

The WITNESS

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OCTOBER 5, 1944

FRANCIS J. H. COFFIN
BAPTIZES A YOUTHFUL
PARISHIONER

(Read Article on Baptism)

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TO A BABY JUST BAPTIZED

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, (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

St. James' Church

Madison Ave. at 71st St., New York

The Rev. H. W. B. Donegan, D.D., Rector

8 A.M. Holy Communion, 11 A.M. Morning Service and Sermon.
Weekdays: Holy Communion 8 A.M. Wednesday, Thursday 12M.

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. Roelif H. Brooks, S. T. D. rector

Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.

Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector

(On leave: Chaplains Corps, U. S. Navy)

The Rev. Vincent L. Bennett

Associate Rector in Charge

Sundays: 8 and 11 A.M.

Daily: 8 Communion; 5:30 Vespers.

Tuesday through Friday.

This church is open day and night.

St. Paul's Cathedral

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles,

M.A., Dean

Sunday Services: 8 and 11 A.M.

Daily: 12:05 Noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.

Wednesday 11 A.M.—Holy Communion.

The WITNESS

For Christ and His Church

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

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OCTOBER 5, 1944

VOL. XXVIII

NO. 8

CLERGY NOTES

BAUDER, REV. ERWIN H., formerly priest-in-charge of four missions in Armstrong County, Pennsylvania, is now vicar of St. Peter's Church, Brentwood, Pa.

BERNDT, WILLIAM G., assistant at Grace Church Providence is now the rector of the Transfiguration, Edgewood, R. I.

COOPER, FRED, rector of St. Mark's, Adams, Mass., has accepted the rectorship of Christ Church, East Orange, N. J.

GRAVATT, JOHN J., bishop of Upper South Carolina, is now the president of the Kanuga Conferences, succeeding Bishop Gribbin.

KNIVETON B. C., formerly curate at St. Paul's, Burlington, Vt., is now the rector of St. John's, Portage, Wis.

LOSEE, REV. F. VERNON, has resigned as priest-in-charge of St. Barnabas' Church, Freeport, Pa., to become rector of St. George's Church, Passaic, N. J., and Grace Church Chapel, East Rutherford, N. J.

MADDOX, R. M., rector of St. John's, Barrington, R. I., has accepted the rectorship of St. James', Great Barrington, Mass.

PRITCHETT, REV. ARTHUR E., rector of the Church of the Advent, Lakewood, Ohio, will become assistant rector at St. Paul's Church, Akron, Ohio, on Oct. 15.

RICE, REV. NORMAN S., rector of St. Paul's Church, Grand Rapids, Mich., is now assistant rector at the Church of our Saviour, Akron, Ohio.

SPARLING, C. P., rector of Christ Church, Lexington, Ky. has accepted the rectorship of St. Philip's, Coral Gables, Fla.

WEBB, PARKER C., formerly rector of St. Peter's, Bennington, Vt., is now the chaplain of Kemper Hall, Kenosha, Wis.

WILLARD, FRANCIS A., was ordained deacon by the Rt. Rev. G. Ashton Oldham in the Cathedral of All Saints, Albany, on Sept. 22. He continues as a student at Nashotah.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

SUMMER SERVICES

Sundays 8 and 11.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12 Noon Wednesdays, Holy Days 11:15.

The Cathedral is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.

8 P.M. Evensong and Sermon.

Weekday Services

Tuesday 7:30 A.M. Holy Communion.

Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.

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

EMMANUEL CHURCH

15 Newberry Street, Boston

(Near the Public Gardens)

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

Rev. Arthur Silver Paysant, M.A.

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

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

CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

6 P.M.—Young People's Meetings.

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

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.

8 A.M.—Holy Communion.

11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

Missouri Clergy Again Write About the Chaplaincy

*Declare That Protestant Chaplains Need
Coordinated Support From Home Churches*

By Four Missouri Clergy

Kirkwood, Mo.:—A second letter dealing with Protestant chaplains in the armed forces has been sent to Bishop Sherill of Massachusetts, chairman of the army and navy commission. The first appeared in THE WITNESS for July 27th, and was signed, as is this new letter, by the following rectors of the diocese of Missouri: Charles D. Kean of Kirkwood; James M. Lichliter of Webster Groves; J. Francis Sant of St. Michael's and St. George's, St. Louis, and Clifford L. Stanley of St. Peter's, St. Louis. Their letter follows:

The Protestant chaplains in the armed services need effective, coordinated, co-operative support from the churches on the home front. While our men are in the practical position of being isolated individuals, as far as the army and navy are concerned, the Roman Catholic Church, with its effective organization and aggressive support for its chaplains, has been able to capitalize on an opportunity. It may seem late in the war to point this out, but if considerable forces are retained for occupation purposes, and if the army and navy are kept fairly large, the problem will continue.

We are not expressing resentment at the success of the Roman Catholic Church in its relations with the army and the navy. We are concerned over the tragic results of Protestant ineffectiveness in comparison with what the Roman Catholics are able to do. It has had a serious effect upon the morale of many chaplains who feel they are not able to make the contribution which they want to make. Many chaplains are disillusioned. Some regret having offered their services.

We are not blaming any individuals or commission for the state of affairs. A great deal of fine work

has been done unselfishly and sacrificially. The Episcopal Church has a good army and navy commission, but it represents only a small fraction of American Protestantism. The facts of the matter are that while Protestants co-operate on methods of certifying candidates for the chaplaincy, and in supplying literature, and in making over-all visitations to cantonments and in other such ways, the Roman Catholic Church, through organized pressure, is getting disproportionate advantages. The tragedy of the situation is that it represents a default by American Protestantism. If the political strength of Catholicism should be increased by the war, American Protestants have chiefly themselves to blame. If the men in the services and the public at home get the impression that the Roman Catholic Church is performing a ministry that Protestants are not doing—which is not so—the reason lies, not in the chaplains themselves, but in the backing they receive.

PLEASE NOTICE

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All mail is to be addressed to
THE WITNESS
135 Liberty Street
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above address. Due to the difficulty of securing and cutting stencils during war days it requires from three to four weeks to put through an address change. We will therefore greatly appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. When an address change is desired please make the request personally to THE WITNESS, 135 Liberty Street, New York 6, N. Y., by letter or postal giving both your old and new address.

It has been estimated that at least three-quarters of the newspaper photographs and the news-reel shots depicting religion in the services show Roman Catholics in action. The fault does not lie with newspaper publishers who receive their pictures from the press-services. The trouble is that disorganized Protestants are unable to bring the same pressure to bear upon the signal corps, upon the press associations, and upon Hollywood.

The problem, however, is not one of publicity alone. It has even more concrete results. Let us be specific: 1. At the largest naval training station the neighboring Roman Catholic Archbishop visits once a month and celebrates high mass in the principal auditorium. No such representative is permitted the Protestant Church Federation serving the same area. In fact, no civilian Protestant minister is permitted to do any work on that station. It is not a question of civilians doing Protestant chaplains' work for them, but of Protestantism being accorded parallel prestige and honor on the station.

2. In the United States army, where the chief of chaplains is a Roman Catholic, the proportion of Catholic chaplains is under one-third of the membership of the corps. Yet, the Roman Catholic Church has been recognized in the following key appointments—the commandant of the army chaplains' school, the supervisor of instruction; the director of personnel, office of the chief of chaplains; and two out of three appointments as theater of operations chaplains—the Mediterranean and the Western Front. A Protestant chaplain is theater of operations chaplain in the Pacific where the scattered nature of the campaign makes his contact with the men under him less direct than in the other two positions. The Roman Catholics have pointed out that their percentage of supervisory posts is in line with their percentage in the service, but there are differences in importance between supervisory posts, and it is here that the problem lies.

3. There is another serious angle in the navy. Divine service is the

name of the Service conducted by Protestant chaplains for all hands. General Church is the name of the service conducted by Roman Catholics. Roman Catholic seamen are forbidden by their Church to attend divine service, but Protestant seamen are welcomed at general church. The result is that unit commanders frequently request the appointment of a Roman Catholic chaplain to their staffs, because theoretically, he can satisfy everybody, while no Protestant can. Protestant commanders request such an appointment, just as much as Roman Catholic commanders, on the grounds that there will be less trouble.

4. In the army, chaplains report that a Roman Catholic commanding officer will generally stress the work of his Catholic chaplain. Protestant commanding officers, on the other hand, lean over backwards to prove they are not bigots. The pressure is on them to do so.

5. Again, in the navy, Roman Catholic chaplains are frequently able to get themselves relieved of all but specifically religious tasks. Protestant chaplains, without the backing of a Bishop O'Hara, find themselves saddled with all the administrative detail and with social work. It is not that they object to doing their share of this. They resent the fact that they are expected to do all the work of this nature on the post—for Roman Catholics as well as Protestants—while the Roman Catholics are in a position to minister religiously to Protestants.

A number of our chaplains feel that the presence of young men, conversant with the problems of this war as against the last war, on the civilian commissions backing the chaplains would help a great deal to obtain equal treatment. They do not feel that official visitations by Protestant dignitaries, representing the general commission of army and navy chaplains, accomplish very much since the visitors do not see the problem.

The purpose behind our last letter does not seem to be understood altogether. We are writing on behalf of our fellow-ministers in the chaplaincy, under the impression, which many of them share with us, that a civilian protest is needed to rectify a serious situation. Our suggestion of motion pictures was only an indication of one specific area in which cooperation might be demonstrated. Cooperation is needed in many areas.

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THE PICTURE ON THE COVER

Larchmont, N. Y.:—We thought it would be nice to run a picture that would tie in with the article in this number by the Rev. Warren H. McKenna. So we went to the files and low and behold came up with the one of the Rev. Francis J. H. Coffin, the rector of St. John's, Larchmont. The headliner in the picture, in Mr. Coffin's arms, is June, the daughter of Mr. and Mrs. Frank Hermes.



The Auxiliary of Minnesota call this "bridging the gap." They are women of St. John's in St. Paul raising funds while enjoying themselves. Third from left is Mrs. Kenneth G. Brill, president of the diocesan Auxiliary

JOHN F. SCOTT SPEAKS OUT

Pasadena:—A California born girl of Japanese parentage, with the permission of military authorities, has entered the Junior College here. She was welcomed by 90% of the students. Some citizens however have been disturbed and are seeking to have her removed. The incident prompted a statement from the Rev. John F. Scott, read at All Saints' on September 24th. "Why they wish to have this girl removed and from what motives I do not know. Many American young men of Japanese ancestry are laying down their lives for our country in Italy. They and their sisters and wives are American citizens. If the authorities are convinced of their loyalty they should have the privileges of citizenship like the rest of us. We must differentiate between loyal fellow-Americans of alien ancestry and enemy Japanese; to fail to do so is grossly unfair, un-American and un-Christian. It seems to me that here is an opportunity to prove the reality of our Christian profession. We speak

beautifully in our churches of the ideals of justice and brotherhood; but now we have to uphold them in the common ways of life because there are those among us who would trample them under foot. Let us take care lest we be counted among those Christ condemned because they 'say and do not.' I am convinced that the great majority of our citizens in Pasadena are American enough to see that justice is done and that the un-Americanism of a very vocal

minority shall not prevail to besmirch the fair name of Pasadena and make it a by-word for prejudice and injustice all over the land."

LOUISIANA BISHOPS TO BE HONORED

New Orleans:—The anniversary of the consecration of Leonidas Polk is to be marked on October 22 with a service at the cathedral here. At St. John's, Thibodaux, La., his home parish when bishop, a memorial shaft is to be erected, with a marker placed on the state highway which passes his old plantation home. Bishop Polk was consecrated bishop of the southwest in 1838. Besides being a great bishop he was a military leader of the Confederacy, attaining the rank of Lieutenant General.

Bishop James Craig Morris, bishop of Panama before coming to Louisiana as bishop, is to be commemorated in Panama by a fund which is being promoted by Bishop Harry Beal. The income is to be used for the support of the episcopate. A similar fund, named after Bishop Morris, has already been raised in Louisiana.

THE WITNESS — October 5, 1944

Life of Chaplain at Front Described In Letter

*He Ministers to Men While Sharing Dangers
On the Battle Front of Some Distant Land*

By Army and Navy Commission

Boston, Mass.: — From a battle front in some distant land, Chaplain Francis W. Read, formerly at St. Andrew's, La Mesa, California, reports to the army and navy commission some of his experiences in actual warfare. He is Chaplain of a medical battalion, and landed with his unit later in the afternoon of the first day of battle in that particular theater. "After digging foxholes and consuming our assault rations it became dark and we settled down to get some sleep. This was difficult because of the noise of battle about a mile ahead and the pounding of the artillery. Then it started to rain. Our protective covers made good raincoats and kept us dry.

"Eventually I got to sleep. Long about 1:00 A.M. we were all awakened by machine gun fire very close to us, coming in our direction. A tracer bullet hit a tree stump over my foxhole. If I had been standing up I would have been a candidate for the posthumous award of the Purple Heart. We realized that there were snipers in a grove of trees near by and decided to make for better cover. In the process of so doing, I realized that my protective cover was impeding my progress, and that it stood out to make a good target. So lying flat on my stomach, I managed to wiggle out of it. The machine gun fire was of the tracer variety, so it was possible to see how close the bullets were coming. In the course of my quest for better cover, I crawled on my stomach, but could have reached up and pulled the bullets down, so to speak. Then I spotted a tractor which gave excellent cover, and crawled behind it to spend the night. I found a number of men of my unit there. It rained again, and without my protective cover I was soaked. The snipers did not let up 'til daybreak, when they were liquidated by our infantry.

"After our field hospital was set up, my time was fully occupied. Our supplies included Red Cross comfort kits, cigarettes and candy. I visited the ward tents at frequent intervals. With the more seriously

wounded I had prayers. To the others a word of cheer was all that was required. I distributed cigarettes, candy and comfort kits. Also I read them the news as we received the radio news bulletins from the transports. On one occasion I visited a prisoner of war enclosure and distributed cigarettes to the prisoners.

"Since returning to garrison, I have intensified my efforts on the work among our own men. I also find time to keep in contact with the churches in the area. I have helped at some of their services, and am scheduled to preach in one of the parish churches in the near future.

"Just a final word about the morale of the men. I cannot conceive of finer morale. On the way to battle they show no fear or apprehension, nor do they brag and boast. They act as though they know they have an unpleasant job to do, and are determined to do it thoroughly and well. Attendance at religious services is excellent. The men come not as condemned men needing solace, but rather as soldiers who know that the Sword of the Spirit is an essential part of their armament."

UNITY COMMISSION HOLDS MEETING

Washington:—The commission on approaches to unity met in September at the College of Preachers, with

LEND-LEASE

★It has been some time since Lend-Lease has appeared. The idea is that you or your parish may have something to give a mission or small parish. Or you may have need of something for your church that could be given by another. For example, Treasurer Lewis B. Franklin of the National Council writes that Cuba needs 600 of the 1928 edition of the hymnal, words only. Some parish adopting the 1940 edition may be able to supply them—or a combination of parishes. Write to Mr. Franklin at 281 Fourth Avenue, New York 10, N. Y. Have you anything to offer: have you needs? Write Lend-Lease, 135 Liberty Street, New York 6, N. Y.

16 of the 17 members present, Bishop Gardner of New Jersey having resigned with no successor yet having been appointed. *Basic Principles* was studied sentence by sentence with the aid of memoranda prepared by theologians and reports of committees on specific topics. Proposals for clarification, expansion and improvement were offered but no action was taken. A committee however was appointed to meet with a similar committee of the Presbyterian Church to consider the suggestions. The next meeting of the commission will be held in April.

PRESIDING BISHOP VISITS RELOCATION CENTER

Hunt, Idaho:—The Presiding Bishop recently visited the Minidoka relocation center and was the guest at a luncheon of the community council. In his address Bishop Tucker said that the great thing he had learned during the 25 years he spent in Japan was "that all races are fundamentally human beings and alike in characteristics. . . . America has been trying to demonstrate that freedom, justice, rights of citizenship are not affected by race, creed or religion. No matter what origin they may be, here in America we can join together in one great unity. . . . I have been tremendously proud of the Americans of Japanese ancestry serving in the American army."

COMMUNITY LIFE IS STRESSED

London (Wireless to RNS):—When problems of civic planning are under consideration, the Church has a right to inquire whether the resulting environment will be hostile to religion. This view was emphasized in a report of the social and industrial commission of the Anglican Church Council made public here. "It is beginning to be realized," the report declared, "that mere physical planning, the arrangements of roads, bricks, and mortars, however well conceived, are not enough. Human life, for its proper development, requires the associational ties of family, club, trade union, and so on. Man is a social animal and no amount of blueprints, however well drawn, will compensate in a new dormitory town or barracks of flats for a total loss of community life. Christian demands must go still further."

For Men and Women of the Armed Forces

Clip and mail with your letters.

Young America is busy today carrying on the principles of democracy through an organization called American Youth for Democracy. . . . The AYD keeps itself busy fighting discrimination, backing administration and war effort, and educating itself for political action. . . . On the other hand, some of our youth is not so admirable, falling into the hands of Gerald L. K. Smith's fascist bunch, into a group called Christian Youth for America which spends all its time attacking AYD. . . . This bunch of Hitler-fashioned youth was organized by a friend of Smith's—Cowboy Springer (Rev. Harvey Springer) who spends the rest of his time writing a fascist sheet and holding rabble-rousing evangelistic meetings. . . . In Canada—another type of meeting—the "robot padre" of London's first anti-aircraft group signals told a group of Montreal high school boys that everyone has a job in a democracy and must do it well. . . . On the Negro equality front—another step ahead in Detroit—Miss Margaret Matthews is the first Negro member of the juvenile court, through her appointment as Protestant Big Sister. . . . Advancement in interdenominational cooperation—the 26th Synod of the ecclesiastical province of Canada approved the resolution to allow non-Anglican ministers to speak in the Anglican church. . . . At the same meeting it was declared that anti-Semitism and "other forms of radical animosity" are contrary to religious teachings. . . . Over on the Pacific, Chinese Industrial Cooperatives are doing a good job improving health conditions for all the people, though badly in need of funds. . . . In Boston, the Church women's committee for rebuilding normal home and community life urges women to think about rehabilitation, and to realize everyone has a part. . . . Also in Boston, in the Cathedral Church of St. Paul, religious education includes a panel on "working for a better world". . . . Three leaders of Protestant, Catholic, and Jewish faith expressed thanks to the American press for its handling of world events, stressing post-war reconstruction and peace. . . . Leading clergymen join educators, labor, farm and civic leaders in urging the governor of Florida to stay execution of three Negro boys to permit an appeal. . . . Norman Corwin says if appeal is denied Nazi tactics are being employed in this country. . . . Three American missionaries made a dramatic escape from Jap-beseiged Kweilin on bicycles. . . . An American rabbi has proposed that Reformed Jews of Russian birth or ancestry be sent to the Soviet Union to aid in re-establishing Judaism there. . . . Twelve prominent men of both parties, representing Catholics, Protestants, and Jews, appeal for a presidential campaign free from "religious and racial animosities". . . . Japanese-Americans win the right to matriculate in educational institutions important to the war effort without specific permission. . . . British Council of Churches urged to promote religious liberty everywhere..

WANTS ORGANIST TO SELECT HYMNS

Watertown, N. Y.:—Dr. T. Tertius Noble, retired organist of St. Thomas Church, New York City, in a recent interview declared, "contrasted with the great chorales of the 16th and 17th centuries, destined to last forever, are the bad jingle hymns which have such a vogue among many people. . . . Some of the clergy like these cheap jingle hymns and have been a potent agency in keeping them alive. I have long been of the opinion that the choice of the music used in a church service should be under the control of the organist and the choirmaster. They are trained along this line, and should be responsible."

LEROY BURROUGHS IS HONORED

Ames, Iowa:—The Rev. Leroy S. Burroughs, rector of St. John's and chaplain at Iowa State University, was honored on September 18th at a dinner given by the vestry to commemorate the 25th anniversary of his ordination.

DIOCESAN SCHOOL OPENS IN BOSTON

Boston:—Religious education received its annual encouragement with the reopening of the diocesan school in the Cathedral Church of St. Paul on September 28. Varied courses are held during Thursday sessions, lasting through November 16. The courses appeal mainly to teachers and lay readers, however, the cultural and inspirational courses attract many for their own enrichment. There is a series of lectures arranged by Rev. Howard P. Kellett, executive secretary of the social service department, on working for a better world. The Rev. Joseph Fletcher, the Rev. Richard Emrich, and Dr. Adelaide T. Case, of the Episcopal Theological School, take part, as well as the Rev. Kenneth Hughes, rector of St. Bartholomew's, Cambridge, and Dr. Moses Jung, secretary of the governor's sub-committee on racial amity.

LIBERALIZE CANON IN QUEBEC

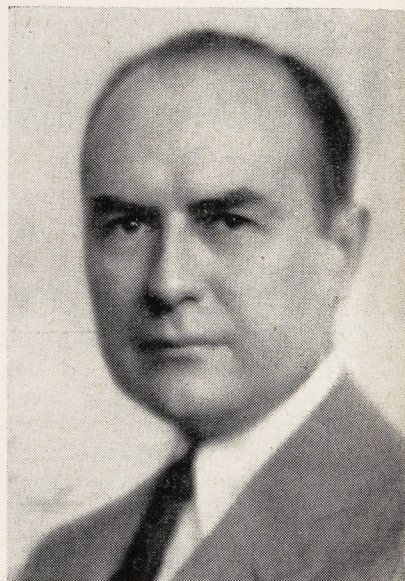
Lennoxville, Canada:—At the recent synod of the ecclesiastical province of Canada the following addition to the canon law was approved: "In the case of special occasional services, a bishop may at his discretion permit a clergyman to preach in a non-Anglican church or

invite a non Anglican minister, recommended as a friend of reunion, to preach in an Anglican church, it being understood that such occasional services shall not conflict with the regular and accustomed services in any parish."

Rev. W. W. Davis of the diocese of Quebec gave one of the reasons, favoring this addition: "With many Anglican servicemen being administered to by chaplains of other denominations, when these boys come home, they would be disappointed if their favorite chaplain, perhaps a Presbyterian, were unable to preach a special sermon in their own Anglican church."

Another important motion was passed. The group favored the opposing of anti-Semitism and "other forms of radical animosity" as being "contrary to the principles of our Lord."

CHANCELLOR



Alvan J. Goodbar is the Chancellor of the diocese of Missouri. He is a leading lawyer of St. Louis, a member of the vestry of St. Peter's, a trustee of St. Luke's Hospital and has been a deputy to several General Conventions. Bishop Scarlett says of him: "He is a man of great ability, clear judgement and fine character."

STUDY UNITY IN ALABAMA

Birmingham:—The Mobile clergy will report to the diocesan convention in January on proposals for reunion of the Church with the Presbyterians. The Birmingham clericus has been considering Christian funeral customs and the marriage canon, to report to the diocesan convention of 1946.

EDITORIALS

A Matter of Record

THE furore created by a recent magazine article on Italy by ex-ambassador Bullitt ought to show clearly what is likely to be the effect of any proposal that the Vatican should be represented at the peace conference. As a purely religious figure, the Pope would no doubt deserve respect, perhaps "veneration." But does the Papacy always act from purely religious principles? Its history, as a political institution, is as corrupt and reactionary as that of any other European monarchy. That part of its history which lies within recent times is as bad as anything since the beginning of the Dark Ages, of which it is really a survival. The blessing of the Church upon the conquerors of the helpless Ethiopians, in return for the ousting of Protestant missionaries and even of French religious orders from that country in favor of Italian; the papal support given Franco in crushing the legitimate government of the Spanish people, and in slaughtering hundreds of thousands of peasants and workers; the relations of the Vatican with Hitler and his gang of sadists—all this infamous, nauseating prostitution of religion in the interest of a pro-Fascist, pro-Italian secular policy is too recent and too well-known to be forgotten overnight. The latest incident, as reported in the press is quite in keeping with the rest. When the Fascist police chief, Caruso, was about to be executed for his crimes, he sent word to the Pope begging pardon—not for the handing over of fifty innocent hostages to be slaughtered by the Nazis, but for breaking into a church building and molesting refugees. The Pope replied, we are told, by sending his forgiveness, and his blessing, and a rosary which the scoundrel held in his hands as he sat with his back to the firing squad! This was something much more than priestly absolution, which no one would question.

If the papacy should ever abandon its questionable political methods, and become a purely re-

ligious institution, we repeat, it would deserve respect. Meanwhile, its old policy continues, first of all looking out for its own secular interests, and then stirring up trouble among those whom it views as enemies. Where does all this silly, mischievous talk about a future war between the United States and Russia come from? Track it down, and you will find that most of it comes from papal sources and from reactionaries who do not really believe in democracy, and have no use whatsoever for the Four Freedoms.

Legitimate Social Action

WE WONDER what is being done about the part the Episcopal Church should be playing to help shape the post-war world. Maybe we have missed reading about it in the Church and secular press. Except for our participation in the action of the Federal Council of Churches and for an occasional voice demanding that organized religion, as such, be represented at the peace table, we have not seen much. We have no axe to grind, nor do we think this Church is in a position to assume exceptional leadership. But neither do we have any use for an "I-g u e s-s-it-will-turn-out-all-right" attitude. We may assume that such Churchmen as do take part in the planning will be influenced in what they do by their solid Church training. But then again maybe we will be fooled. Pollyanna has had some severe bumps in the past few years.

The brethren on both sides of us are assuming nothing; they believe in realistic action. The Church of Rome definitely is "planning," and in no uncertain way. That body maintains an office and staff in Washington, "to mobilize pressure and give information." — (*Social Action*, Congregational September 15, 1944.) Representatives are visiting world leaders—and not for the pleasure of riding around in airplanes. Rome is very much on the job—as she always is. She never waits for Lady Opportunity to knock—she goes out of her way to invite her to tea.

"QUOTES"

THE war has taught us to see how well the vast millions of allied youth everywhere can stand up, when under high moral leadership. A few years ago, our youth generally set themselves against war. It was, and is, repugnant to them. Yet, when grim necessity faced them, they made war their business. They chose dangerous positions in the air, on the sea and land, as points of special privilege. Military power did not make them brave, yet they are brave—brave enough to send us cheery messages, even when broken in body. Surely, with such material and that provided by millions of volunteers in civil life who give their spare time freely to war service, our hope for a better after-war world need not prove an illusion.

—John H. Wright
Nanaimo, B. C.

As for the Protestant bodies, "Northern Baptists, Methodists, Congregationalists, Disciples, and several other denominations have sponsored world order conferences to . . . register sentiment for international collaboration in the right place and the right time." (*Social Action*.) Through a legislative committee "agencies, churches and members of the (Congregational) denomination are keeping informed on important issues involved in national legislation." The Society of Friends has a "committee on national legislation, with a full-time secretary, and issues a compact news letter."— (*Social Action*.)

Evidently a good many hard-headed individuals in Protestant pews, as well as the Latin hierarchy, are of the opinion that "the Church has no business in politics" idea is dead—as it ought to be. Inas-

much as politics involve the aspirations, good and bad, of the people, the Church—our Church—should be interested, and be properly active in the politics of the day. It will do no good to show that interest after the game is over and the spectators all have gone home. We ought to be in there playing. It will not be enough for us to set up the machinery to help discharged servicemen find suitable places for themselves in tomorrow's world, or to try to recruit clergy from among them—we ought to be doing something pretty concrete now about determining the kind of world they are going to live in!

Any suggestions? We have one: help form a local action group, or become associated with one now functioning along principles in agreement with the teaching of our Lord.

To a Baby Just Baptized

by Warren H. McKenna

Rector of St. Peter's,
Jamaica Plain, Massachusetts

Editor's Note: This letter addressed to a baby just baptized was given as a sermon at the service and then given to his parents in order that they may give it to him when he reaches confirmation age.

Dear Steven:

You are not old enough now nor for a long time to come, wise enough to understand what has just happened to you and to us, and, in a sense, to the whole body of Christian believers. Some day, however, you will be old enough to read this. Even further, our action this morning is based on the faith that at some later date you will not only know what has taken place here, but will retain and embody in your life that which is now bestowed freely upon you with symbolic act, namely, a death unto sin, and new life by membership in that holy and eternal society of God's redeemed and redeeming people—the Church.

For on this day, Steven, with the promises made for you by others, you have been grafted onto the mystical body of Christ and His people. Like a branch grafted onto a tree, you are put in possession of that life of the whole. Its strength and nourishment is carried to you. Its very life stream runs through you. The hope of martyrs in death, the joy of saints in tribulation, the faith of prophets confronted by evil, and the love of all true disciples is your heritage. So close is the relationship that if one member suffer, all the members

suffer, if one member is honored, all the members rejoice with it. Into this ongoing community of believers both living and dead, you have been initiated—initiated into citizenship in a new society.

All this is something like citizenship in a country. Since you were born in America, you are a citizen of this country at the present moment. The nation will protect your rights: the rights that belong to American citizenship, which means loyalty, devotion, willingness to play one's part, willingness if need be to sacrifice life itself. You can at birth be given citizenship, you see, but only can you be worthy of it by a process of education, a process of moral and spiritual development. That loyalty which makes the true citizen cannot be given by birth. It must come by exercising that citizenship, by discipline and education, with growth and development. So too, the citizenship in God's family given to you today, can mean little to you or to the Church unless you grow into and appropriate unto yourself that which is here symbolized today.

You know, don't you, Steven, that even at this point in your life you are not the perfect specimen of humanity your mother may think you to be at times? You gurgle and have even learned to laugh so that people think you are cute. But you are already demanding that attention be given to you alone. Your little ego demands that the world revolve about you. You believe you are the center of the universe and you have no intention of sharing

that center. Nothing much matters to you except that *you* get fed, that *you* get your sleep, that *you* get washed and clothed and kept warm. Perhaps this is to be expected of you now—and expected of all new born life—to be nourished, to be sheltered, to be secured. But what of the future? Of necessity and love your exclusive demands are now satisfied. But will you ever outgrow this idea? Are you always going to put yourself first, imagining that you are the center of the universe with the world revolving about your little orbit? You have started off in the direction, you know, and it will take more than your own power to turn the tide.

For you with all the rest of mankind are born into and share the responsibility for a world which doesn't recognize or love its Creator: a world of men and affairs in which God's good creation has been disfigured, disordered, and corrupted. And you, by your recent advent into this world, partake in this sin of mankind. You are not and never will be an island unto yourself. By your very humanity you are bound up with the fortunes of men so that their sin is your sin, their inequalities your inequalities, their social injustice your social injustice, their gain your gain. Just as you have begun life with yourself as your greatest concern, so the world about you contains men who have never grown up: spoiled children of the world who think men and nations exist as pawns for their own good fortune. These men, like bottles in the rain, seek to lay hold upon and preserve exclusively for themselves the great abundance of this world's goods. I speak of the world of 1944, Steven, but you will find it equally true of your generation. We Christians (and you are now included) have always known the power of sin. Evidence for that came early in our experience. We are not utopians. We look not for a heaven on earth by man's own making. We have long since recognized the nature of God's moral laws and our own weakness in following them. This is the reason we have made you a member of God's holy family. We know the power of love, the love of the Creator whereby in Christ Jesus he became our redeemer. It is these two facts together which form the background for your baptism this morning:—the strong forward current of human sin, and the power of God for redemptive living.

We have brought you into the life of the Church, we have so early in your life made you a living member of the Christian fellowship, so that by feeding upon and being fed by the divine influences you meet here, by the Grace of God given to you in the Word and Sacraments, you may manifest in your life and actions qualities worthy of God's love for you, that you may be made a living and acceptable child of God and one day dwell with Him who is the fulness of Grace and Truth.

And so, Steven, we welcome you into shared life with God, with Christ and the Holy Spirit, with the whole Company of Heaven, with us. Membership is everlasting unto everlasting. Our symbol is the cross. Our inheritance is the very power of God for righteousness. The gift of eternal life is here. Through this shared life with so great a cloud of witnesses may you grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

* * *

Brethren, rejoice that today a new member has been incorporated into ourselves. Pray that we may be worthy instruments of God's will and divine charity, that this child and all others may find in us the fruits of our Faith.

Talking It Over

By

W. B. SPOFFORD

JOHN FOSTER DULLES has been chairman of the Federal Council's commission on peace for a long time. He is also Governor Dewey's number one man on foreign affairs. Undoubtedly, the prestige of this important Church office will get votes for Mr Dewey. So there were those, I take it (see page 13), who told officers of the Council that Mr. Dulles should resign as their chairman, on the ground that the Church should stay out of politics. Those in charge of Council affairs however thought otherwise so issued a statement over the name of Presiding Bishop Tucker: "We sincerely believe that it is not only proper but desirable for Christians in their capacity as citizens to seek to implement through political action the ideals and convictions to which they are committed."



Which is OK with me. But if it is proper and desirable for Mr. Dulles, as a Christian, to be all out, not only on issues but for a candidate, how about me? Or the whole WITNESS editorial board, singly or collectively? Or any clergymen, singly or collectively? We too are citizens. We too are Christians even though we are also clergymen. Yet let us indicate where we stand, even on issues without naming candidates, and we get protests telling us that "the Church must stay out of politics."

If it is a matter of principle we are talking about shouldn't it apply to all of us? And if so, which

principle, Bishop Tucker's or Church-out-of-politics? Or maybe it isn't principle after all but partisanship. Which is also OK with me. I've always like it, for what, after all, is partisanship but seeking "to implement through action the ideals and convictions to which one is committed"?

Anyhow if Mr. Dulles, chairman of the Fed-

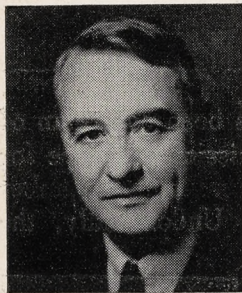
eral Council's commission, is encouraged to say what he thinks about political issues and candidates, then you can bet last summer's straw hat that I'm not keeping my mouth shut just because I happen to wear my collar backwards. I'll play by the rule, whatever it is, but none of this sauce for the laity is applesauce for the clergy staff.

The Church's Opportunity

by *Sidney E. Sweet*

*Dean of Christ Church Cathedral,
St. Louis*

THE Church in the post-war world must free itself from bigotry and prejudice and lead in a campaign for the equality of opportunity for all men. We have been too willing to soft-pedal this subject because we are sure to tread on some people's toes. Of course there is a place for tact in the Christian pulpit, but there is no place for pussy-footing. A man said to me not very long ago, "I have never heard a Christian minister say that prejudice against the Negro or people of other races is un-



Christian. Why don't they ever put it thus frankly and bluntly?" He said that he had heard many preachers talk in a general way against prejudice, but always in such language that nobody was inclined to make any very definite application to every-day experiences. Some ministers and many Church pronouncements become so involved in picturesque language that no one takes them very seriously. Some have a way of stringing a multitude of theological terms along loosely on the line, but the ideas are all tied in knots which no ordinary man can ever untie or understand. Some have an uncanny ability to say things so that nobody will ever be offended. Their motto seems to be, "Woe to him by whom the offense cometh" rather than, "Let me speak boldly as I ought to speak," or "We must obey God rather than man."

Now prejudices against any race or minority are un-Christian. Insofar as we harbor them we are un-Christian. Why should we not say so? Why should we not admit it? And insofar as our Churches permit these prejudices to dictate our Church policies, or we refuse to worship with those of different races, we are un-Christian. It is amazing to what lengths our prejudices sometimes carry us. It would be funny if it were not so pathetic and so cruel. A bill was intro-

duced in the Missouri state legislature dealing with the civil rights of Negroes. It closed with a phrase which would have made it illegal to over-charge Negroes for plots in cemeteries. Think of that! We force them to live in the worst places and charge them excessive rents, we give them the poorest schools, they are hired last and fired first, and in some states not allowed to vote. But even at that our white majority is not satisfied. They must be charged exorbitant prices for plots in which to bury their dead! No Christian can deny that as citizens of the United States, many of whom are dying heroically for our country, the Negroes are entitled to their rights. No Christian can deny that as men they cannot maintain their self-respect without seeking to obtain these rights. If the Christian Church were Christian enough they would have these rights. We have gotten away from the pillory and the rack, but race prejudice is a form of cruelty which stabs a man in the heart every time he is refused the right to enter a public place, every time someone avoids him as though he were a leper, every time someone speaks of him or to him in a patronizing way, treating him as an inferior. It is strange how we spend missionary money to convert those of other races and then refuse them a place by our sides in the Christian fellowship. Perhaps we had better revise our missionary procedure. If we succeed greatly we may regret it. And it is embarrassing to win men to Christ and then be asked to apply the principles we proclaimed! What is the matter with us Christians and our Christian Church? Can't we make it clear to those who are coming into our Churches from now on that no one ought to join a Church unless he believes that all men are children of God, that all have inalienable rights, that all should be treated fairly and kindly, that nothing should be done to destroy the self-respect of any man, and that it ought to be possible for all men of all races to develop the best that is in them? It is evident that the hardest thing in the world is for a majority

group to do justice to minorities. Out of this fact develop the most tense situations in our society. If the Christian Church fails to speak and to act definitely and energetically, it becomes a silent partner in the perpetuation of the worst injustices and evils of our times. Then if the bell tolls we shall have our share of the responsibility for the tolling. And if we lose the battle for human rights and minorities, though we may win the war, we shall not have destroyed Hitler and his ideology.

THE Church in the post-war world must be more united. Protestant chaplains are now ministering in the armed forces to men who belong to many different Protestant Churches, and in times of battle Catholic and Protestant chaplains are serving men of both groups whenever there is need. Many of those who return from camps and battlefields will have a deep appreciation of the true Christian spirit of some chaplains, and in their minds the test of the validity of ministerial orders will have little to do with ecclesiastical rites or names but much to do with Christian spirit and conduct. Furthermore, they will realize more keenly than ever those elements in our Christian faith which are necessary in times of crisis, as compared to those which have little or no real significance so far as life is concerned. I believe they will insist that if they are going to support the Christian Church with any enthusiasm the Church must put its primary emphasis upon a sincere worship of God, upon confidence in Him and in Christ, and upon dedication to the Christian cause, which seeks first the Kingdom of God in this earth. They know the Christian Church has failed to accomplish that which it might have achieved in terms of human welfare and peace among the nations of the earth largely because of its divisions and its emphases on matters which seem to have been of no concern to Jesus Himself.

Not long ago I heard Father Conway, who was the leader of the Roman Catholic group which signed the *Pattern for Peace* along with the Protestant and Jewish religious leaders, discussing the adoption of the principles embodied in that document. Over one hundred statements had been issued by various religious groups. No politician or statesman could or would read them all. The more of them he read, the more he would be confused by the differences between them. But when the leaders of the three great religious groups in America got together and formulated a statement upon which they agreed, it immediately meant something. "Individually," said Father Conway, "we count for very little. United we can raise a clamor that no statesman can ignore." It sounded good to me to hear a Roman Catholic leader speak in words like these, and it seemed a good omen for the future. The *Pattern for Peace* was discussed

in the Senate of the United States. It was given publicity in newspapers and magazines. And now in many cities in our country the three religious groups are coming together to hear explanations of these principles and to make it clear to those in public office that not only the religious leaders but also the members of their Churches accept this *Pattern for Peace* and insist that our government shall act accordingly. We have learned the importance of united action in war. We are saying that the United Nations must remain united after the war is over because we are well aware that without that united action peace will be short lived. As Christians we are even less effective in the areas where the forms of sin are most powerful, without united action. Let us remember that when we cooperate to raise the health standards of the human race, we are following the example of Christ in healing all manner of disease, and when we cooperate to save from injustice the victims of prejudice, we are following the example of Christ in bringing release to the prisoners, and when we act together to achieve full employment, to abolish poverty, and to raise the living standards of men all over the world we are preaching the Gospel to the poor in a language they will really understand, giving them the good news of Jesus.

Finally, I believe the Church must become much more Christ-centered, demanding of its members more complete dedication to the way of Jesus in all areas of human relationships. Thus Christianity will again become a cause which will be dangerous and revolutionary from some points of view, but glorious and effective. In some quarters it may not be so eminently respectable as it is now, but it will achieve greater results. It may not attract so many who seek the comfort of undisturbed inactivity, but it will make a greater appeal to those courageous souls who are now weary of its wanton waste of time and effort, and it will bring to the fellowship of Christ the men and women who care and who dare. It will keep faith with those who, partly because of our past failures and sins are fighting our battle in many places. It will do its part to make sure that this second World War has not been fought in vain. It will appeal to the noblest and the bravest to fight on with a different kind of weapon under the leadership of Christ in the battle of peace.

Editor's Note: These articles by Dean Sweet are to be followed by a series of ten articles on various aspects of The Church's Opportunity in the Post-War World. The first five deal with the Returned Soldier. These will be followed by articles on the Demobilized Community. All will be written by authorities in their fields. It is our hope that rectors throughout the country will see that copies are distributed to their people. Please read the announcement on page thirteen.

The Hymnal Presents

A HYMN OF GERHARD TERSTEEGEN

FEW hymns have been more frequently translated than "Gott ist gegenwärtig," by the German mystic Gerhard Tersteegen, which appeared in his Geistliches Blumengärtlein in 1729 in Book III, entitled "Remembrance of the glorious and delightful presence of God."



The translation used in *Songs of Praise* is the one attributed to John Wesley. The translation used in the Lutheran Hymnal is based on that written by the English Moravian Frederick William Foster (1760-1835). He was a bishop in the Moravian Church and editor and compiler of the *Moravian Hymn-Book*. The translation used in the *Hymnal of 1940* is a "Hymnal Version" prepared by the Commission and including a translation of the second stanza (the sixth of the original German text) by Dr. Henry Sloane Coffin.

The translation used in the *Hymnal of 1940* is a "Hymnal Version" prepared by the Commission and including a translation of the second stanza (the sixth of the original German text) by Dr. Henry Sloane Coffin.

*God himself is with us;
Let us all adore him,
And with awe appear before him.
God is here within us;
Soul, in silence fear him,
Humbly, fervently draw near him.
Now his own
Who have known
God, in worship lowly,
Yield their spirits wholly.*

*Thou pervadest all things:
Let thy radiant beauty
Light mine eyes to see my duty.
As the tender flowers
Eagerly unfold them,
To the sunlight calmly hold them,
So let me
Quietly
In thy rays imbue me;
Let thy light shine through me.*

*Come, abide within me;
Let my soul, like Mary,
Be thine earthly sanctuary.*

*Come, indwelling Spirit,
With transfigured splendor;
Love and honor will I render.
Where I go
Here below,
Let me bow before thee,
Know thee, and adore thee.*

*Gladly we surrender
Earth's deceitful treasures,
Pride of life, and sinful pleasures:
Gladly, Lord, we offer
Thine to be for ever,
Soul and life and each endeavor.
Thou alone
Shalt be known
Lord of all our being,
Lord's true way decreeing. Amen.*

The translation of the second stanza is notably faithful to the German original. The translator, Dr. Henry Sloane Coffin, is president of Union Theological Seminary. He was co-editor of *Hymns of the Kingdom*, 1910. In 1943 he was moderator of the Presbyterian Church in the U.S.A.

—HOWARD CHANDLER ROBBINS.

THE SANCTUARY

Conducted by W. M. WEBER

CHRIStIANS are not differentiated from the rest of mankind either by country, language, or customs. For they neither dwell in any cities of their own, nor employ any unusual dialect, nor practice any strange mode of life. . . . They live in their native countries, but as sojourners; they participate in all activities as citizens, and endure all things as strangers. Every foreign land is their fatherland, and every fatherland is foreign. . . . They abide on earth, but live as citizens of heaven. They obey the established laws, and in their own lives surpass the laws. They love all men and are persecuted by all. . . . In brief, what the soul is to the body Christians are to the world. As the soul is dispersed throughout all the members of the body, so Christians are scattered among all the cities of the world. The soul resides in the body but is not of the body, and Christians reside in the world but are not of the world.

—*Epistle to Diognetus* (about the end of the second century) (quoted in S. J. Case, *The Social Triumph of the Ancient Church*.)

Dulles Stays as Council's Chairman on Peace

The Federal Council Declares It Desirable For Christians to Take Political Action

New York (RNS):—At the request of the Federal Council of Churches, John Foster Dulles, Dewey's right-hand man, will continue as chairman of the commission on a just and durable peace, it was announced here by Presiding Bishop Henry St. George Tucker, president of the Council. Mr. Dulles, New York corporation lawyer and Gov. Dewey's foreign affairs mentor, had previously offered to resign as chairman of the commission, in view of his political relationships. "We sincerely believe," the Council said in its reply, "that it is not only proper but desirable for Christians in their capacity as citizens, to seek to implement through political action the ideals and convictions to which they are committed. We do not believe that your service as chairman of the commission on a just and durable peace is impaired by such political interests as you mention." Mr. Dulles has headed the commission since Jan. 17, 1941, and helped to formulate its *Six Pillars of Peace*, a statement of postwar principles.

Negro Appointed

Detroit: — Miss Margaret Matthews, a member of St. Cyprian's Church, Detroit, has been appointed Protestant Big Sister in the juvenile court by the Rev. David R. Covell, executive of the Detroit Episcopal City Mission. By this appointment, Miss Matthews becomes the first Negro member of the staff.

Robot Blitz

Montreal:—"An incident—just an incident," says Rev. Byran Green, the "robot padre" of London's first anti-aircraft group signals. To the Cockneys who "don't like heroics" a robot raid was "just an incident." The robot padre addressed numerous Church and young people's groups during his stay in Montreal, describing the devastation and terror wrought by the buzz-bombs. In an address before 1,000 boys in Montreal high school, Mr. Green brought out another aspect of the war's effect on the people. "The war, including the robot blitz brought out much that was good in us. But you must

Edited by W. B. Spofford

remember, men are human. They have two sides. The impact of the war has brought out another side. It has caused the break-up of homes, the separation of families, much suffering and, in the wake of damage, much pilfering, stealing and a let-down in moral standards. A great task lies ahead. We must build a better world. We can only do this through, first, a general rising of morale and quickening of the spirit through personal religion and secondly, through the Christian Church giving a lead—trying to create the atmosphere for reform.

"I believe in democracy," continued the robot padre, "but I believe that democracy can only be effective if citizens care enough about their communities, their nation and the world, to take their coats off and

make a real worthwhile contribution to good citizenship. A good citizen not only sees what should be done; he takes off his coat and sees that it is done. This is Christianity in practice. This is our goal."

Wants Britains

Ste. Anne de Bellevue, Quebec (RNS):—The general synod of the Church of England in Canada adopted a resolution establishing an "adequate quota" of British immigration into Canada after the war. The Dominion Government was asked "to declare its willingness to bear its fair share of whatever burden may be involved in post-war immigration and settlement in Canada," and to appoint a commission to study the number of immigrants that Canada could actually accommodate. A resolution was adopted which urged the Canadian government to establish immediately a full-time prison commission to implement prison reforms recommended by a royal commission of 1936. It also advocated coordination of penal systems in various Canadian provinces.

The Church's Opportunity in the Post-War World

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Name

Street City.....

World Community Day

New York:—Mrs. A. M. Sherman, executive secretary of the Woman's Auxiliary has explained to all diocesan presidents that "this year and hereafter world community day will be observed by all Churchwomen with the United Council of Churchwomen on the first Friday in November. As in the case of the world day of prayer, the idea is that the Churchwomen in each community will get together to carry out the program, but since so many communities do not have councils, all the larger communions are sending material to their own leaders, hoping in that way to secure wider publicity. "Last year our women responded very well, and we are hoping for even greater response this year, as we approach the time when surely we should be preparing to pay the price of peace," said Mrs. Sherman.

Fearless Action

Toronto:—Lieutenant David Owen, son of the Primate of Canada, with 42 men from an Ontario regiment penetrated half a mile behind the enemy lines at a critical stage of the fighting around Caen. They succeeded in obtaining information of vital importance despite the fact that they had been given up for lost after being subjected to "An almost unprecedented barrage" from a German chateau. Only one of the men was injured—all the others escaping the damage from mortars, shells and rockets.

Union Rejected

London:—(Wireless to RNS):—The Free Church Federal Council has again cold-shouldered proposals for organic union of free churches. Delegates at the council's annual sessions here endorsed, however, efforts for a closer cooperation between the denominations. Climaxing a lengthy debate, the council gave general approval to a report of the commission appointed in 1942 to consider the development of inter-church relationships "so as to secure the fullest and closest of cooperation" between free church denominations. A small group of delegates in favor of organic union was batted down in its efforts to reintroduce union proposals definitely rejected in 1942. The commission's report stated that to exhibit the essential unity of free church denominations, there should be (1) complete and mutual recognition of one another's

churchmanship, (2) freedom of transfer for all in full membership from one Church to another, (3) common access of all members to the Lord's table, and (4) mutual recognition of fully accredited ministers of each denomination as ministers of the Word and the sacraments. The report declared that any official approaches toward union are for the denomination, not the council, to decide.

Freedom Urged

London (Wireless to RNS):—The free church federal council has gone on record in support of the statement on religious liberty submitted to Secretary of State Cordell Hull last March by representatives of the Federal Council of Churches and the foreign missions conference of North America. The declaration of the American Church leaders urged that the right of individuals everywhere to religious liberty be recognized, and called for guarantees "against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion." Religious liberty was defined as embracing "freedom to preach, educate, publish, and carry on missionary activities" as well as freedom of worship and other rights. Acting on the suggestion of James H. Rushbrooke, president of the Baptist world alliance, the council recommended similar action by the British Council of Churches. The free Church agreed to join in a deputation of churchmen who will call on foreign secretary Anthony Eden to urge legal provisions for religious freedom in agreements with other nations for the promotion of world order.

Post-War Plans

Boston:—An all-day institute, sponsored by the Massachusetts Church women's committee for rebuilding normal home and commu-

nity life, was held in the Cathedral Church of St. Paul on Sept. 18. The purpose of the institute was to train and educate competent speakers on the subject of rehabilitation. All of the speakers stressed the point that rehabilitation is a job for everyone; it does not stop with the returning service men and women, or returning war-workers, but extends to every member of the community. The institute was interdenominational, pleading with all groups of Church women to give this problem the serious thought and attention it deserves, by listening to well-informed speakers, and holding discussions.

No Transportation

Trenton, N. J.:—New Jersey's state supreme court has found unconstitutional a law requiring boards of education to provide free transportation for children attending parochial and other private, non-profit schools. The law, adopted in 1941, after long debate, was attacked in a court case in 1943, with final decisions having just been made. The law was vigorously upheld by state Catholic Church au-

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THE WITNESS

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thorities, but the court, together with the American Civil Liberties Union, said that the state constitution prohibited the use of public school money "directly or indirectly in aid or maintenance" of a denominational school. "The fund for the support of free schools . . . is for the equal benefit of all the people of the state . . . and it shall not be competent for the legislature to borrow, appropriate or use the said fund for any other purpose, under any pretense whatever." The ACLU's brief stated: "It is well known that the Roman Catholic Church had long endeavored to obtain this particular legislation, but I submit that it is contrary to a very fundamental concept of our system of government that should be jealously guarded. To hold that money raised by taxation for a free public school system may be used for the benefit of a denominational school where the teaching of a particular religion is compulsory means that the state is thereby supporting that particular religion by helping it to be taught to the children. A relaxation of principle may lead to other inroads on taxpayers' money provided for a free public school system."

Chaplains Work

Boston, Mass.:—Stationed somewhere in England at last report, Chaplain George R. Metcalf reported to the army and navy commission that attendance at his services is "slightly better than for an equal number of civilian adults in a civilian parish. Four or five thousand a year is a fair estimate. Conducting and supervising services is now what takes most time and energy. More than 10,000 personal contacts is a conservative annual estimate for hospital visits, guardhouse and infirmary visitations, personal interviews and conferences, group conferences and talks. . . . The most valuable work is the chance conversation, generally in the field, when a soldier wishes to talk something over that he never quite gets around to doing in camp.

"It has been glorious to know the fellowship of the Anglican Communion bridging the oceans; to find the same books in rectors' studies here as at home, to find the same local and national Church problems, to meet the same hopes and fears for the future. There has never been reason or temptation to regret entering upon the work of an army chap-

lain and I can only wish that we had more. That is not to say that we do not long for home, however, and burn with a desire to come back in 1945 to share with others what God has so richly bestowed upon us here."

Church Funerals

Birmingham:—A burial insurance policy company in Alabama provides for funerals in church, home, or funeral parlor. Formerly, church funerals were not provided. The change is credited to action by Bishop Carpenter, who refused to endorse the efforts of the company until the change was made.

Faculty Changes

Philadelphia:—The Philadelphia Divinity School opened for the 1944-45 academic year on Thursday, September 7. The faculty met with the students for three days of orientation seminars under the leadership of Dr. Croton. On September 11 all three classes started the twelve weeks intensive clinical pastoral studies. The junior class reported to the Rev. Robert Morris at the Episcopal Hospital; the middle class to the Rev. Maurice A. Riseling at the Norristown State Mental Hospital and the senior class to the parishes of the

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New York

Rev. Charles E. Tuke, and the Rev. S. Tagart Steele, Jr. The seniors will also study under the Rev. James M. Collins at the Philadelphia City Mission in the institutional and social service fields. The class room studies in the canonical subjects will commence at the school on December 3.

Four new appointments for the year have been made to the Faculty. The Rev. Percy Linwood Urban, as lecturer in theology. Dr. Urban is the professor of theology at the Berkeley Divinity School. Bishop William Payne Roberts of Shanghai, China, is lecturer in Christian missions. The Rev. Nelson Waite Rightmyer is lecturer in liturgics.

The Rev. Maurice Arlington Riesel is supervisor of clinical pastoral training at the Norristown State Mental Hospital.

The other members of the Faculty are as follows: The Dean, canon law and parish administration; Dr. Groton, the Old and New Testaments; Dr. Lewis, history and polity; Mr. Pottle, Greek New Testament; Miss Grammer, religious education; Dr. Bowrie, homiletics; the Rev. Mr. Morris, supervisor junior clinical training. Mr. Robinson, music and voice.

Church in Russia

Moscow (Wireless to RNS):—Religious education among youth may now be carried on in the Soviet Union, it was asserted here by Georgi Grigorievich Karpov, head of the Soviet Council on Greek Orthodox affairs. The only rule which the Soviet government insists upon, Mr. Karpov said, is that religious instruction must not violate the basic principle of separation of Church and state. "Under our laws," Mr. Karpov said, "each person may or may not teach his children religion. However, religion may not be taught in the schools. Parents may educate children themselves in the privacy of their own homes, or may send their children to the homes of priests for such education. Children of any number of parents may also gather or be gathered in groups to receive religious instruction." On the issue of Sunday schools and young people's church services, Mr. Karpov asserted that the question had not arisen, adding that he could not, however, see any objection to instruction in church buildings as long as it is "purely informative" and not for any specific aim such as ministerial training. "For this latter purpose," he advised, "such classes would have

to be registered as private schools." The Soviet executive was asked whether the government plans to appoint army chaplains. "This is a more complicated question," he answered. "Currently there are no chaplains in the army and since there is a complete separation of Church and state, there probably will not be any, although such military formations as the Polish army, the Czechoslovak corps, and the Yugoslav Brigade, which fight under the Red Army command do have their own Greek Orthodox, Roman Catholic, and Moslem chaplains. However, every Red Army officer and soldier may attend religious services without restriction at churches in neighborhoods where they are stationed. The right of soldiers to receive the last Sacraments is carefully guarded, and many cases have been recorded where priests have been called to administer them even under acute military conditions. In such cases as much privacy as possible is provided."

End Discrimination

Moscow (Wireless to RNS):—Immediate abolition of discriminatory laws against non-Orthodox religious groups in Rumania is foreseen as an outcome of the armistice signed by the United States, Great Britain and the Soviet Union with the former Axis satellite. The armistice calls for removal of racial discriminatory laws, but although religion is not specifically mentioned, it is presumed that the Rumanian authorities will extend the agreement to repeal of measures taken by the Antonescu regime against Baptist, Seventh Day Adventist, Christian Scientist, and other sects, and that religious properties confiscated will be restored. Virtually all so-called "irregular" religious sects in Rumania were ordered dissolved by the Rumanian government, under decrees issued in 1942 and 1943, and their possessions seized. The official reason given for the suppressions was that the church groups involved, especially the Baptists and Adventists, were "endangering relations between the nation and its national church (Eastern Orthodox)." The Baptists and Adventists were also charged with carrying on propaganda against the war and against the dictatorship of Marshal Ion Antonescu. Rumania has thus become the first Axis-ridden country to face a clear-cut application of the religious liberty embodied in the Four Freedoms.

THE NOVEMBER ELECTION

Spiritual Mobilization believes the approaching election may prove the most important in American history to date. It fears the campaign may become bitter. It desires to make its position clearly known far in advance and will steadfastly maintain that position.

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The menace of stateism will be influenced by this election but it will not be determined thereby. The election may determine trends for a century in the matter of making the state "master" instead of servant, or vice versa. It will have fundamental bearing on whether the democratic process is to be preserved in America. But, post-election, the issue will still rest upon the moral and spiritual character of individuals and institutions in our nation.

Spiritual Mobilization believes it the duty of ministers of all denominations to inform their people of implications in issues and candidates—implications that have bearing on pagan stateism, which it is the covenanted duty of every minister to oppose. Furthermore Spiritual Mobilization believes clergymen have a duty to see that all eligible citizens in their parish are registered and that they vote.

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THE WITNESS — October 5, 1944

Czech Priest in Underground

Moscow (Wireless to RNS):—German persecution of the Roman Catholic Church in Czechoslovakia amounted to a relentless campaign of annihilation, according to information disclosed here by Msgr. Frentisek Hala, vice-chairman of the Czech State Council in London and general secretary of the disbanded Czechoslovak People's Party. "Everywhere our schools were seized, our universities closed, our priests imprisoned," Father Hala declared. "In Prague and Brno, our theological seminaries were converted into schools for the Gestapo." He stated that Church property valued at 170,000,000 crowns was confiscated, all leading Jesuits were arrested and interned, monasteries were forced to close, priests were jailed, and Catholic publications were subjected to heavy censorship. "We are proud, and shall ever be proud, that not one single priest can be named who collaborated with the Germans," Father Hala declared. "On the other hand, many have been killed, including two at Lidice." A different situation prevails in Slovakia, he related, where Catholic leadership was under heavy Hungarian influences, owing to educational and other ties.

The Slovak Catholic People's Party, he said, was strongly pro-Nazi, and Msgr. Joseph Tiso, president of the Slovak puppet state, tied Slovakia to German fascism and introduced fascism into the country. As a result, Hitler effectively utilized many Slovak priests in collaborating with the Germans against the Czechoslovakian republic. "This was a pity for all Catholics," Father Hala said, "but we can be proud that among Catholic people and priests and bishops in Slovakia, many have taken sides with the people and are participating in partisan movements against the enemy."

Bridgeman Is Home

New York:—The Ven. Charles T. Bridgeman of Jerusalem is home, his first holiday since before the war. He comments as follows on the war as it affects the Middle East:

"An armistice will bring the Middle East, and Palestine in particular, back into the news, because one of the knottiest problems will be the settlement of the Middle East on a firm foundation for future progress. The possibility that peace in the world at large may be the signal for a resumption of pre-war conflicts in the Middle East has to be considered.

"Jerusalem and Palestine in the past five years of war have at times been very near the front lines of the world conflict, especially when Iraq flared up in a pro-Nazi revolt, again when the Vichy sympathizers had to be cleared out of Syria and the Lebanon, and finally when Rommel's threat to Egypt brought yet greater danger to the country. Today the progress of the actual fighting has moved further away and the Middle East has become a relatively quiet backwater. But throughout the period Palestine has been an important training base and a source of war production, which has kept the country teeming with troops of every nation and color, and has employed the local population, both Jewish and Arab, in producing military and civilian necessities.

"The task of the Christian Church becomes daily more critical. Racial, national and religious conflicts of the Holy Land and the Middle East cry out for such a solution as that which the Gospel of our Lord alone can give. The stake of the Anglican Communion in the Christian work of the Holy Land and the Middle East is one of which we may be proud. The century-old work has been maintained throughout the war period."

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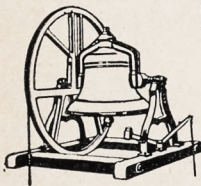
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page eighteen

Missionaries Move to Safety

Kweilin, China (Wireless to RNS):—A total of 325 refugee missionaries and their families have been evacuated through Kweilin, gateway to southwest China, in the past three and one-half months as the Japanese have moved down the Canton-Hankow railway and threatened to cut off their stations from contact with the outside world. Mission stations in the provinces of Kiangsi, Chekiang, Fukien, and Kwantung—all east of the railway—and in Hunan, where the fighting has been centered, are almost entirely depleted of foreign personnel today. The evacuees are largely British and American. Their exodus has been facilitated by consulates of the United States and Great Britain, and army transports of the two powers have aided in carrying the refugees from airfields in lower Diangsi to Kweilin and from there to places further west. The current Japanese offensive started in Honan province north of the Yangtze in mid-April. It quickly occupied most of that province, and missionaries there and in upper Anhwei barely escaped with their lives. Many have returned to their homes in Britain, Canada, Australia, and America, and others are at work in Free China. Upper Hunan was a strong American Presbyterian field. Methodists were active in Kiangsi and Fukien. Baptists were strong in Kwantung and Hunan. Of the evacuated personnel, some have been contracted to the chaplain's corps of the U. S. army in the China-Burma-India theater. Medical missionaries have found assignments also in the army. Others have taken up work in Free China, and most families and missionaries who were ready for furlough have gone home.

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THE WITNESS — October 5, 1944

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.

RT. REV. LEWIS B. WHITTEMORE
Bishop of Western Michigan

Under the heading "Enter Politics" (WITNESS, July 13) you misrepresented remarks I made in a recent address. As you know I am intensely sympathetic with the social, political and economic needs of this country and feel that the part of the Church is to show Christian men and women, in their capacity as citizens of the community, how they should devote their lives in service with a feeling of mission; otherwise I cannot see any hope for the situation. What I objected to in your reporting was attributing to me the statement that "the Church should go into politics," which to my mind is an absolutely different thing. The strength of our position is that we can give Christian people the fundamental motives and impulses, leaving it to them to make their service count where it will do the most good. I do not need to enlarge upon this because it seems to me to be self-evident.

* * *

THE REV. JOHN F. PLUMB
Exec. Sec'y diocese of Connecticut

Talking It Over (WITNESS, Sept. 14) recalls many similar experiences. Here at diocesan headquarters we are considered the happy meeting ground for all the rogues who roam the land. One day one of the fraternity appeared who had been there several times only to be disappointed. His clothes were much soiled and his grey shirt had no collar but he produced and exhibited a very dirty laundry ticket which he probably had found and was in need of cash to redeem the laundry. It struck me so incongruous that I had to laugh and I told him that that was a new one and was worth a quarter and if he could find another new one equally good I would give him another quarter. Apparently he has not been able to do so as I have not seen him again.

* * *

THE REV. ROWLAND F. NYE
Rector at Lyndhurst, New Jersey

John W. Suter did a most useful and excellent job in compiling *The Order for a Memorial of One Who Has Died in the Service of Our Country*. May I express the earnest wish that at an early date you print a fitting Armistice Day No. 1 service in line with the thought expressed in the enclosed clipping, an editorial from the New York Times. It will be a great service and who is more competent than Dr. Suter. THE WITNESS continues to be our number one Church paper and may it go from strength to strength.

The editorial mentioned by Mr. Nye:

"In this war there are likely to be two armistice days, one when the last German army surrenders and one when the Japanese lay down their arms. There are two ways to celebrate the first of these occasions, which will be bought, as the second one will be, by wounds, death and sorrow. One way is to riot in the streets, throwing confetti, breaking windows and getting drunk. The other way is to observe a few minutes of silence, to attend meetings in the churches, to express with dignity and sobriety the relief we will feel

because one costly phase of the great war is over. There will be no call for a childish and barbaric joy. Too many will have fallen. Too many will still be in danger. The kind of celebration we or our fathers had in November, 1918, would be an affront to those who are in deep grief and those in anxiety for their loved ones.

"A popular emotion cannot be repressed, even though some of its expressions may be later repented. It can, however, be diverted into fitting observances. It is not too soon for public officials, churches, schools and civic organizations to make plans for Armistice Day No. 1. It can be made a day of commemoration and dedication if the right leadership is exerted soon enough."

* * *

FLORENCE WARD WESTON
Churchwoman, Newberry, Fla.

"The news-magazine of the Episcopal Church"—THE WITNESS is indeed a "news-magazine" and an inspiring one to me. In spite of rising at 6 A.M. daily all through the year and working systematically as housekeeper, I don't seem to make time for reading the newspapers, and as a member of the Church I feel compelled to read her literature. There is so much bearing on the current news of the day which I get in THE WITNESS. But most of all I was thrilled to read in the August 24 issue, on *Backfire* page, the contribution from the Rev. John De Forest Petrus, rector of Santa Barbara, Calif., on the subject of the date of Easter. With him, I do hope the Church's old rule will never be changed—"the first Sunday after the full moon, etc." Our Christian year observance is so meaningful!

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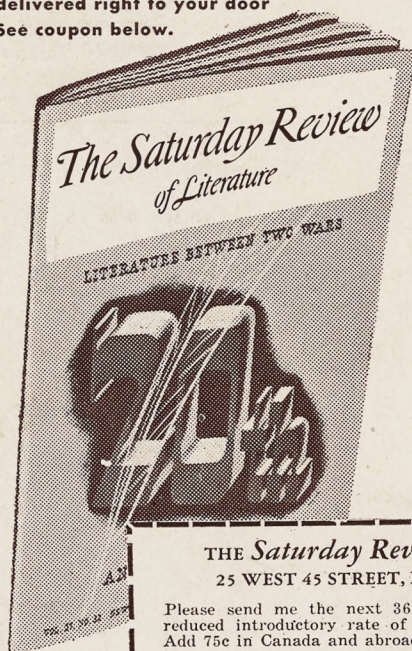
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SATURDAY MORNING, AUGUST 19, 1944.

A REVIEW WITH "STINGO"

The Saturday Review of Literature's Twentieth Anniversary issue should be treasured and bound. For it is far more than a mere documentation of the fact, as recorded by its editor, Norman Cousins, that the American reading public could be brought to sustain such a sterling review. No mere highbrow vehicle for the Parnassian devotees of literature in the abstract, *The Saturday Review* is alive, astringent, controversial. As Leonard Bacon in his tribute says, "Like poverty the SRL makes bed-fellows as strange as hell."

This is not to say that its catholicity is indiscriminate. With discerning taste and true, if sometimes overzealous psychologizing fervor, *The Review* has invariably endeavored to be fair, presenting both sides of a question and promoting intellectual inquiry. The recent "Battle of Van Wyck Brooks," fought in its columns, with no holds barred, by former-editor Bernard DeVoto and Sinclair Lewis, is typical of the healthful SRL sort of melee that helps to clear the air and makes people think.

From the start unashamedly concerned with values and courageously battling for ideas, the SRL has not only offered literary criticism; it has actually encouraged the best American creative writing. The Anniversary issue gives authentic testimony to the

fact that in these twenty years, while America was coming of age, American writers have contributed many lasting achievements of which we should all be proud. In a world gone mad, this nation has produced much of a cultural and civilizing influence that will endure. The American conscience is awake and aware. *The Saturday Review* proves it.

High lights in this issue are the finely tempered introduction by Henry Seidel Canby, *The Review's* original editor; a stimulating article on "The Maturity of American Literature" by pugnacious DeVoto; "The American Novel of the Truce" (between wars) by a less-bumptious Clifton Fadiman; some pithy utterances in "Contemporary Civilization and Literature" written (or translated from the German?) in an abominable literary gobbledygook by the Viennese-born philosopher, Paul Schrecker; "The Literature of Ideas" by Columbia's Professor Jacques Barzun; "Twenty Years of the American Drama" by Joseph Wood Krutch; and "The Language of Hollywood" by James T. Farrell, a profoundly illuminating treatise that is more than worth the price of admission.

Indeed, just here, in the Farrell opus, is the prime example and only needed justification for the mission the SRL has consistently performed. By telling us what is the matter with Hollywood, the American entertainment industry and publishing in general, Farrell is telling us what is wrong with both our literature and our civilization. He may well be extolled for his fearless diagnosis of our ills; the others have done an equally invaluable job of describing our achievements and promise.

One solemn note is sounded by Norman Cousins: the danger to American literature, to the SRL and all our periodicals, of such tyrannical censorship as that exercised by the United States Post Office in banning *Esquire* for performing no useful "public service"! Mr. Cousins would replace the motto on the Post Office facade with Milton's warning: *Who kills a man kills a reasonable creature, God's image. But he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life. . . .*

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