

The WITNESS

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DECEMBER 20, 1945



MADONNA AND CHILD
BY IVAN MESTRAVIC
OF YUGOSLAVIA . . .

THE CHRISTMAS NUMBER

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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DECEMBER 20, 1945
VOL. XXIX No. 11

CLERGY NOTES

APPLETON, ROBERT F., was ordained priest
on Nov. 30 at the cathedral, Garden City,
N. Y. by Bishop DeWolfe. He is a mem-
ber of the staff of St. Peter's, New York.

BERGER, CHARLES P. JR., was ordained
deacon on Nov. 15 by Bishop Sherrill at
Emmanuel, Boston. He is a teacher at St.
Mark's School.

BURKE, WILLIAM F., former army chap-
lain, is now the rector of St. Thomas, Orange,
Va., effective December 10.

BURNS, ALFRED W., was ordained priest
on Nov. 27 by Bishop Heron at Grace
Church, Lawrence, Mass., where he is a
curate.

COSAND, DALE W., was ordained deacon on
Nov. 30 by Bishop Haines at Christ Church,
Waterloo, Ia. He is to serve under the
archdeacon of Northwest Iowa, living at
Spencer.

CURZON, DON, of Hagersville, Canada, has
accepted appointment as vicar of Trinity,
Denison, Ia., and St. John's, Vail, effective
Jan. 1.

DAVISON, TREADWELL, former army chap-
lain, has accepted the rectorship of St. John's,
West Point, Va., and two associated missions,
effective Jan. 1.

DEWART, RUSSELL, was ordained deacon
on Nov. 28 by Bishop Heron at Christ
Church, Hyde Park, Mass. He is in charge
of Epiphany, Walpole, Mass.

DEW-BRITTAIN, JAMES H., in charge of
St. James, Independence, Iowa, retired from
the active ministry on December 1.

DOWNES EVERETT J., director of Christian
education and youth in the diocese of Mis-
souri, is now the rector of St. John's, Spring-
field, Mo. He continues as director.

FAULKNER, THOMAS G. JR., rector of
Trinity, Manassas, Va., has accepted the re-
ctorship of St. George's, Fredericksburg, Va.,
effective Feb. 1.

FEILD, JOHN F. W., formerly rector of
Christ Church, Roanoke, Va., is now the
rector of the Advent, Ocean View, Va.

WILEY, JOHN S., formerly a navy chaplain,
is now the dean of St. Paul's Cathedral, Okla-
homa City, Okla.

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 S.T.D., 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: 8:30, 9:30 (All Saints'
Chapel, 24 Rector St.) 11 and 4:30 p.m.
Week Days: Holy Communion, Monday
and Friday, 8 a.m. Holy Communion
Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday, Friday and Satur-
day, 12:10 p.m. Organ Recital Tuesday
12:10.
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 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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Church Groups Give Opposition To Anti-Labor Bills

*The President of the Chamber of Commerce
Testifies Against Bills Before Congress*

By W. B. Spofford

New York:—The Church League for Industrial Democracy has joined with other unofficial Church groups affiliated with the United Christian Council for Democracy in calling upon leaders to work for the defeat of anti-labor bills now before Congress. The bills singled out for action are the Hobbs bill, the May-Arends amendments to the Smith bill, the Ball-Burton-Hatch bill and the proposals of President Truman.

Declaring that the National Association of Manufacturers is the principal agent seeking the passage of the bills, the statement declared that the Hobbs bill, sponsored by Congressman Sam Hobbs of Alabama who admits that it is directed at labor, would make it possible for bad courts to decide that peaceful picketing was intimidation and might even decide that the collection of dues was extortion and thus outlaw union shops.

The churchmen declare that the Smith-Connally act provisions for strike vote should be repealed "but what Smith proposes, together with the May-Arends amendments go far beyond this. Labor is not permitted to collect and use funds for political elections or in any way to advance political interests. It is an open-wide attack against all political action. Another provision makes it criminal for labor to strike 'in violation of contracts' and makes labor liable to damages. No law makes it criminal for an employer not to fulfill the terms of a contract. All told it is a ruthless attempt to cripple collective bargaining and the rights of workers to take political action as citizens."

The Ball-Burton-Hatch bill, sponsored by Senator Joseph Ball of Minnesota, according to the statement by the church groups, is so bad that it cannot be made right by amendments. "It has the over-all de-

sign of weakening labor unions and destroying workers' rights; it must be thrown out bodily." (The CLID, in a statement to its members, recommends that those who wish a detailed analysis of this bill should send to the organization for a pamphlet entitled *B-B-H, An Evil Bill*; there is also available an analysis of the bill prepared by Mr. John Ramsay, Presbyterian layman. Either of these are available without charge.)

In regard to the proposals on labor by President Truman, the churchmen state that his proposals should be held up, not alone because of objectionable features and because many of them are unworkable, but because they constitute an open invitation for the passage of other anti-union bills. "As a matter of fact," the document declares, "the President's proposal embodies several provisions of the B-B-H bill which in turn is a sweeping version of the railroad labor act which since its passage has depressed the conditions of railroad workers. You begin with the fact-finding body, as the President asks; in practice you come out with compulsory arbitration with the advantages stacked on the employer's side."

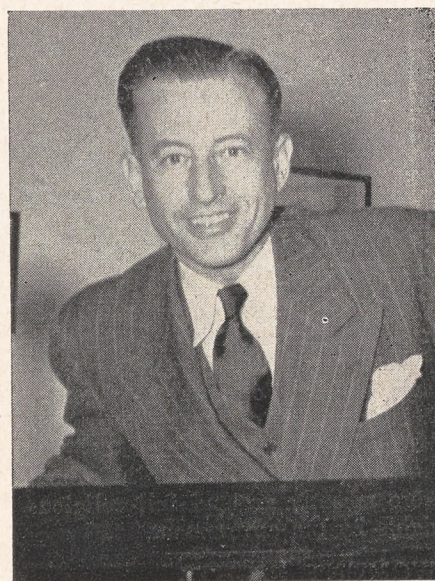
It is significant that Mr. Eric Johnston, president of the United States Chamber of Commerce, who has given leadership to the liberal wing of business since he took office, in testimony before a Congressional committee on December 11, was fully as insistent as the churchmen that none of these bills should be passed. He declared himself to be wholeheartedly for collective bargaining and stated that these bills were designed to make that difficult if not impossible.

The statement by the churchmen ends by urging Church people to "tell your representatives that you

expect them to speak out and vote against the above measures. Your representative must know that you know the score exactly and that you will hold him accountable for his vote in each instance."

NEW SPANISH LAW DISAPPOINTING

Geneva:—Protestants in Spain are disappointed with results of the new law which appears to grant greater religious freedom. Some Protestant churches are said to have received government approval to open but the official attitude towards others is described as unclear. General policy is that only private exercise of worship is authorized for non-Catholics.



Episcopalian Eric Johnston, president of the United States Chamber of Commerce, opposed anti-labor bills now before Congress in testifying last week

PROSTITUTION IS SUPPRESSED

Washington:—James V. Forrestal, secretary of the navy, has verified the accuracy of the report of Chaplain Lawrence L. LaCour regarding prostitution and sex laxity among naval personnel in the Yokosuku area of Japan. (WITNESS, Nov. 29.) "What Chaplain LaCour observed," Mr. Forrestal states, "was the result, in large part, of group pressures, sudden release of inhibitions long pent up by many months of hazardous sea duty, cessation of hostilities

page three

and the general let-down in moral stamina of all personnel, all occurring during the confusion incidental to the occupation of Japan by American forces." Strict compliance with the long-established and documented navy policy for the suppression of prostitution has been ordered.

WALDENSIANS JOIN WORLD COUNCIL

Geneva (wireless to RNS):—The Waldensian Church of Italy, regarded as the oldest Protestant Church in existence, has joined the World Council of Churches. The Council now embraces 92 denominations in 32 countries.

UNITED CHURCH IS URGED

Khartum, Egypt (wireless to RNS):—Bishop A. M. Gelsthorpe was enthroned as Anglican bishop of the newly created Sudan diocese at the cathedral here. He announced that an aim of the Anglican Church in the Sudan will be development of a United Church and said this objective will involve closer co-operation with Eastern Orthodox and Free Churches. He added that all Anglican churches in the diocese will be available for worship by members of other denominations.

COUNCIL OF CHURCHES IN POLAND

New York:—A council of Protestant Churches has been organized in Poland according to word received here by the Polish Press Agency. It is composed of representatives of Methodist, Baptist, Evangelical Reformed and other sects, all of whom were recently granted full religious rights by the government.

WOMEN'S RIGHTS IN AFRICA

Capt Town, South Africa (wireless to RNS): Meeting for the first time since 1939 the provincial synod of the Anglican Church of South Africa has voted to allow women to become eligible for membership. The 124-16 vote reversed a stand made on a similar resolution at the last meeting.

BISHOP SHERRILL RETURNS

New York:—Bishop Sherrill of Massachusetts, together with Methodist Bishop G. Bromley Oxnam and the Rev. Franklin C. Fry, president of the United Lutheran Church, returned from Europe on December

10th after a two weeks' visit to Europe. They expressed gratification that a half million tons of food will be shipped from the U. S. to Germany and made available in the American zone. These supplies will assure German population there and the anticipated three million forced evacuees who will enter the zone, a standard of 1,550 calories a day. They added that in Germany as a whole, "the expulsion of millions from their homes in territory once German is causing unspeakable hardship." The delegation visited Frankfurt, Stuttgart, Munich, Nuremberg, Hof and Berlin and conferred with leading German churchmen.



SUGGESTS SHRINE FOR WAR DEAD

Islip, N. Y.:—A war shrine of all faiths in Washington has been proposed by the Rev. Newell D. Lindner, rector of St. Mark's here, who until recently was a navy chaplain. In a letter to Senators and Congressmen he suggests that it be of such design as to be acceptable to Jews, Protestants and Catholics and that it be called "The National Shrine of Brotherhood"; that it be a place where all people might come to pray and that it be the repository of a book of remembrance containing the names of all Americans killed in world war two.

Mr. Lindner was chaplain of the battleship South Dakota for sixteen months and for some time prior to that was the chaplain of WAVES who were receiving preliminary training in New York.

BISHOP PITHAN HONORED

Porto Alegre, Brazil:—Bishop Pithan, suffragan of Southern

Brazil, has been elected to a chair in the academy of letters of the state of Rio Grande Do Sul. He is the fourth member of the Episcopal Church to receive the honor. The incumbent president, Dr. J. Mozart de Mello, and the Rev. George U. Kriskke are also members of the Episcopal Church. The academy is composed of a closely limited group of scholars and writers of the country.

THANK COUNCIL FOR ACTION

Boston:—The dozen clergymen who issued the statement urging relief for the sufferers of Europe from the Reconstruction and Advance Fund (WITNESS, Dec. 6) issued a statement on December 10 expressing their "heartly appreciation of the prompt action on the part of the National Council in voting ten per cent of the receipts of the fund for world relief through the churches to be applied to Europe and the East. Let us all, clergy and laity alike, get behind this fund so that we shall raise an amount far larger than we dare to hope and thereby help both the war damaged churches in Europe and the East and at the same time, to borrow Bishop Sherrill's term, supply a real 'blood transfusion' for the missionary work of our Church everywhere."

DIOCESAN TREASURER DIES

Marquette Mich.:—Stuart B. Miller, treasurer of the diocese of Northern Michigan died suddenly at his desk on December 3. For a number of years he has served as treasurer both of the diocese and the trust association. "Coming into office at a most difficult period in diocesan history, by his quiet and modest efficiency and devotion he recreated confidence throughout this section of the Church," said Bishop Herman Page.

MISSION FOR NEGROES IS STARTED

Greenburg, N. Y.:—A new diocesan mission has been launched here, with the congregation at present worshipping in a store that is called St. Francis Chapel. Four persons attended the first service, three Negro women and one white woman. The average Sunday attendance now is 19, with nine attending the church school. The mission is in charge of the Rev. Arnold M. Ross, vicar of St. Augustine's, Yonkers.

Japanese Church Leaders Are Severely Criticized

*Young Presbyterians Ask for Resignation
Of Staff and a New Organization Formed*

By Richard T. Baker

Tokyo (wireless to RNS):—Spirited debate in the war-time leadership of the United Church of Christ in Japan highlighted the opening session of the first post-war meeting of the executive committee of the Church here.

The Rev. Mitsuru Tomita, director of the United Church, and his entire staff, were censured by some members of the executive body. However, the committee, with many members abstaining, voted a mild expression of confidence in Tomita and his administration. The committee instructed the war-time leader and his staff to remain at their posts until a general convention can be held in February.

Spearheading the Tomita opposition was the Rev. Masakazu Taniguchi, former prosecuting attorney, now a pastor. He told the delegates to the two-day conclave that he had steadfastly maintained throughout the war that Christianity was a religion of peace and Tomita rebuked him for that stand. He accused Tomita of compromising his Christian principles and asked for his resignation.

In his own defense, Tomita replied that he was not responsible for the war, arguing that there was no one to do his or the staff's work until the Church as a whole ordered a change in personnel.

"I may resign if it's the will of the General Convention," he said.

The United Church of Christ was formed in 1940 under government pressure and includes all major Protestant denominations except the Seventh-day Adventist Church. (Most dioceses of the Episcopal Church remained independent.—Ed.)

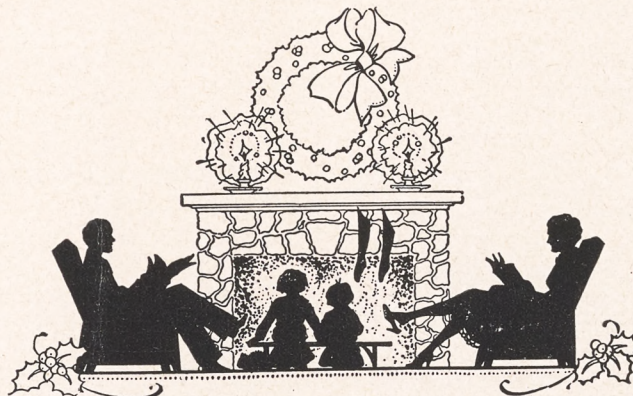
There is a strong feeling among its members that the war-time organization must go, to be replaced by an entirely new structure. Only a few days ago the so-called "Young Presbyterians" petitioned the Church, asking that the staff resign and the organization disband.

No mention was made of this petition at the first day's meeting. The dissenters argue that the Church is an undemocratic bureaucracy, organized from the top down and con-

cerned more with governmental relations than with the spiritual leadership of the people.

Spurring this movement is the fact that the government no longer has the power to restrain offshoots, and occupation policy has opened the way to complete religious freedom.

In his opening address, Tomita outlined the main points to be discussed at the meeting as: (1) substitution of the prejudiced religious legal corporations law to take the



place of the annulled religious bodies law; (2) amendment of the constitution; (3) rehabilitation of damaged and destroyed churches; (4) catechism and creed; (5) use of missionaries in the post-war Church; and (6) religious education.

A resolution urging the return of foreign missionaries as soon as possible was adopted and the committee also advocated immediate temporary rehabilitation of 500 damaged or destroyed churches. Church policy is not to erect expensive buildings until the vast housing problem has been stabilized.

TRAINING CENTER FOR CHURCH ARMY

New York:—The Church Army is to open a training center in Cincinnati in the building formerly occupied by the Graduate School of Applied Religion which is now connected with the Episcopal Theological School, Cambridge, under the direction of the Rev. Joseph F. Fletcher. The announcement was made here by Mr. Samuel Thorne, the president of the Church Army.

Capt. Earl Estabrook, national director, is now in Cincinnati, getting things ready for the reception of the first group to go in training at the new center. The headquarters of the Army remains in New York.

BISHOP HEADS FAIR WAGE GROUP

Washington (RNS):—Bishop Bernard J. Sheil, Roman Catholic auxiliary bishop of Chicago, has accepted appointment as chairman of the national committee for a fair minimum wage, consisting of representatives of educational, farm, social service, industrial, labor and religious groups. The organization is working for the passage of the Pepper-Hook bill which provides a minimum wage of 65 cents an hour. The vice-chairman is Frank P.

Graham, president of the University of North Carolina.

RENAISSANCE OR CHAOS

Los Angeles (RNS):—"The demonic power of the atom bomb has assured even the unimaginative that we have reached a critical point in human history," Bishop Karl Block told an interdenominational conference meeting here last week. Stating that we are not spiritually prepared for the emergency that confronts us, the Bishop said that "the virus of the world has infested the blood of the Church. However it is not too late to prepare; we still have time to change. Our decision must be made soon. It is to be Christ or chaos, and the time for decision is short."

CHARLES P. TAFT THE SPEAKER

Bloomfield Hills, Mich.:—Charles P. Taft, prominent layman of Cincinnati who for some time was director of wartime economic affairs of the state department, was the

headliner at a dinner held here attended by about 700 laymen. He spoke on the present world situation, both national and international, and declared that "You will find your Christian principles helpful in answering the questions of everyday life and your everyday business matters." Bishop Creighton, Mr. Gordon O. Rice, president of the Laymen's Club of the diocese, and Mr. Richard F. Weirum, new superintendent of the Detroit city mission also spoke briefly.

LONG YEARS OF SERVICE

New York:—Frank A. Zubrod, cashier at the Church Missions House, has retired after 55 years at 281. Another to retire is Louis Laubenheimer, accountant, after 45 years of service.

BROOKLYN VESTRY URGES UNITY

Brooklyn:—The vestry of Holy Trinity here passed a resolution, which came spontaneously from the laity of the parish, urging unity of the Presbyterian and Episcopal Churches. "We regard the division of the Church of Christ into various sects or denominations as injurious to Christian fellowship," the statement declares "and obstructive to the development of Christian unity. This obstruction would be removed by composing doctrinal differences and by merging religious groups now separated by those differences. Achieving the proposed union of Episcopalians and Presbyterians would be an impressive advance towards that objective. We are convinced this union is desirable and should be consummated with appropriate promptness. Therefore we desire to have our vote favoring this union recorded with the committee on approaches to unity."

PROTECTION URGED FOR MIGRANTS

New York:—Adequate legal protection under the fair labor standards act and the social security act for agricultural migrants was urged last week by Roman Catholic, Protestant and Jewish leaders. "Migrant workers are the most depressed labor group in the United States," the statement declared. "There is a lack of decent housing for most of the workers employed in commercial agriculture. In many areas there is still an absence of health and edu-

cational facilities. Farm groups tell us about high hourly and daily rates of pay here and there but more important than the high rates of pay is continuity of employment." The statement is signed by twelve Church leaders, four from each group, with Episcopalian Clifford L. Samuelson, representing the National Council and WITNESS editor Beverley Boyd, representing the Federal Council of Churches among them.

WAR AREAS WORK DECREASES

New York:—The work of the Church in war areas will decrease during 1946, with a reduced 40% in expenditures, Bishop Dandridge of Tennessee reported to the National Council on Dec. 6. He, as chairman of the committee, thinks it possible that the need for the committee will not exist after this coming year. Already some projects have been discontinued and most of them have been cut forty to sixty per cent.

APPROPRIATION FOR MISSIONARIES

New York:—The National Council on Dec. 6 appropriated \$10,000 for the relief of clergy and other workers of the Church in Japan.

CHURCHES URGE AID TO ENEMY

New York (RNS):—Five interdenominational agencies here have united in an appeal to the government for permission to send relief supplies and funds to former enemy countries, notably Germany and Japan. Uniting in the plea were the Federal Council of Churches, the Foreign Missions Conference of North America, the Church Committee for Relief in Asia, the Commission for World Council Service, and the Church Committee on Overseas Relief and Reconstruction.

"One of the greatest tragedies of the civilized world may take place unless churches of America act now," the joint statement declared, in taking issue with the state department policy which prohibits entry of all private agencies for relief to Germany.

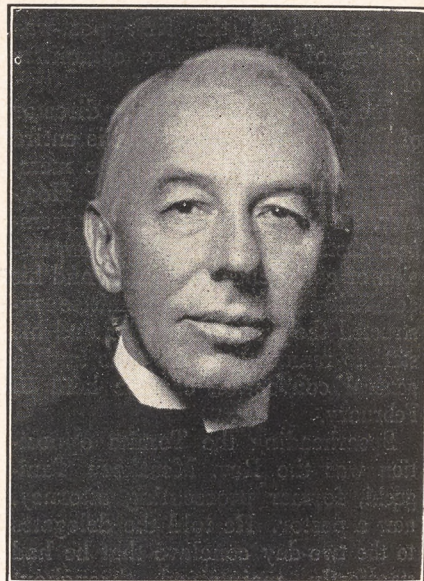
It was pointed out that UNRRA is limited to caring for displaced persons in former enemy countries, and that a German or a Japanese is never classified as a displaced person.

Citing reports of "alarming and deplorable" conditions in Germany

and Japan, leaders of the five Protestant agencies urged the nation's churches to seek changes in current government rulings in order that immediate relief may be provided.

WRITE YOUR OWN HEADING

Buffalo:—Bishop Cameron J. Davis of Western New York, who reached the age of seventy-two on



December 13, promptly announced his resignation, effective at the General Convention next year, thus acting in conformity with the canons which require that bishops tender their resignations at that age.

PENSION FUND BUYS BONDS

New York:—The Church Pension Fund bought \$425,000 victory loan bonds, bringing the total to \$10,307,000 of purchases which the C.P.F. and its affiliates have made in the various bond drives.

HARTFORD AND PHOENIX DEANS DIE

New Haven:—Dean Arthur F. McKenny of Christ Church Cathedral, Hartford, died in a hospital here on December 13. He was stricken with a heart attack on the 8th while playing golf. He was fifty-one.

Dean Edwin S. Lane of Trinity Cathedral, Phoenix, died on December 5, also of a heart attack. He was fifty-nine.

Both men were well known throughout the Church and had represented their dioceses at General Conventions.

Is It Christmas?

IT'S CHRISTMAS — and yet it isn't. The calendar says so, children say so, the store windows say so, even the Church says so. But the sensitive heart has misgivings and the mind its reasons for doubting whether Christmas can ever come to a people so faithless to the things which belong to their true peace.

Christmas is God's gift of peace to men of good will, men who will deny themselves that the starving may be fed; men who will stand by their partners in war that together as trusted friends they may win that peace which God has promised; men who will understand that atomic power can be held in check only by the greater power of the spirit of love.

Recently a wise woman went to Europe as an official observer of the destitution which has followed in the wake of war. Her observations of the frightening and pitiful conditions which prevail everywhere on the Continent are keen and moving. Out of their poverty and prostration they are doing what they can. But her account of what she sees as she returns to America is damning. "To one returning from Europe," she says, "it is not the Europeans, cold, hungry and miserable as they are in the wake of the six years' war, who are most to be pitied, but ourselves. We are to be pitied because we, with our wealth, technical genius and potential compassion, are displaying less courage, less stamina, less capacity to take great risks for great ends than some of the peoples of a war-ravaged continent. . . . Surely we are not as weary as the British and the Russians, the French and the Norwegians, yet the tone of our discussions of world affairs is frivolous and adolescent."

It is not comforting to recall that Jesus was born in oppressed Palestine of a despised race rather than in Rome, the center of power and also the frivolity of an older civilization than ours, but one just as perishable. We have grave reason to fear

that Christ may not come to dwell with us this Christmas. There seems to be so little room for him in hearts in love with bread more than brotherhood, with security more than service, and with pride and power more than peace.

Yet Christ will be born somewhere. He comes again and again wherever humble, simple, loving hearts will bid him welcome, and share with him the sorrows of God's children everywhere.

It's Christmas somewhere. It could be Christmas here.

"QUOTES"

WHILE we have special and real grounds for rejoicing and thanksgiving on this Christmas, yet let us remember that Christmas signifies a beginning and not an ending. The birth of our Lord Jesus Christ was indeed God's answer to age-long hopes and prayers for deliverance. This did not however mean that God's purpose for mankind was finally achieved through the coming of the Saviour but rather it meant the opening of an opportunity. To as many as received him and believed on him the Saviour gave power to become the sons of God. That first Christmas was not the end of history. It was a turning point in history, the beginning of a new era. Our Christian faith is that he who hath begun a good work in us, will perform it unto the end.

—H. St. George Tucker
The Presiding Bishop

Dedication at Christmas

AT CHRISTMAS we must dedicate ourselves to the two-fold theme of the angels. First, to peace on earth. We must do everything in our power to see to it that those who have fallen in action have not given their last measure of devotion in vain. Surely the nations and peoples of the earth can work out some kind of an arrangement whereby it will not be necessary for men to settle differences by slaughtering their fellow human beings. If this were a dictatorship there would be no use talking; but we live in a democracy. Every individual has some influence, be it small or great. The leaders of our democracy cannot move in the family of nations any farther or faster than we, the people, will approve. Therefore we must use all our influence to see that the fiasco which occurred after the last war does not happen again,

but rather by the grace of God a means will be worked out by which the nations of the world can live in peace.

Second, our dedication must be: to create good will among men. The most sinister and devastating evil of war is not in the destruction of property or even of human life. Most of the property destroyed can be recreated; and the souls of those who have fallen in action are in the hands of God. The most sinister evil of war is that it opens the floodgates to the swiftly flowing poison of cruelty and sadism, distrust and prejudice, hatred and vengeance.

ance, which undermine man's faith in his fellow man. This poison of distrust is everywhere today; we cannot help but be conditioned by it to a greater or lesser degree. Who can tell how long it will take to recreate any confidence between, let us say, Germany and the peoples of Europe, or Japanese and the Chinese. Yet without trust and confidence no permanent peace can ever be established.

Strange as it may seem this poison frequently affects civilian minds more insidiously than those who have been in the armed forces. The strain and tension created by separation, anxiety, and other forms of suffering are so great that civilians are more susceptible to these poisons of hate than would be normally true. The poison flows into the heart of civilian life. Its evil effect is witnessed by the mother who will never again feel kindly toward a person with a German accent because her son was killed in Germany or the small child who has been running around the house these past few years making a rat-a-tat-tat of a machine gun believing that he is shooting the Japanese and now is naturally unable to think of them in any other terms than a race of evil demons.

Once this poison is released it is extremely difficult to eradicate. It comes upon us unawares and we become increasingly susceptible to it. A cultivated Jewish woman living in an eastern seaboard city told a friend that she had never experienced any feeling of being different from others until the past year during which her son had been picked on in school, insulted with derogatory epithets, and frequently had his belongings taken from him forcibly by other children. Unfortunately this is not an isolated instance. Nor is this the kind of episode about which we can say; "This must be done by children of people who have no connection with the Church." In this case investigation revealed that some of the persecuting boys belonged to families who claimed to be members of the Episcopal Church.

Let our dedication this Christmas 1945 be in the form of an atonement for the fact that, while we delight to play the part of the shepherd and the wisemen and kneel in adoration before the Babe of Bethlehem at Christmas, we all too readily sally forth into the world and, putting on the mantle of King Herod, kill the spirit of the Christ to whom we consecrate ourselves on Christmas. Our consecration at Christmas will not be a vital one if we think simply in terms of an event 1945 years ago, but only if we think of the rebirth of his spirit and only if we meditate on what the rebirth of his spirit must mean in ourselves now.

*Though Christ a thousand times in Bethlehem be
born
And not within thyself, thy soul will be forlorn.*

page eight

*The Cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again.*

Great Need Recognized

WE ARE happy to see that the National Council is responsive to the sentiment of the Church at large. Many individuals and groups have had misgivings about the allocation of the Reconstruction and Advance Fund. Two weeks ago we carried a news article on the statement of a group of Massachusetts clergy protesting the failure to include the needs of stricken European Christians. This statement gave voice to a widespread opinion within the Church, which was given consideration at the last meeting of the Council. The result was in our news columns last week: that ten per cent of the Fund will be given to the World Council of Churches for relief work in Europe and Asia. This is democratic Christianity at work. The Protestant Episcopal Church appears to be not deaf to the cry of the poor; nor is her Church government remote from the will of her people.

The Peace of Bread

By

GORDON C. GRAHAM

CHRISTMAS is here and so is the war. The large scale shooting has admittedly ceased but there is still much fighting on many and diverse fronts, from the industrial to the international. These frictions are war's dregs, for that reason no less important, but rather deeply indicative of the real nature of this struggle which refuses to stop. Many people have hoped that it would all be over by now. The soldiers want to go home. People want to get rich quick. But through it all there is a genuine longing for peace. Christians would like to proclaim the birthday of the Prince of Peace with a little more sense of reality. Why can't we have peace?

There are various answers and proposed solutions to this problem. There is the continued use of force, or the threat of force, which can be seen in the colonial uprisings against old empires, or in the refusal to negotiate labor difficulties, or in atomic diplomacy and power politics. Peace here means either subjugation or an expeditious truce. Then there is the spiritual appeal to the heart that would work through individuals to change the whole situation. This is the one dear to religious people, which will be heard much at this season. It is wonderful as far as it goes but that is not very



THE WITNESS — December 20, 1945

far being almost impossible in the present world climate for it to pass from one person to another. Another remedy, dear to democratic affections, is the conference which would talk it over in an atmosphere of understanding to work things out for the benefit of all concerned. It is all so very reasonable if it were not so hypocritical because under each table, be it surrounded by diplomats or fact-finding delegates, there lurks the unsolved and usually unfaced conflict of economics . . . a piece of bread.

There are four symbols of peace—the sword, the heart, the table and the piece of bread. The first is the one we all want to get rid of and the second and third do not seem to get at the roots of the problem. Why not try the fourth? Perhaps the others fail because we do not begin at the beginning. On the first Christmas the Prince of Peace was born in Bethlehem, a place which in Hebrew means “house of bread.” There is great significance in this association of ideas. The Son of God who came to earth to save mankind always related himself to this common commodity. He began his life in “the house of bread” and he ended it by taking bread and declaring it “to be his body.” He is, in fact, “the bread of life.” Yet people have never taken him seriously in the radicalism of his Incarnation. In his name they have become involved with the sword. They have easily found him in the heart and often have sat around the table, but they have refused to “know him in the breaking of the bread” and to understand its deeper meaning.

Peace, on this association, must begin with the sharing by all mankind of “the bread of the world.” Unless and until this basic question is seen and settled there can be no real solution around the table or in the heart. Freedom from Want is what it has been called in our time but it is not enough to specify it; it must come first. There can be no peace as long as all men do not have free and permanent access to the produce of the earth in the economic order. It is not only almost useless to try the other remedies. It renders them virtually ineffectual. Personal religion is frustrated at every turn and social relations are becoming increasingly fraught with hostility and distrust. The world needs economic democracy before it can achieve the same thing on the political and social levels. This order is not derived from red propaganda but from the Prince of Peace who on Christmas was born in the House of Bread.

Christmas is here with its message of peace. It is the great privilege of Christians to find the peace, not just in family celebrations or personal joy but in the bread of the altar. The Prince of Peace comes to the House of Bread in the Holy

Communion. Christmas Communion should mean therefore that we begin the establishment of the “Peace of God” by the sacramental symbol of bread, finding our Lord under the form of a material sign. There is a real association of these ideas and an important meaning in their order. If we approach the Christmas altar with this intention we are committed to the same association and order in dealing with the problems of the world for the coming of peace. God has declared himself and does his part. When we receive let us resolve to begin to do ours.

For Church School Teachers

By

WILLIAM GRIME

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

WHEN questions arise concerning the improving of relationships with youth of other races, are you puzzled, forthright, or do you try to change the subject? Do you feel uncertain about the bearing of Christianity on such social questions?

Try this: First, read Matthew 6:6-13. Now, realizing you are in the presence of God, read the prayer again and stop after the first two words. Then reflect on the word “Our.” If you cannot get started, I suggest you read the following thoughts

as a stimulant: This very first word *Our* is the most difficult of all, for to lay aside selfishness is the hardest thing in the world. However, this is what we have to try to do when we approach this prayer in the spirit of Jesus. The word includes all those who are separated from us by impassible barriers, those who are so far above us we cannot reach them, those who are so far beneath us that we reckon the slightest act of human recognition as a gracious condescension, all those who belong to the opposite faction in politics, those who belong to hostile nations, those whose religion or whose irreligion wars with our deepest conviction; all those who are outcasts, too, and criminals, the enemies of society, and those—it is hardest to remember—with whom we have had disagreements, and those whom we feel we cannot like. He is our Father only in connection with these others also. . . He is their Father as much as ours, and we cannot say “Our Father, who art in Heaven” unless we have first learned to say “Our brothers who are on the earth.”



The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

BECOMING A CROSS-BEARER

WHEN the Russian people received the Christian faith in the ninth century their missionaries had some difficulty translating the technical terms of their theological and liturgical books from Greek into the old Slavonic tongue spoken by the people. But they managed to do so at times with uncommon originality and insight. One example is their translation of "to be baptized" by a word meaning "to be crucified." To become a Christian was to become a cross-bearer. There is point in this lesson from the ancient East for the modern West,—and modern East, too. Our world has been goaded by the devil and his vain pomp to the very brink of that abyss wherein we see nothing but dust and ashes. The banner of the Cross of Christ, by which we Christians were signed and sealed when we were enlisted in the ranks of His faithful soldiers and servants, has seldom, if ever, been in such desperate plight.



It is hopeful that the Church is becoming aware of the dangers of this situation. One of the signs of it is its revival of interest in the initiation-rite of Baptism. More careful attention is being given to the instruction and preparation of parents and sponsors as to their responsibilities. Many of the clergy are now insisting that sponsors be baptized persons and practicing communicants of some Christian Church. The Scottish Prayer Book has actually written this requirement into its rubrics. Our American Church should do the same (or else write it into the Canon Law). Private baptism is becoming less common and a return to the normative ministration of the sacrament publicly in the presence of a congregation is being made, whereby (to quote the English Prayer Book) "every man present may be put in remembrance of his own profession to God in his Baptism." The service is thus rendered with greater solemnity and impressiveness, and opportunity is given to instruct the people regarding the dangers as well as the privileges of a Christian man's profession.

Another sign of renewed concern over admission "into the fellowship of Christ's Religion" is the widespread dissatisfaction with the service as it now stands in the Prayer Book—I am told on good

authority that our Standing Liturgical Commission receives more proposals for the revision of the rite of Baptism than for any other Prayer Book office. Some desire less redundancy and more incisiveness in its wording and design; others would clarify its theological implications and emphasis. Our last revision of 1928 made a good step forward when it brought 'order out of chaos' by reducing three distinct offices (plus various combinations of them) into one. But further sifting needs to be done.

First of all, there is the intention of the rubric which suggests that Holy Baptism should normally be administered after the Second Lesson at Morning or Evening Prayer,—a link with the ancient tradition of associating the service with the Divine Office. But many of the clergy find that this combination is too long a service. Hence they tend to use the Baptism rite separately, either before or after the Divine Office, with a consequent loss in the size of the congregation present; and the purpose of its public ministration is in large measure thwarted. It would be difficult to cut out much more of the Baptism rite itself, except for some redundancies in its phrases; but perhaps we might shorten the Divine Office itself on such occasions by omitting one lesson and canticle, since the Baptism rite has its own lesson. If, too, the Apostles' Creed were restored in full to its original and proper place in the Baptism rite, we could omit the latter part of the Divine Office altogether, or add such prayers after the Thanksgiving on page 280 as the minister may deem fit. Curiously, I cannot find in my Prayer Book any list of proper psalms which may be used at the Divine Office before Baptism. Psalm 27 (appointed for Easter Even) is good; also Psalms 25, 33, 107:1-15, 114, and 145.

Many of the parish clergy are returning to the ancient custom of appointing stated times for Baptism, particularly Easter Even (with its magnificent collect). Many sponsors may find it inconvenient to be present at such stated times; but it is not nearly so inconvenient as some of them seem to find the fulfilment of their promises. Our opening rubric about admonishing the people not to defer the Baptism of their children should be interpreted with common sense, and not in accordance with the medieval notion, of which the rubric is a relic, that infants must be hurried to a washing in the font, lest if they die unbaptized God will damn them everlastingly for old Adam's sin.



Let the Earth Echo Round

by William B. Sperry

IN THE years after the atomic bomb had brought to the children of men a respite from precarious appeals to arms the writers of all the Christmas stories in the world decided to have a convention.



The purpose of the convention was to discover by some miraculous sign the writer of the most beautiful Christmas story of all time and after the manner of the twentieth century to present the winner with a trophy.

In an age of nuclear energy and television it was not difficult to arrange that all writers both past and present could be invited. There was warm discussion in the committee on credentials as to whether Isaiah, Malachi and Micah should be admitted. Fortunately their case was presented by Luke the Evangelist who foresaw that their exclusion might give rise to unpleasant rumors and even jeopardize the position of Matthew and John and it finally was decided to include them all.

Of course the convention was to be held in Bethlehem and the presentation was to be on Christmas Eve. The huge attendance of participants in addition to all those who could afford to make the trip as spectators made it necessary to requisition all hotels within scores of miles. Jaffa, Tel Aviv, Beyrout and Damascus all furnished entire hotels while even Cairo and Alexandria felt the influx of visitors.

Since the date of the presentation was in the midst of the Mediterranean tourist season and UNRRA was still busy with the feeding of starving populations the shipping problem was acute. Priorities were eagerly sought however as no one cared to be accused of lacking in appreciation of Christmas or do less than pay homage on such an occasion. Moreover with the whole world and even the whole universe emphasizing the implications of Christmas it might build morale among the unfortunate populations.



As Christmas day approached it became apparent that the greatest difficulty would be with the radio arrangements. Celestial stations had to be tuned in since it was from here that a sign was expected and one of the features was that reciprocal arrangements would enable those in the audience at Bethlehem to hear how the program was being

received throughout the universe and thus get the universal reaction. Everywhere public gatherings were being arranged so people could follow the program and then add such local touches as would be appropriate to their own community.

An atmosphere of expectancy hung over the universe and particularly over Palestine. The weather was all that the travel agencies had promised. The fields where Ruth had gleaned and Boaz had loved were bathed in gentle moonlight each night. The camels seemed less sardonic as they went their condescending way, the donkeys wagged their ears cheerfully while shepherds and flocks were seen in picturesque groupings among the hills. In the larger cities lights and stars and wreaths were seen everywhere while animated electric signs in the downtown sections portrayed Christmas scenes along with properly unobtrusive gift suggestions.

In spite of the expectancy there was a puzzling undertone of uncertainty. Everything seemed right but the plans were so vast that though no one voiced such a thing there was a tacit wondering about how the event would turn out. Of course the winner of the contest would not be announced until midnight Christmas Eve and general headquarters gave out a good deal of background material but there was no real news. Though the days were hastening on a subtle impatience was apparent.

But the Christmas spirit was well maintained and "The Stadium of the Nativity," the specially designed but temporary structure where the pageant and presentation were to take place was nearing completion. The radio engineers were having some difficulty about the reception and re-broadcast of the universal programs but preliminary tests seemed to be adequate.

CHRISTMAS EVE came with a hush over Judea. The rest of the universe paused in reverent attention. The stars came through a richer, deeper blue to shine more brightly in their eagerness to watch this universal pageant. Vehicular traffic had been prohibited within a mile of the stadium to avoid congestion. The throngs walked quietly through the cobbled streets of Bethlehem talking in subdued tones or humming Christmas carols. Through the windows of homes soft beams of light escaped to the friendly December night.

The audience arrived promptly and every seat was taken well before midnight. Costumes of

every land and every age were mingled and the light from the crystal chandeliers reflected from exquisite jewelled ornaments. The house lights began to dim. A faint glow from concealed footlights highlighted the rich folds of the proscenium curtain. All the expectancy of the past weeks was concentrated in this vast theatre. Movement and breathing were forgotten in sheer, eager waiting.

Such waiting could not last and though no one either said anything or did anything, there was a subtle change in the atmosphere as the latent uncertainty made itself felt. Still nothing happened. Up in the instrument room the same curious silence and uncertainty showed on the faces of the engineers as they stared at their various dials and turned them inquiringly.

Music began to fill the air. It seemed familiar yet it was not what was expected to begin this great pageant. This was a choir, but not a great choir, and they were singing *Hark, the Herald Angels*. The choir faded out and in its place were heard the chimes of church bells. Apparently it was from a large city because above the chimes could be heard the sound of traffic and a policeman's whistle. Then an announcer's voice was heard, "This is the municipal radio station bringing to our listeners our own participation in the great observance of the Nativity as it is now taking place in Bethlehem of Judea. The beginning of their program a few moments ago was not heard here because of some technical difficulties that we hope will be cleared up in a few minutes. Meanwhile keep tuned to this station. We continue the broadcast of our program from Bethlehem."

The audience in the stadium stirred, first with uneasiness, and then attentively. The voice faded and in its place was heard the music of a Eucharist. The words of the Sanctus could be heard clearly, "Heaven and earth are full of Thy glory." The throng raised their heads. The uncertainty pressed less heavily. Then as the choir sang, "Glory be to Thee O Lord most high," the uncertainty disappeared.

But this too died away and another station merged into the fading music and an announcer was saying, "We are bringing you the reaction of the man in the street to this greatest of all observances of Christmas. Standing here under the marquee of the Imperial Hotel on this most famous boulevard in the world I will try to get some of the people to tell you their impressions. Here is a young man wearing a discharged service man's button. 'Would you mind telling the radio audience your impression of this great event?'" A gruff voice answered with a single word, "Wonderful."

The listening audience sat in unmoving silence

as the stations came and went. The stage was forgotten. The language was different with each broadcast but no matter how strange the tongue each one present was able to understand. Another clear voice was coming over. "Here beginneth the . . . gospel . . ."

For the first time there was a stirring of people in the auditorium. Some one stood up. Then another and then the vast throng was on its feet. "In the beginning was the word. . . . He was in the world and the world knew him not. . . . And the word was made flesh and dwelt among us. . . ."

As this station faded out another came on giving a program from a small faraway community. The hymn was *Adeste Fideles*. The audience was still standing and one after another began to hum with the music. Then the humming turned to words and the vast hall was filled with the chorus, "O come let us adore him, O come let us adore him, Christ the Lord."

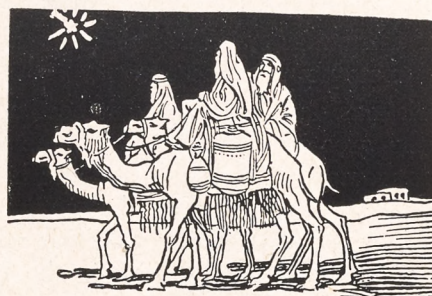
And still nothing happened on the stage—no miracle—no sign. The people were moving toward the doors. Some paused and knelt or bowed while waiting to get to the aisles. Outside others could be seen walking quietly away under the still, starry night. The lights from the homes continued to send their little paths of light across the thin coat of snow that was drifting silently from an apparently cloudless sky.

The great auditorium stood vast, pretentious, empty. Celebrities had found their way home. Cleaning men and scrubwomen came to go about their work. Finished, they put away their mops and brooms.

On the table in the center of the stage where the spotlight would have found it when the curtain rose was the trophy . . . ornate, gaudy, and meaningless in its emptiness. The pageant was over . . . or never had begun.

Only the radio continued to come in all through the night and day as Christmas went around the world. Carols, prayers, stories of home-comings and family gatherings echoed through the great hall, as they filled the rest of the world wherever prayers are said or hymns are sung or love is present.

"Let the Earth Echo Round."



World Council To Hold Meeting To Plan First Assembly

*Will Meet in Switzerland With Churchmen
From Various Parts of the World Attending*

Edited by Sara Dill

New York:—Churchmen from various parts of the world, including a large number of Americans, will gather in Geneva, Switzerland, February 14-23, to attend special sessions of the World Council of Churches and the International Missionary Council. Episcopalians on the provisional committee of the World Council who will attend are Bishop Oldham of Albany, the Rev. Floyd W. Tomkins, secretary of Faith and Order and Mr. Charles P. Taft of Cincinnati. Plans will be made for the first assembly of the World Council which has been in process of formation since 1937.

Statement on Bomb

Cambridge, Mass.:—The social action committee at Episcopal Theological School have sent a statement to the representatives of the inter-seminary movement, relative to the atomic bomb. It is sent preliminary to the forthcoming conference with the hope that it may further discussion. The students repeat what well-known scientists have made clear, that it is one world or none, and they ask the conference to petition the Senate committee (McHahon committee) that it report a resolution which will empower the U. S. delegate to the United Nations Organization to present to the other nations who are members, the processing formula of the atomic bomb. The chairman of the E. T. S. committee is Student Fred C. Hammond.

War Damage

London (wireless to RNS):—War damage to Great Britain's churches has been far less than expected, according to the ninth report of the Anglican central council for the care of churches. Not one of the great cathedral churches was lost, and only a very few were damaged, in no case irreparably, the report disclosed.

Medieval churches suffered the least, since most of them are far from big cities. The only medieval church of the first rank that was destroyed was Coventry Cathedral,

and that was architecturally in the class of greater parish churches.

Parish churches that were destroyed or seriously damaged included All Hallows Barking and St. Clave in London, St. Peter's and the Holy Cross Temple in Bristol, St. Martin's in York, and St. Andrew's in Plymouth. Restoration of the last two mentioned is considered possible.

Losses among the English Renaissance churches were described by the report as "much more serious," including many erected by Sir Christopher Wren and his followers after the 1666 London fire. The report also said that a "lamentably high proportion" of classical churches were destroyed.



Refugee Committee

Geneva (wireless to RNS):—A new ecumenical refugee commission has been established by the World Council of Churches here to expand and develop the work which its refugee department carried on during the war. The new group will be more widely representative and larger in scope than the original agency. At a meeting scheduled for London in January, according to Adolph Fruedenberg, secretary of the World Council's refugee work, one of the major topics of discussion will be church aid to refugees and displaced persons in Central Europe.

Bethlehem Broadcast

Jerusalem:—There will be a broadcast from here on Christmas afternoon, with traditional carols, a

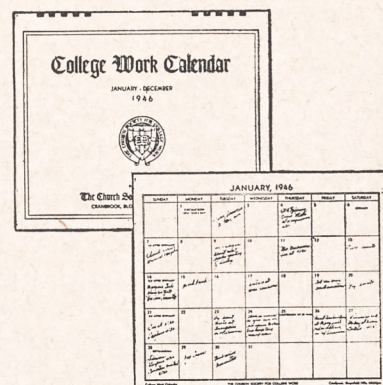
sermon by Anglican bishop in Jerusalem, Bishop Weston H. Stewart, and prayers by British chaplain Carlyle Witton-Davies and American chaplain, Francis J. Bloodgood.

In sending this bit of information by air mail Bloodgood adds a number of other interesting bits: for example the high commission of Palestine, Field Marshall Lord Gort, is of the family of Captain Miles Standish of Plymouth Rock fame. Also he states that where there is trouble, Arab and Jewish children in the Christian mission schools give each other protection.

Elected President

New York:—Robert Worthington, secretary of the Church Pension Fund, was elected president of the Church Pensions Conference at its annual meeting held here. The conference comprises the executives of 21 pension systems maintained by

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Protestant Churches, and also the YM and YW. At this meeting it was reported that the participating organizations have total assets of \$245,000,000 and are paying pension benefits at the rate of \$15,000,000 a year.

Bishop Mann Honored

Geneva N. Y.:—Bishop Alexander Mann was honored at Hobart College on December 2, his 85th birthday. The Rev. David R. Covell, chaplain at the college, paid him a glowing tribute at a service in the chapel after which there was a reception and birthday party, with a cake with 85 candles, at the chaplain's house. Bishop Mann, retired bishop of Pittsburgh, is a native of Geneva and is the only living alumnus of the Hobart class of 1881.

Takes New Work

Boston:—The Rev. Raymond S. Hall who got a lot of space in the newspapers while he was chaplain of an airborne division of the parachute infantry, is the new director of the Seaman's Club here. The club is sponsored by the city mission society and ministers annually to thousands of seamen. His service record is a distinguished one and includes landing on the Normandy beaches; being wounded and hospitalized to England; taking part in the invasion of Holland where he was captured by the Germans. He was sent as a prisoner to Poland where he managed to escape and join the Russian lines. An arduous journey followed before he reached home by way of the Black Sea, Egypt and Italy.

Preaches in Tokyo

T o k y o (wireless to RNS):—Japan's surrender "was God's way of opening the road to peace," Bishop Paul Sasaki, Anglican bishop of mid-Japan, declared on December 2 at Holy Trinity here. He added that a Japanese victory "would only have increased the problems of the nation and the world." He spoke to a congregation of Japanese and GI's at a service of the Holy Communion.

Social Workers Meet

Harrisburg, Pa.: — A conference on the Church and social work was held here recently, due largely to the efforts of Mrs. Robert K. Jones, social relations chairman of the diocesan auxiliary, and the Rev. Rob-

ert C. Batchelder, the chairman of the diocesan social relations department. Helen G. Hubbell, supervisor of rural child welfare, stressed that the Church and social work have a common motivation in laying stress on the right of the individual, while Mr. Batchelder declared that just as God is concerned with man, so man must be concerned with the welfare of his fellows.

At the afternoon session E. Preston Sharp, director of community work of the state department of welfare, spoke on the reconversion of youth. He said that he was not afraid of the atomic bomb but of

those who would handle it, and stated that we have to survey all community resources so as to plan a safe, secure and happy home for future generations. The conference has the enthusiastic approval of Bishop Heistand who was a speaker at the opening session. The conference was attended by about forty professional social workers and clergymen.

Reach Unchurched

Buck Hill Falls, Pa. (RNS):—There are not "many deeply irreligious people today, but there are many unchurched" it was assert-



Precious Stones

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ed here by Mark Dawber, executive secretary of the Home Missions Council. "We must make the church so real that these people who are insulated against the church can no longer get along without it," he told the woman's division of Christian service of the Methodist Church.

Because of atomic energy, Dawber declared, "we can no longer afford to have 'bad people' in the world." He urged an expanded "outreach ministry," particularly among women and children in areas not now served by the Church. He said the "uprooting of womanhood has been the most serious phase" in the disruption of home and family life. He stressed that the Church is almost wholly dependent on women for missionary education and for keeping alive the missionary zeal and interest of the Church.

Achievement of a "world mind" through agencies and techniques usable by church women was considered at an open meeting of the department of Christian social relations. Principal speaker was the Rev. Richard M. Fagley, secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches.

War on Communism

Prague:—The Roman Catholic Church is waging a winning battle against communism in Czechoslovakia according to Catholic leaders, reports Religious News Service. The People's Party, largely controlled by the Church, is agitating for social reforms and for political and religious freedom. An offensive has also been launched by Catholic Action in universities and intellectual circles where communism has gained its strongest foothold.

Communist doctrine has made virtually no headway in Southern Moravia, where the peasantry is noted for piety and churches con-

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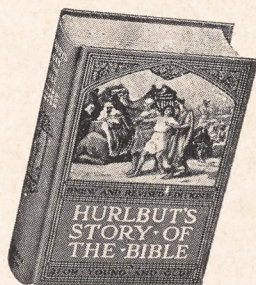
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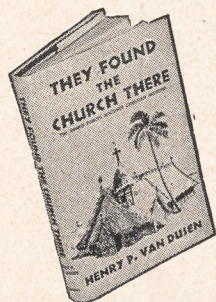
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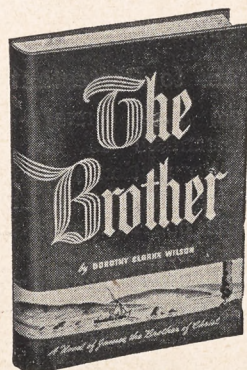
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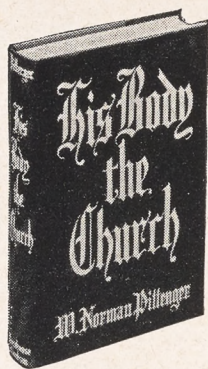
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ing chapters he speaks of the
problem of dogma and
authority in the Church, the
other-worldly aspects of the
Church, and the relation of
the *Una Sancta* to society.

CONTENTS

The Church in Christian
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The Unity of the Church
The Catholicity of the
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The Faith Which the
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continue to be filled. In Moravia gener-
ally, it is estimated that two-thirds
of the Catholic population have re-
mained faithful to religious duties,
and enrollments in theological semi-
naries is proportionately higher than
anywhere else.

Communist influence is regarded
as greatest in Pilsen, Ziln and other
large industrial cities where popu-
lations have lost vital contacts with
religion. In their fight against Com-
munist doctrine, priests in these
centers are said to be handicapped
by lack of leadership. It is pointed
out that while normally there are
seven bishops in Bohemia and Mo-
ravia, at present there are only
two—Bishop Picha of Hradec Kra-
love, and Bishop Leopold Precan of
Olomouc—and they are advanced in
years.

Another adverse factor is the lack
of Catholic periodicals. Before the
war, there were 1,200 Catholic pub-
lications in Czechoslovakia, but so
far permission has only been ob-
tained to republish fifteen journals
and magazines, only nine of which
have a popular appeal.

A village priest in Moravia is re-
ported to have become a Communist
and with him his entire flock, but
this instance is highly exceptional.
Even in Prague, where Communist
influence is most deeply felt, only
three out of 300 priests are reported
to have espoused Communism. There
is no organized atheistic movement
in Czechoslovakia, though there are
individual atheists.

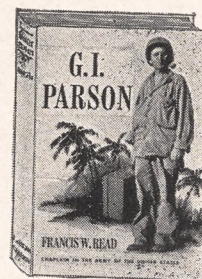
A question widely debated is
whether priests should "mix in poli-
tics." There are seven priests in the
newly-appointed parliament, and
many Catholics urge that a strong
Catholic party is needed to counter-
act policies of the two leftist parties,
the Communists and the Social Dem-
ocrats. Main argument against
clergy participation in politics is
that priests should serve all the
people and not identify themselves
with any particular economic or
political tendencies.

Unfair to Protestants

Columbia, S. C. (RNS):—Belief
that Protestantism is not fairly
represented in motion pictures was
expressed by the South Carolina
Baptist state convention at its an-
nual sessions here.

"We should insist that the moving
picture industry stop leaving the im-
pression that all the decent minis-
ters belong to one church, that all
the failures and bad ones come from

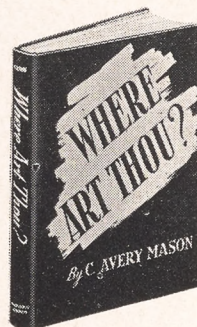
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THE WITNESS — December 20, 1945

Protestant groups," the Convention declared.

The convention deplored easy divorces as a threat to the sanctity of the home, condemned any effort to legalize gambling, urged renewed attempts to outlaw the liquor traffic, and called for an end to U. S. diplomatic relations with the Vatican.

It also observed that "a great deal" could be done to relieve racial tensions "by seeking to bear real Christianity in our relation to persons and problems in our communities."

Warn the State

Prague (airmail to RNS): — A warning to the Slovak government against campaigns aimed at the Roman Catholic Church was issued by five bishops in a pastoral letter read in all Catholic churches. A decree banning the Catholic youth organization is regarded by the bishops as part of the campaign against the Church. Other blows have been the confiscation of Catholic schools and the partial suppression of the Catholic press. More than fifty Slovak priests have been arrested on charges of having been collaborators with the former pro-Nazi regime.

On the other hand the Evangelical

Church in Slovakia has "nothing to complain of" under the new government, according to Bishop Samuel Osusky, Lutheran. "Protestants are in a more favorable position than they have been in a long time and feel themselves free in the Czechoslovakian Republic," he declared. It was pointed out that four Protestant pastors occupy leading positions in the Communist party and that both clergy and laity who are Communists remain good Church members.

Is Crozier Work of Art?

Belfast (wireless to RNS): — The board of trade here has to decide whether a bishop's crozier is art and therefore tax free. The problem was tossed into the lap of the board when the Rt. Rev. W. S. Kerr, new Protestant bishop of Down and Dromore, ordered an episcopal crook at a cost of about 100 pounds and was told he would have to pay a tax of 100 per cent. Until the board makes up its mind the bishop has decided to borrow a crozier when needed.

Clergymen Needed

London (wireless to RNS): — The Church of England will need twenty million pounds (about 80 million dollars) in the next ten years to meet its future tasks, according to spokesmen at the Church Assembly

here. Presenting a report by the financial commission, Philip Inman called for a complete overhauling of the Church's central machinery

Christmas In China

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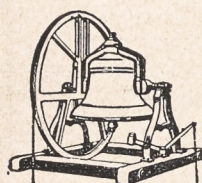
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and for an accumulation of all funds in a central treasury to meet the "enormous" demands that will be made on churches.

Lady Bridgeman stressed the importance of an adequate number of trained men and women to carry out church plans. She said that between 4,000 and 5,000 additional clergymen are needed.

Urges a Congress

Geneva (wireless to RNS):—An interfaith congress of religious leaders to consider the great relief needs of Europe is urged by the Rev. J. W. Behnken, president of the Lutheran Synod of Missouri, now here to consult with leaders of the World Council of Churches. He said that sixty million American Church members could achieve results by unitedly demanding to do charitable work and refusing to be blocked from their purpose. If Americans realized that 12 to 16 million homeless persons were roaming Germany, he declared; they would "rise up and do something so that they will not have to starve and freeze to death this winter."

Many Aid Quakers

Paris:—Howard Wriggins, head of American Quaker relief in France, states that the work is inter-denominational, with only ten per cent of the money coming from Quakers. He also stated that half of the personnel is non-Quaker, with Episcopalians, Congregationalists and Baptists represented among the staff members. Without the help of these other Churches the work would not be able to go on, he declared.

Country Clergy Meet

Des Moines, Ia.:—A conference of clergy in charge of churches that are receiving aid from the diocese was held here recently, with each man given an opportunity to present special plans, needs and opportunities in the field. There was a discussion of the whole diocesan picture, led by Bishop Haines, and plans made for improving the work. Among the suggestions made were regular meetings of the bishop's committee; new types of church services to reach the unchurched; distribution of literature; improvement of property. Information was provided each man on existing sources on rural and small town work. Teaching missions in fifteen centers are planned for the fall of next year, conducted by diocesan clergy who will be prepared for the task at a conference to be held sometime after Easter.

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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.

JAMES S. COX

Rector of St. Paul's, Winston-Salem, N.C.

I read with interest and chagrin the news article about the Reconstruction and Advance Fund (WITNESS, Dec. 6). How could these men bring themselves to time their article in such a way as to endanger the success of the best effort the Church has made on a national scale in many decades, perhaps in its whole history? Could the Fund be changed at this late date? Could they hope to stimulate greater interest in conserving whatever good interests were represented in the campaign?

We all admit the need in Europe. As a matter of fact there is need everywhere in the world and the best Christian is the one who sees the most of it and meets it with the greatest sacrifice to himself. My brethren of Massachusetts are aware of this and are to be commended for wanting to do something for Europe. I hope that as soon as the R. & A. campaign is concluded these brethren will start a campaign for European relief and I promise them my support.

With regard to the R. & A. Fund's work about four-fifths of the total money raised is to be allocated for reconstruction and advance in China and the Philippines. If I had my way all of it would be used in these two countries. In view of our Church's hope to make some impact on the thinking of man to insure a world more closely resembling the Kingdom of God, I do not think that the National Council could have showed greater statesmanship in putting the greatest emphasis on these two countries. By ideological, economic and political ties both China and the Philippines are closely allied to the United States, and in both of these countries our Church occupies a strategic position. If ever we are to influence the thinking and culture of the people, we have our chance in the East today.

In my opinion the R. & A. campaign is the greatest single united effort our Church has ever made. It may not bring in the Kingdom of God, but there is no reason to sabotage it because it doesn't do everything. What it does contemplate doing is worth the greatest sacrifice of every member of our Church and we shall rue the day our Church's generation was born if we fail to support it.

ANSWER: The objectives of the campaign can be changed at this late date, and were changed at the meeting of the National Council, Dec. 4-6, due in large measure to the criticism of these Boston clergy and others throughout the country. (WITNESS, Dec. 13).

* * *

LESLIE H. BALL

Layman of Denver

I was startled to see my piece printed with all the trimmings (WITNESS, Oct. 25). My emotions were about this way—first, surprise (very marked); then pleasure mingled with amusement, followed by quite a percentage of dismay for reasons that follow. When I first came to this city in 1938 the people in charge of St. John's Cathedral gave me work from time to time and at a slightly higher rate of pay than I had been able to obtain elsewhere. Later I took the place of a

man who retired on account of ill health. Now, ingrate that I was, instead of going to the dean with my report on the condition of air-conditioning fan, I exposed the matter in a public periodical. So absorbed was I in presenting my ideas that I had forgotten to be considerate of others who had tried to be a help to me. However, since the question of church furnishings has been opened I have a suggestion to offer. Let the seats of the pews be hinged, permitting them to be folded back against the pew backs and make sweeping operations much easier.

* * *

CHARLES E. HILL

Priest of Williamstown, Mass.

The desire of the Massachusetts group of clergymen that the R. & A. Fund should be used in larger part for Europe will doubtless meet with welcome. I know that in two dioceses at least the feeling is that the Fund should aim at ten million instead of five. Perhaps the solution is (it would be welcomed I am sure at 281) that the Boston group should raise a million dollars exclusively for Europe. Meanwhile and of more importance see that Congress dallies no longer over allocation of funds to UNRRA.

* * *

HELEN A. COOK

Churchwoman of St. Louis

Permit me to congratulate you on publishing the article *It Is Your Turn Now* by Navy Chaplain Richard L. Harbour (WITNESS, Nov. 29). If there is one besetting sin of Episcopal parishes from coast to coast it is the holier than thou attitude toward the visitor or the newcomer within the Church. When all is said and done who are Episcopalians that they can look down their noses at these strangers within our gates. Let us hope that the fine article will strike home where most needed and so point the way to happier times.

* * *

HAMILTON H. KELLOGG

Former Army Chaplain

That was a fine and very helpful article in *Talking It Over* (Nov. 15) relative to the parochial placement of returned chaplains. It is a great shame that some central clearing house has not been established. A lot of people are talking about the article and I have high hopes of it doing some good. Bishop Sherrill then whom our chaplains never had a better nor stouter friend, is doing all that he possibly can but strength and time simply will not permit him to shoulder this placement problem all alone. It is a problem for the Church as a whole, not for just one bishop or one diocese. It will need concerted action and the united wisdom of all.

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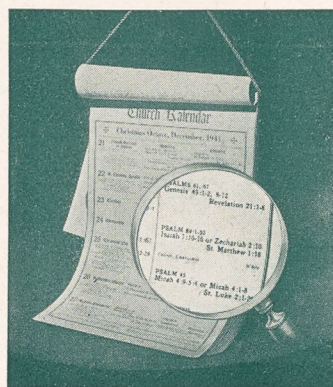
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