankind is deeply divided" and he stressed the responsibility of the Church to find ways "to bring home to the hearts of men a converting power."

The service opened with a procession of ecclesiastical dignitaries, including the Presiding Bishop; Bishop Oliver Hart of Pennsylvania;

Metropolitan Benjamin of the Russian Orthodox Church; Rabbi D. A. J. Cardoza; Bishop Frank B. C. Cloak, the presiding bishop of the Reformed Episcopal Church; the Rev. Henry H. Trotter, president of the local federation of churches; the Rev. G. H. Bechtold of the Lutheran Church; Dr. Rufus Jones of the Society of Friends; the Rev. Leon T. Moore, superintendent of the Methodist Church; the Rev. Vincent F. Pottle, acting dean of the Philadelphia Divinity School; the Rev. Clemens Kolb, chaplain of the University of Pennsylvania.

Harrisburg Auxiliary

Lewistown, Pa.:—Bishop Wroth of Erie was the headliner at the annual meeting of the Auxiliary of the diocese of Harrisburg meeting here October 30-31. Other speakers were Bishop Heistand; Miss Dorothy Stabler, secretary of social relations; Miss Gladys Spencer, who spoke about the work in Japan where she was a missionary.

Theologians Meet

San Francisco:—A little known group of west coast theologians hold their semi-annual meeting this week.

The group was organized by Prof. John C. Bennett, now of Union Seminary, New York, and has been continued under the leadership of the Rev. A. C. McGiffert Jr., the president of the Pacific School of Religion. The members are now co-operating in preparing a book for the inter-seminary movement.

Following a Hunch

Monticello, Fla.:—When four men from the Nativity, Dothan, Ala., which is the only town in the United States so named, visited Christ Church here to prospect for a new rector they were startled to hear Dothan mentioned in the first lesson (2 Kings 6:8-17, old lectionary). The coincidence worked out—they called the Rev. E. Laurence Baxter and he accepted, effective December 1.

Face Confiscation

Prague:—A major political issue has developed in Czechoslovakia over a Communist-supported bill to confiscate Roman Catholic parochial and other private schools. Final decision rests with President Eduard Benes, who is reported to have promised he will not sign the bill if

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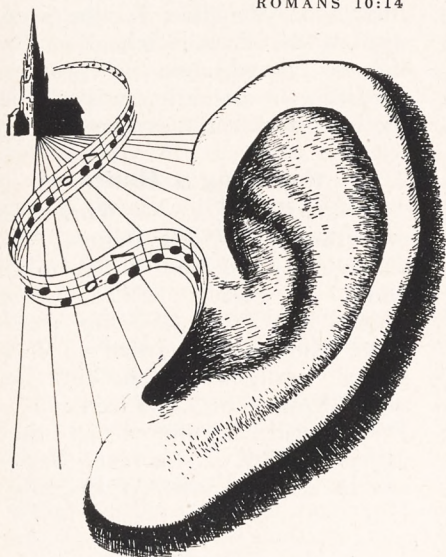
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ROMANS 10:14



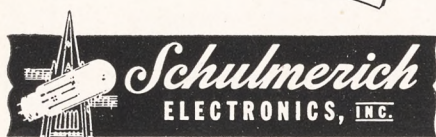
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page sixteen

two political parties can be found who clearly oppose the measure.

The bill provides for confiscation of all private and denominational kindergartens, grammar and high schools. Parochial schools represent 7 per cent of all schools in the country.

Only party which so far has taken a definite stand against the school bill is the People's Party, a revival of the former Catholic Party. Opposition to the bill may come from the Slovakian Democratic Party, at present largely controlled by Protestants, who also have church schools.

The Slovak government, whose seat is in Bratislava, and which acts virtually independently of the central government in Prague, has already closed Catholic schools, but some may be reopened in deference to objections by Democratic Party leaders. In Prague, the ministry of education, headed by Zdenek Nejedly, a Communist, ordered four Catholic schools by telephone to close their doors, but this action brought a strong protest by school authorities and parents, and the schools are continuing their work.

Flour for Relief

New York:—Twenty-one churches representing six denominations in four small Kansas towns have donated 1,100,000 pounds of flour for overseas relief. It is being sent through the agency of the World Council. In addition to the flour tons of other relief goods are pouring into the newly-created relief committee.

Joint Centennial Service

Chicago:—Bishop DeWolfe of Long Island was the preacher at a service at St. Luke's, Evanston, commemorating the centennial of the revival of religious orders in the Anglican Church. Six Episcopal bishops took part, as did also a Russian Orthodox bishop and leaders of the Polish National Church and the Serbian Orthodox Church.

Offer to Arbitrate

San Antonio, Texas:—Clergymen here offered to arbitrate labor disputes and other controversial questions. The clergymen stressed that their suggestions "would bind no one to compliance," but would "possess the force merely of a well-considered, prayerful, and, we hope, informed judgment on our part as representatives of religion in the community." They pointed out that

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"we possess at least the advantage of impartiality."

Asserting that energies of conflicting groups can be turned into progress "if their divisive force be restrained by calm reasoning and good will," the clergymen added: "Special interests must be conformed to the common interest. Men must not trample one another in a vain quest for advantage or security. We must go forward together or not at all."

The statement of the religious leaders included a set of principles which, it was said, would be applied to disputes considered by the group.

Men for Ministry

Boston:—Bishop Henry K. Sherill of Massachusetts is the chairman of a new commission of the Federal Council of Churches to recruit young men for the ministry.

Wars Provide Organ

Birmingham, Ala.:—An organ was dedicated twenty-five years ago at the Advent here, a memorial to those who served in world war one. The organ was rededicated on October 28th, having been renovated and enlarged, as a memorial to those who served in world war two. Practically the same service was used on both occasions.

First Indian Student

Sewanee, Tenn.:—Ernestine McGhee is the first Indian girl to be enrolled at St. Mary's School here. She is a member of St. John's mission near Aimore, Alabama. A scholarship of the Woman's Auxiliary made it possible.

Post-War Chaplains

New York:—About 2,200 Protestant chaplains will be engaged in post-war activity in the army and navy, veterans administration, general and mental hospitals, penal and correctional institutions, and other agencies, according to a study by the commission on religion and health of the Federal Council of Churches. The figure represents five times as many chaplains as were similarly employed before the war.

Announcing results of the survey, based on estimates made by the agencies involved and by specialists in the field, the Rev. Seward Hiltner, executive secretary of the commission, predicted the number of chaplains would grow during coming years in proportion as the churches, institutions, and public better understand the value of their services.

"If the religious needs of persons in all types of special situations were to be properly served," Mr. Hiltner said, "nearly 4,000 full-time chaplains would be required."

In view of the need for specially trained men to fill chaplaincy positions, the commission on religion and health has recommended that theological schools provide special basic training for chaplaincy candidates.

Problems of Peace

Jamaica, N. Y.:—The Rev. Richard Morford, executive secretary of the United Christian Council for Democracy, and Mr. Walter Kiernan, an attorney, were the speakers at a meeting held here November 11th at Grace Church, and sponsored jointly by the social service and education departments of the diocese. The subject was world organization and the problems of peace. Bishop DeWolfe was the chairman of the meeting.

Cavert in Amsterdam

Amsterdam:—The Rev. Samuel Cavert, director of the Federal Council of Churches, now working with the World Council at Geneva temporarily, was one of a number of representatives of foreign churches to attend the general synod of the Dutch Reformed Church which opened here on October 31.

Jesuit an Advisor

Washington:—The Rev. Edmund J. Walsh, Jesuit educator here, is an advisor on geopolitics to Justice Robert A. Jackson, head of the war crimes commission, it was revealed last week. No announcement was made by the government but the fact became known through its publication in a bulletin circulated among Jesuits. It also states that Father Walsh recently visited the Soviet Union.

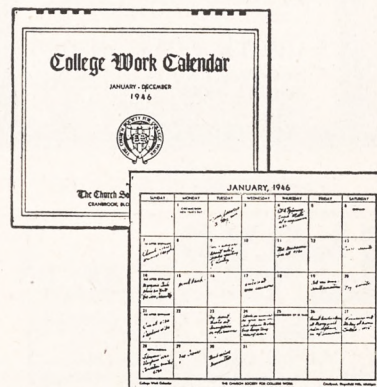
He was in the Soviet Union im-

mediately after the last war as the head of Roman Catholic relief, and is said to have refused relief to the people unless the government in Moscow agreed to recognize the Roman Catholic Church. He later made other efforts to put through deals with the Russian government for the Vatican but they all failed.

Youth Meeting

Providence:—An all-youth meeting was held October 21 at Grace Church sponsored by the diocesan youth council. June Suzuki, a student at the University of California when the war started and later in a relocation center, spoke on the problems confronting the children of Japanese parents; Laura B. Morris of the Urban League spoke on Negro youth and the Rev. Henry Mattocks, recently out of a Japanese concentration camp and later a prison in the Philippines told of his experiences in that country.

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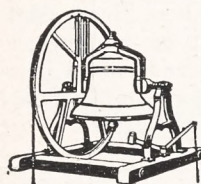
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Pleads for Labor

Springfield, Ill.:—American industry must either meet the pleas of workers for social justice or face the end of the system of free competition. Roman Catholic Bishop James A. Griffin told the annual convention of the Illinois State Federation of Labor meeting here. He declared that Henry Wallace's "symbolic goal" of 60,000,000 jobs can be achieved only when leaders of management decide "to sit down on all fronts and talk things over with conscientious representatives of organized labor."

Preacher at Cathedral

New York:—The Rev. Frederick C. Grant, professor at Union Seminary and the editor of THE WITNESS was the preacher at the eleven o'clock service on November 4th at the Cathedral of St. John the Divine.

Urge Social Action

Paris (RNS):—Participation of the Church in social and political action was urged here by the Protestant Youth Council of France. "It is the duty of Christians," it said, "to participate in the efforts of their fellowmen who are drawing up new political, economic and social systems and try to make these as faithful as possible to the Christian requirements."

DIRECTOR OF CHAPLAINS—

(Continued from page 6)

west Pacific area sensed only vaguely that a war was on. This present war, however, in all of its glaring brutality has struck at men, women, and children in the far corners of the earth. Many of the old provincial attitudes cannot be changed for it is still true that man resents being jostled out of his comfortable niches of mental security. Words such as "independence" and "freedom," are only vaguely understood. It is a long road that must be traveled by certain segments of mankind before an understanding of what we generally call modern civilization is reached. We must be patient as these hesitant steps are being taken by various tribes and national groups. I believe the signs on the horizon give real hope for, despite all the confusion, humanity has struck its tents and is on the march. The confidence that is placed in American leadership is amazing.

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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.

MASSEY H. SHEPHERD JR.

Professor at E.T.S. and WITNESS Columnist
I heartily agree with our Editor's article *The Bible in the Prayer Book* (WITNESS, Nov. 8). I have only two suggestions: he might mention the fact that our canons allow us to use the revised version at Morning Prayer as well as the authorized. We ought to have the same privilege in using the Holy Communion lectionary.

Second, I should be inclined to make a stronger statement about the need for revision, especially in the light of the long series of passages which are now omitted. A daily series for Lent would take up much of this material. I personally feel that the present system of selection, as well as the system of coordination of Epistle and Gospel, needs thorough overhauling. I would not be so tender with the "western" tradition here. And Biblical criticism has created a revolution in our approach to scripture. For example, the Easter propers have always bothered me. We have the poorest Gospel of all as to historicity. I should think it better to use I Cor. 15:1ff as Epistle (the best historical account), and as Gospel some such passage as John 11:25ff. And then take the Transfiguration Gospel: why not use Mark instead of Luke, which is secondary?

I am gathering some material for an article on this theme, which I feel very strongly.

* * *

FRANK L. TITUS

Chaplain U. S. Army

Bishop Kennedy's visit to the Marianas and the Ryukyus has brought to the front again the need for a bishop of our Church to be especially consecrated and assigned for work with the armed forces. In the future we will doubtless have thousands of troops in camps and forts in the United States and in distant bases. Evidently some form of conscription with military training for all our nation's young men will be necessary. We will have large numbers of chaplains and youth of our Church in service at all times. There will be a definite need to continue the work of the army and navy commission. It would seem to me that the leadership of such a commission should be in the hands of a bishop especially set aside for this work. During the emergency of the war Bishop Sherrill, Dr. Washburn and lately Chaplain Webster have done excellent work. In the case of Bishop Sherrill it has been in addition to his other duties and we appreciate his work and that of the others throughout the Church. Now it would seem we need a bishop to recruit, train and give leadership to our chaplains, to represent our Church in religious matters pertaining to the armed forces, to contact the thousands of Episcopalians in military training, to administer the sacrament of confirmation in the distant camps and bases both at home and abroad.

It has been suggested that a bishop should be elected suffragan to some diocese and should be set aside for this work. Just how the mechanics can be worked out is a matter for our legislators.

This we know: The Church must plan

with wisdom to administer to the men of the armed forces. We are apt to think, now that the war is over, that there is no longer the great need for such work. It is imperative that we rid ourselves of this misconception. We must keep pace with the needs of our men in the armed forces.

May we urge the clergy and laity not to lose this opportunity through procrastination. Let us have a clean cut workable program. Certainly the Episcopal Church can do just that if its leaders will apply themselves to the task. We need the program and we need expert leadership in administering it if we are to properly meet the challenge of the greatest youth work that the church can undertake.

* * *

MRS. JOHN H. WOODHULL

Churchwoman of Kenmore, N. Y.

I don't quite like your method of dealing with the Roman Catholic Church, because it tends to inflame Christians against one another, and promote hatreds, of which we already have a surplus. Granted that the Papal Hierarchy is a monstrous superimposition of the Holy Catholic Church, by which a certain group aims to play God, and exact from others the same unquestioning obedience as is due Deity; granted that this paternalistic system is obviously open to abuse and corruption; granted that if they could exact universally the obedience which they claim, the result would be the prostitution of religion for the personal gain of self-seeking men, who would manage to worm their way into places of advantage; granted that this has happened over and over in history, and happens today in parts of the earth where this authority is virtually undisputed; granted that there may exist a positive effort to gain this control; there still must be an approach to dealing with it, which God would like better than stirring hatreds of one man for his brother. Hatred is a dangerous emotion which goes off berserk, and brings all sorts of evils in its train. We never can control its direction, once it is let loose. It can work to the great harm of him whom it possesses, without accomplishing anything at all against its object; but rather strengthening his position. There must be a different, though more difficult angle which more becomes the members of Christ and children of God.

ANSWER: We promise not to go outside the area Mrs. Woodhull defines in any criticism we feel called upon to make of the political activities of the Papal Hierarchy and always to do our best to speak the truth with love.

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