

The WITNESS

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NOVEMBER 23, 1944

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THANKSGIVING MESSAGE BY MRS. WASSELL

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK Broadway at 10th St.

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

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 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
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY 1317 G Street, N. W. Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D. rector

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

THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York The Rev. Donald B. Aldrich, D.D., Rector

(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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NOVEMBER 23, 1944
VOL. XXVIII NO. 15

CLERGY NOTES

ASSITER, HARRY, formerly pastor of Holy Innocents, Leechburg, Pa., died on October 23rd at Crystal Beach, Fla., in his eightieth year.

COLE, JACKSON L., has resigned as rector of Christ Church, Cooperstown, N. Y. because of a heart ailment which requires extended rest.

CRANE, JOHN P., of the staff of the cathedral, San Francisco, has accepted the rectorship of Trinity Church, Seattle.

FARRAR, CHARLES O., associate rector of St. John's, Jacksonville, Fla., has accepted the rectorship of Christ Church, Pensacola, Fla.

GRANT, ROBERT, of the diocese of Mass., is now teaching New Testament as a member of the faculty of the University of the South, Seawane, Tenn.

JONES, ROBERT L., is now the rector of St. Luke's, Fall River, Mass.

LEE, HARRY B., formerly rector at Escondido, Cal., has accepted the rectorship of St. Paul's, Modesto, Cal.

LEWIS, HOWARD R., formerly rector of St. James', Fall River, Mass., is now the rector of Trinity, Woburn, Mass.

MARTIN, ROBERT D., was ordained priest on November 2 in Christ Church, West Haven, Conn., by Bishop Budlong. He is a curate of the parish.

PARKER, PIERSON, was ordained deacon recently by Bishop Block of California at the cathedral in New York. Dr. Parker is a former Congregationalist and is now a professor at the Church Divinity School of the Pacific.

SANBORN, JOHN T., associate rector of St. Paul's, Rochester, N. Y., is now the rector of St. James', Batavia, N. Y.

SCOTT, ANDREW H., Canadian, is now the vicar of St. Luke's, Merced, Cal. He recently completed three years with the Canadian army.

SHREVE, CHARLES, assistant at St. Matthew's, San Mateo, Calif., has accepted appointment as canon of the cathedral, San Francisco.

SIMKINS, ELDRED C., formerly vicar at New Smyrna Beach and Port Orange, Fla., is now vicar of St. Agnes', Sebring, Fla.

STROUP, DUDLEY J., was ordained priest on October 22 at Calvary, Fletcher, N. C. by Bishop Gribbin. He is in charge of the Redeemer and St. Luke's, Asheville, N. C.

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.

Church Groups Meet To Discuss World Peace Proposals

*Urged to Send Findings to State Department
And to Urge Senators to Favor the Proposals*

By Lila Rosenblum

New York:—"The world organization will succeed only if it has the full membership, the whole-hearted cooperation, yes, the leadership of the American people and their government. Consequently, the full weight of public opinion should be organized in support of the Dumbarton Oaks Proposals immediately," said Clark M. Eichelberger, national director of a commission to study the organization of peace. Mr. Eichelberger was one of the speakers at a conference held here last week under the auspices of that commission, the Church Peace Union, and the National Peace Conference. Other speakers included: Dr. James T. Shotwell, chairman of the commission; Dr. Huntington Gilchrist, consultant on international organization to the department of state; Col. Henry Breckenridge; and Maj. George Fielding Elliot. The Rev. Henry A. Atkinson, general secretary of the Church Peace Union and the World Alliance for International Friendship through the Churches, presided.

The views of the principal speakers were summarized in a resolution urging specifically that "at the earliest possible date our government give its formal assent, and, by vote of Congress, agree that the member representing the United States on the Security Council will be able to pledge our nation's quota of the armed force or forces necessary for the prevention of aggression." In conclusion, the resolution urged that "the churches, synagogues and all their members join with us in helping to create a mass public opinion in support of the Dumbarton Oaks Proposals as the next concrete step toward the establishment of a more perfect system of world organization."

References were made also to the consideration of human rights, through the establishment of justice for minority groups; and to the establishment of an international bureau of education, "to serve as a clearing house for all questions pertaining to education, information and cultural relations. President William Mather Lewis of Lafayette College told the members that "if we are to have a just and lasting peace back of Dumbarton Oaks or any other plan for the unity of

victims and vanquished alike, could be perfected. It was further recognized by those present that public opinion must be so aroused as to demand of their Senators that the U. S. representative on the Security Council be authorized to pledge full cooperation. It was stated that, following the election of November 7th, the new Senate is likely to fall five or six votes short of the necessary two-thirds vote to ratify full cooperation on the part of this country. Therefore if approval is to be voted, either this small minority of Senators must be persuaded by their constituencies to vote favorably on the Dumbarton Oaks proposals, or else a constitutional amendment will have to be passed which will permit approval by a majority vote in the House and Senate. Bills calling for such an amendment are now before both Houses of Congress. Against this method is the fact that immedi-



Churchmen who last week urged support of the Dumbarton Oaks Proposals were the Rev. Gordon C. Graham and Miss Mary van Kleeck of the CLID editorial committee and the Rev. W. Russell Bowie of the Union Seminary faculty

nations in the bonds of peace, there must be a devoted and an informed public."

Following this conference, which was attended by several hundred representatives of Church, labor, farmer and other groups, the six organizations that are affiliated with the United Christian Council for Democracy met to discuss how best to arouse Church opinion behind the Dumbarton Oaks Proposals. It was agreed by all present that the Big Three (U.S.A., Britain, U.S.S.R.) must maintain the peace following the war, with armed might if necessary, until the details of an international organization, including all nations,

ate action is called for and to amend the constitution requires a long time even under the most favorable circumstances. Those attending the conference were divided on the best procedure but the general opinion seemed to be that the people of the country should bring such pressure to bear upon the minority of isolationist Senators that they would be compelled to vote affirmatively.

The organizations affiliated with the UCCD (CLID in the Episcopal Church) have sent a leaflet presenting the Dumbarton Oaks proposals to thousands of clergymen throughout the country, with a covering letter

urging that the proposals be studied by parish groups, and that their comments and criticisms be sent promptly to Edward R. Stettinius, under secretary of state, who has publicly requested them. (WITNESS, Nov. 9)

It was also announced on November 14th that the Federal Council of Churches would be asked to endorse the proposals at the biennial meeting to be held in Pittsburgh on November 28-30. The report will be presented by Mr. John Foster Dulles who is the chairman of the Council's commission on a just and durable peace.

Meanwhile on November 13th Mr. Stettinius announced in Washington that almost all of the Latin-American countries have accepted the basic objectives of the United Nations Security Charter, and indicated that a full dress conference of all the United Nations would soon be held to complete the project.

MANY EPISCOPALIANS IN SERVICE

Boston:—According to the latest army and navy commission bulletin, there are now 477 Episcopalian Church chaplains in the army and navy. The bulletin states that both army and navy have dropped the quota system. "Thus far our Church has done well. It is now asked to do better. No one who has passed his 45th birthday should apply for a chaplaincy in the navy. No one who has passed his 50th birthday should apply for a chaplaincy in the army. Both are stressing the urgent and immediate need for more chaplains."

PRESBY-COPALIAN SUNDAY OBSERVED

Akron, O.: — Presbyterians and Episcopals observed what they called Presby-copalian Sunday here on October 29th when all the ministers of the two churches exchanged pulpits. This was followed by an informal luncheon at which the Rev. W. Murray Kenney was host, with a service of Holy Communion preceding. Mr. Kenney was assisted at the service by the Rev. Stephen Crowell of the North Springfield Presbyterian Church who read the Epistle and Gospel. At the luncheon the Rev. J. Carroll Wright of the Westminster Presbyterian Church led a discussion of the Ruling Elder and Dr. Huber of the First Presbyterian Church, on behalf of his session, extended an invitation to a dinner for

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all vestries and sessions in the area for a joint meeting to be held in December. There were seven Episcopal clergymen and four of the Presbyterian Church at the luncheon.

LAYMEN MEET IN DETROIT

Detroit:—Bishop Creighton was the speaker at the first of four fellowship meetings to be held this year sponsored by the Episcopal Laymen's club of Michigan. The next meeting is to be held at the Central Methodist Church on January 25. One of the unique features of the club is the organization of "key men" whose function it is to help rectors and diocesan officers in the work of the Church.

MONEY ROLLS IN AT 281

New York:—Money is rolling in at national headquarters here as never before. Mr. Franklin, treasurer, reports that "never before have so many dioceses and districts paid the amount due to date. Never has so large a percentage of the amount due been paid. Never before has so large a percentage of the total expectation been paid. Never before have so many dioceses and districts paid their expectations in full."

BISHOP FINDS OUT TOO LATE

Paris (By Wireless):—Bishop Francois Louis Auvitz of Mende,



St. Paul's chapel at Clarence, N. Y. needed a bit of sprucing up for the first confirmation of Bishop Davis. So about thirty men donned their old clothes on a Saturday afternoon and finished the job in time for the service the next day. The chapel, a former residence, is to be used until a church can be built after the war. It is in charge of Layreader George T. Ballachey

BISHOP OF MELANESIA SPEAKS AT KEMPER

Kenosha, Wis.:—Bishop Walter Baddeley of Melanesia told the students of Kemper Hall that American marines had been surprised to find civilized natives in the Isles of the Pacific instead of head-hunters. Their development, said the bishop, was due to Christian missions. The diocese presided over by Bishop Baddeley comprises the whole of the Solomons and nearby islands, including Guadalcanal and Bougainville. He paid a glowing tribute to American marines.

France, who recently left his diocese at the request of resistance groups, has issued a statement on his attitude toward the Vichy government. The bishop was charged with having disapproved of the resistance movement, refusing to appoint chaplains to resistance forces, and advising workers to volunteer for labor in Germany. Bishop Auvitz declared he had only accepted the policy of what he regarded as the legitimate government of France, and that he has since realized his mistake. He is now in retirement at the Cistercian monastery of Notre Dame de Bonnecombe.

THE WITNESS — November 23, 1944

Marriage Commission Presents Tracts on the Subject

Professors of Theological Seminaries Deal With Various Aspects of Marriage Question

By Lois Remmers

Pittsburgh:—The marriage commission, Bishop Cameron Davis of Western New York, chairman, has appointed a publications committee, headed by Bishop Charles Clingman of Kentucky to bring its work to the attention of the Church. A selection of papers has been planned to be sent to the Church press and to Bishops of every diocese and missionary district. Included in the selection are: the New Testament on marriage by the Rev. Burton Scott Easton of the General Seminary and Professor A. G. Mollegen of Virginia Theological Seminary; the history of Christian marriage by Professor Frederick Pottle of Yale and Chaplain Stephen Bayne, secretary of the marriage commission; and the mind of Christ on marriage by the Rev. Frederick C. Grant of Union Seminary and editor of *THE WITNESS*, the Rev. Sherman E. Johnson of Episcopal Theological School, Cambridge, and the Rev. W. Norman Pittenger of General Seminary.

Bishop Davis has urged that any changes of the canon to be proposed by the commission be ready for publication by Jan. 1, 1946, giving the general Church time for consideration, criticism and suggestion. All Bishops are asked to appoint committees in their dioceses and missionary districts to discuss the papers.

The Rev. A. B. Kinsolving, acting secretary of the commission, in a letter to *THE WITNESS*, says, "Sadly enough the record of divorce in America continues to give us a figurative picture like the broken homes in a partially bombed city. To this will be added soon the many problems of war marriages. In this connection some of us remember the compelling plea of the chancellor of Long Island, 'These young bewildered people are going to look to us for help. Let's try to keep them in the Church.'"

In discussing the problem of marriage, Mr. Kinsolving says, "There are varieties of interpretation, in the historic Churches as well as other Christian denominations.

The Roman Church has held that no exceptions permit remarriage after divorce. The American Church on the other hand permits one exception for adultery."

The immediate question before the commission is three-fold: whether the Roman views shall be adopted, permitting no remarriage; whether the present canon is adequate; or whether the Church shall recognize that there is such a thing as death of marriage from causes other than adultery. Mr. Kinsolving declares, "It is certainly possible that there may be discovered in marriage latent impediments to both spiritual and physical marriage unknown to either party at the time of their marriage ceremony. It is certainly true that there are sex maladjustments of a hideous nature that cripple many marriages, and appear in any group of human society. Such marriages are hardly instituted of God."

The present canon gives the problem an ironic twist, according to the acting secretary. Though the Church will not sanction nor permit a remarriage . . . with the one exception . . . it will nevertheless recognize such a marriage performed outside the Church. As Mr. Kinsolv-

KIMBER DEN

* Space limitation have prevented us from making appeals for help for the work of the Rev. Kimber Den in China for a long time. But this vital and Christian work goes on though under ever increasing difficulties. When we made the last appeal we stated that one American dollar meant that 30 Chinese dollars would be handed to Mr. Den by the Bank of China. Yet inflation is so great in that country that now one American dollar will buy forty Chinese dollars. There has been sent to Mr. Den for his work with orphans and refugees so far this year \$4,000. It is our hope that you may make it possible for us to send him at least another \$1,000 U. S. dollars (\$40,000 Chinese) so that he may receive it by Christmas. Make checks "Treasurer, C.L.I.D." and send to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

ing says, "The answer is perhaps in the right of the Bishop and ecclesiastical court to forgive. But if we clergy refuse to solemnize the marriage and then soon after the ceremony has been performed outside our Church bless the parties to the union, isn't such prompt forgiveness near hypocrisy? It seems unfortunate that a canon should make such hypocrisy necessary, rather than providing the honest means."

Twenty-one dioceses have already promised to appoint committees to discuss the problem and the papers issued by the marriage commission. It is to be hoped that all other dioceses will follow suit. With such earnest Church-wide consideration, delegates to the next General Convention (San Francisco, 1946) should be ably equipped to discuss the problem and reach some decision.

INSTITUTES FOR SOCIAL WORK

London (By Wireless):—Proposal to erect three church institutes for social work on the site of war-destroyed Anglican churches was made in the interim report of the Bishop of London's commission on city churches. Other recommendations called for preservation of damaged churches and amalgamation of some city parishes. The commission urged that no London church designed by Sir Christopher Wren not already destroyed be removed.

LOS ANGELES PARISH CELEBRATES

Los Angeles:—St. John's Church commemorated the fiftieth anniversary of consecration recently. The rector, George Davidson, announced gifts amounting to \$40,000 toward the endowment fund, and for eight new memorial windows.

FUNERAL EXPENSES CAN BE CUT

New York:—The department of research and education of the Federal Council has devoted an issue of its Information Service bulletin to a study of efforts being made to change the current situation of funeral costs and practices. The study discusses the progress of cooperative burial associations, which one authority claims "offer a way through sound business organization to lower prices to the public and eliminate the flagrant abuses which now exist in the funeral industry."

For Christ and His Church
**For Men and Women of the
Armed Forces**

Clip and mail with your letters

Post-Dumbarton Oaks conferences take the spotlight again this week in New York. . . . Resolution was adopted at a meeting here urging that our government give the member representing us on the Security Council the right to pledge our nation's quota of armed forces. . . . All churches were asked to create a mass public opinion in support of Dumbarton Oaks. . . . In the resolution, references were made to the consideration of human rights through the establishment of justice for minority groups. . . . A United Christian Council for Democracy conference, following, agreed that the Big Three (Britain, U.S.S.R., and U.S.A.) must maintain the peace following the war until the details of an international organization could be perfected. . . . Stettinius announced that almost all Latin-American countries have accepted the basic objectives and indicated that a full-dress conference of all the United Nations would soon be held to complete the project. . . . Archbishop of York, Cyril Garbett, demands the disarming of Germany, saying "We shall be unfaithful to the men who have died if Germany is allowed either to retain arms or secretly to rearm." . . . A fierce battle still rages here at the University of Texas, whose president, Homer P. Rainey, was ousted several weeks ago by an irate board of regents who said he talked too much. . . . Dr. Rainey is still upheld by students, parents, and church and civic groups. . . . We wonder what's wrong with the Civil Liberties Union—this looks like a good case for them. . . . A professor who can't speak his mind because the board of regents objects to students being told the truth. . . . In sharp contrast is Prof. Ralph Harlow of Smith College, who still seems to be retaining his position, even after declaring in Cleveland that religious intolerance "is now at the stage in America that it was in Germany in 1929" and that "America is in the throes of a revolution to determine whether understanding and democracy or intolerance and bigotry shall prevail in this country." . . . Lucky for Prof. Harlow that he is at Smith and not at Texas. . . . Soviet-American friendship is also in the headlines—with a big Madison Square Garden rally commemorating the 11th year of diplomatic relations between the two countries. . . . Speakers including Bishop G. Bromley Oxnam. . . . In New York the Woman's Auxiliary and the National Council's division approved a plan to provide Christmas gifts for Russian children. . . . Russian War Relief has just launched a nation-wide Christmas campaign to obtain a shipload of warm new clothing for Russian babies and children. . . . Bishop Charles K. Gilbert is vice-chairman of the interfaith committee of Russian War Relief. . . . Marshal Josef Stalin received greetings from the Moslem board of Central Asia, insuring their support and their hope for victory soon. . . . A tribute to another of our allies, Great Britain, comes from Bishop Henry Hobson of Southern Ohio for the "great courage, patience, and faith which the people of England have had during these years when the heavy blows of war have brought them sure dire suffering and heavy loss."

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ENDICOTT PEABODY IS DEAD

Groton, Mass.:—The Rev. Endicott Peabody, headmaster of Groton School for fifty-six years, died suddenly on November 17th while in his automobile. He was in his eighty-seventh year. He had been closely associated with the Roosevelt families, having taught President F. D. Roosevelt, and the sons of both FDR and President Theodore Roosevelt. He leaves a widow and six children; five daughters and one son, Bishop Malcolm Peabody of Central New York.

CLERGYMAN SUPPORTS COLLEGE PRESIDENT

Austin, Texas:—The University of Texas dispute over academic freedom continues to attract attention. Dr. Edmund Heinsehn, pastor of the University Methodist Church, requested in a statewide broadcast that parents of students write Gov. Coke R. Stevenson, requesting that Dr. Homer Price Rainey be reinstated as president. Dr. Heinsehn asserted that Dr. Rainey was a leader in the "wholesome emphasis" on religion, and that he had won the confidence and support of the faculty, student body, civic organizations, and the churches. Dr. Rainey was recently dismissed by the board of regents as the climax to a long-standing controversy over alleged interference with his administration of the university.

MINORITIES DISCUSSED AT CALVARY

New York:—As part of their study program on American minority groups in relation to the world situation the Woman's Auxiliary of Calvary Church recently held a panel on the American Negro. The subject was introduced through a short presentation of the history of the Negro in the United States; the situation of the Negro today; what is democracy; race discrimination; and race and the world picture. A discussion period followed the panel.

CHANGE IN SET-UP OF PENSION FUND

New York:—The actuarial reserve basis of the Church Pension Fund has been reduced by its trustees from 3½ per cent to 3¼ per cent because of declining interest rates on investments supporting it, according to Bishop Cameron J. Davis, president of the Fund. The action was taken

at a recent special meeting. A possibility was seen that the assumed interest rate for actuarial calculations might have to be reduced still further unless interest rates on high-grade investments disclose some signs of improvement. Dean Claude W. Sprouse of Grace and Holy Trinity Cathedral, Kansas City, Mo. and Ethan A. H. Shepley of St. Louis have accepted posts as trustees of the fund, according to the announcement. Dr. Thomas S. Gates, president of the University of Pennsylvania, has become a director of the Church Life Insurance Corporation, one of three subsidiaries of the fund. The corporation insures only the lives of clergy, active lay workers, and members of their immediate families.

CHANCELLOR



John Hunt Hendrickson is the chancellor of the diocese of Oregon. A graduate of Harvard Law School he was admitted to the Oregon bar in 1911 and has been judge of the district court of Oregon since 1927. He was a vestryman of Trinity, Portland from 1927 to 1941 and has been chancellor since 1939

MEMORIAL SERVICE IN PITTSBURGH

Pittsburgh:—A special service was held here at Trinity Cathedral in honor of the sixty-five young men and women in the diocese who have given their lives in this war. The entire Cathedral choir headed the procession, followed by thirty of the diocesan clergy, the brothers of St. Barnabas, the canons and dean and Bishop Pardue. A gold star flag will be placed in the Cathedral.

THE WITNESS — November 23, 1944

EDITORIALS

Reformed Catholic Church

THE Anglican Communion of which the Episcopal Church is a member is both Catholic and Protestant. This makes it somewhat harder to understand for those who live outside its tradition at either extreme. It appears to be hard even for some within the Anglican communion to grasp this fact fairly, whose sympathies are either strongly Protestant or Roman. It would be easier for them if the Church were either exclusively Protestant or exclusively Catholic—perhaps Roman Catholic. But this is a *Reformed Church*, that is, a *Reformed Catholic Church*. And it is the order, the doctrine and the discipline of “this Church” and not of some other that our bishops take their consecration vows to uphold, maintain and set forward.

What must be said of bishops who disregard their vows and undertake to set forward views, doctrines and practices which “this Church” specifically repudiated in the 16th century as contrary to the Gospel or finding no warrant in holy scripture—or on the other hand views that narrow down the Church to a Protestant sect? What of the practice in some dioceses where the appointments to missions are exclusively of one type of churchmanship? What of the attitude of some bishops who agree when elected not to be partisans but to play fair with all, but soon show their real intentions by undermining the influence of those of their clergy who represent a school of thought different from their own? It is simply the American political spoils system carried over into the Church with the utmost disregard for the spiritual nature of the Church, and also in some cases disregard for common honesty.

We heard recently the bitter complaint of a well known priest who said, “What is the use of giving the best years of your life to a work you know will be completely undone six months after you get through?” Where are the consciences of these bishops who, by thoroughly partisan methods, undermine and crowd out men who disagree with

them—men who disagree because they are loyal to the order, doctrine and discipline of “this Church”?

This is not a “bishops’ Church” in the sense of belonging to bishops and subject to their whims and fancies. Nor is it a laymen’s Church, in that sense. This is a constituent part of the Church of God and a priest or layman is as much a member of it as is a “bishop in the Church of God.” It is time our House of Bishops took cognizance of what is going on in certain of our dioceses; failing action by the House of Bishops, let the whole General Convention take notice and act.

This branch of Christ’s holy Catholic Church is a Reformed branch—and it is a constitutional one. Our bishops are chosen to be bishops of the whole Church and to represent the whole Church, not to be leaders of one particular party however aggressive or even dominating in the local diocese.

Staunch Disciples Needed

WHEN Jews hostile to our Lord sought to discredit Him in the eyes of the nation he sprung the trap set for him by saying, “Render unto Caesar the things that are Caesar’s and unto God the things that are God’s.” His answer to their question was clear and timeless but not everyone today seems aware of the imperative contained in the last half of it. A people at war is made aware of the necessity of giving full support to the country’s aims by the high-powered propaganda which continually stirs to action. As for rendering to God what is due him however only a minority seem concerned.

Perhaps this is due to the fact that the Church does not use effective public relations methods; or because the clergy are not as good ambassadors of the kingdom of God as they should be; or because many of the laity are lukewarm about a cause which seems to lack the dramatic. Whatever the reason God’s work seldom is prosecuted with the same all-out spirit as war. Therein lies a challenge to everyone interested. The cause is vital enough

“QUOTES”

WHEN the war is done the drive for tanks must become a drive for houses. The drive for food to prevent the enemy from starving us must become a drive for food to satisfy the needs of all people in all countries. The drive for physical fitness in the forces must become a drive for bringing death and sickness rates in the whole population down to the lowest possible level. The drive for man power in war must become a drive for employment to make freedom from want a living reality. The drive for an all-out war effort by the United Nations must become a drive for all-out peace effort based on the same cooperation and willingness to sacrifice.

—John G. Winant
Ambassador to Great Britain
and an Episcopalian

God knows—and there are enough godly men and women with energy and talent to more than make up even for a lazy or a lordly clergy. The first Christians knew they had been called to do an essential war job. They did not remain “hearers only” but speedily became doers. They did not leave the affairs of the Church to a few specialists; they took an active part in every aspect of its worship and work. They aimed at peak production

and got it. Because they did Christianity spread like oil on water.

Never were staunch disciples more needed than today. The clergy themselves, were they ever so good at their jobs, could not possibly duplicate the success of those early years nor of the revivals that have occurred at intervals ever since. It takes the interest and action of common, garden variety laymen and women.

A Message of Thanksgiving

by *Madeline Day Wassell*
Churchwoman of Los Angeles

SO many wonderful experiences have come to us in these three years of war and since we are, first of all, members of the Church and fellow Christians—humbly and deeply conscious of God’s power and mercy in all of these things, it seems fitting and right that we should bear witness of these things and give thanks and praise to God “with whom all things are possible.”

It seems good also to share with others this message of thankfulness, in the hope that it may bring hope and courage and inspiration to those now enduring the agonies of separation, loneliness and anxiety for loved ones on the war fronts.

That experiences of such danger and despair can be changed into opportunities so telling, of faith and courage, is but another beautiful example of experiences which happen to Christian people everywhere who have the faith and trust to overcome all evil “through Christ who giveth us the victory.”

In October of 1941 the orders came. They read: “Cavite P. I.” Cavite! the most uncertain—the most dangerous spot on earth at that time. War had not been declared. We were not prepared. It was a case of “too little, too late” in the Far East. Our men would be killed or captured by the Japanese! They were expendable!

There was the cruel calamity of Pearl Harbor! —the fall of Cavite! — Corregidor! One of the first ships to sail with munitions of war left San Francisco about the middle of December.

There was no time—no space—no letter. No message. Long nights of blackness—loneliness, fear and despair. We could only pray and there was a prayer on our lips continually—as soon as our eyes opened in the morning and the last thing at night, for those in peril on the sea, on land and in the air.

At last a letter came. It had taken two months to arrive. At the top—“At Anchor”—among other

things, it said, “This morning I was having a dream that someone was praying for me, calling so plainly that I sat up in bed, turned on the light and looked at my watch. It was two o’clock in the morning here.”

Later I learned that this message had been sent from the ship somewhere between Australia and Java.

So—we may know surely that our prayers do reach those for whom we pray, “through Christ—from whom no length of time—nor distance of space can ever remove us.” No length of time nor distance of space is too great—not China nor Java nor Australia!

How great a reassurance and comfort this knowledge can be! It is too deep for words to express. It is a realization, a consciousness that in spite of all the horrors of war;

“Standeth God within the shadow
Keeping watch above His own.”

The darkness and despair give place to a feeling of being very near to dear ones, in the nearness of God. A deeper understanding and finally peace comes and we are able to say, “Tho they may not return to us again on earth — Thy will be done, O God in Heaveen! Into Thy hands we commend them!”

This brings immeasurable relief to distraught minds and helps those bowed down with grief and fear and anxiety to rise up to coordinate themselves with God and to cooperate and contribute again to the uplifting forces of faith and hope which must come out of all this evil and suffering.

The good news came quickly after this. For three months there had been no news. I had not known where my husband was in the South Pacific. Then the day came when his picture was on the front page of the newspaper and underneath were the words, “for Courageous action and devotion to duty—the Navy Cross.”

A few weeks later came the President's speech and his voice over the radio quoting Admiral Glassford's report,—“Dr. Wassell was almost like a Christlike shepherd devoted to his flock.” Surely—the most beautiful tribute that could ever be paid to a Christian doctor.

SO—he came home. He was returned safely to this country and the sight of that silver plane bringing him—against the blackness of the night sky is something etched forever upon my consciousness as are the joy and thankfulness engraved forever in our hearts.

One year later I sat waiting in a hospital room in the beautiful naval hospital at Corona. I had been waiting nearly three hours. I sat in the chair where the patient had been sitting day after day for nearly a month awaiting the verdict. I sat facing the fact that the patient might never walk again. Nerve tissue—the most delicate in the body, was involved. One of the finest surgeons in the world was working but the diagnosis was frightening. A tumor of the spinal cord—a tumor of what type? Benign or malignant? Even if it were possible to remove it what damage might not already have been done by the pressure?

“Was it for this he was saved in Java—to be an invalid—a cripple?” I asked of God, as many

other women will ask when our men return wounded or disabled. “Surely this is more than we are able to bear!”

But nature does wonders. Nature does things in time which even an experienced surgeon thinks impossible. Nature works wonders of healing. But nature is God! And so we knew that whatever it was, we would “be able to bear it.”

The endless moments went by and the patient was returned to the cool darkened room. The surgeon came in. In his hand was a piece of gauze. On the gauze—“a neuro fibroma benign—removed intact.” “All signs now favorable for complete recovery.”

Wonderful words!—that mean all the difference between life and death to those who wait.

The operation was a success. It was another “miracle of surgery,”—another miracle of God. The patient walks again. He is able to carry on a very active life—to follow a very full schedule of speaking and encouraging and inspiring others.

Our hearts are full of thankfulness and we are able to say more fervently than ever:

“Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations forever and ever. Amen.”

The Rural Community

by *E. Dargan Butt*

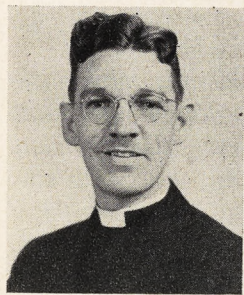
Dean of DuBose Training School

NO ONE can over-estimate the importance of its rural life to a country or a civilization. The rural areas are not only the great source of life: food, fibre and fuel; they are also the seed-bed of the spiritual life of a people. It is largely from the home life of country people, the sanctions of rural communities, and the spirituality of rural churches that there stem the ideals which are fundamental to the health and future of society. Yet this basic life, seriously disturbed by the changes of the

past two generations, has been further disrupted by the conditions brought on by the war. While we are finding the answers to many post-war problems, not the least of these problems is the readjustment of rural community life and insti-

tutions to a more stable and permanent condition.

When one observes the multitudes crowded together in our defense industrial areas, and hears of the more than eleven millions of men and women in the armed service of our country, one wonders where they all came from. A part of the answer, and a large part, is that many came from the small rural communities throughout the land. In spite of the fact that many young men have been deferred from military service in order to work on the farm, our rural communities are almost denuded of their youth. While housing presents a great problem in urban and industrial centers, in many rural communities there are numbers of houses vacant, locked up for the duration, their owners or tenants gone away to work in industry. Some day these people will return. They will be different people than they were when they went away. They will have different ideas. Many of them will have resources beyond anything



that they had had before. They will have a different approach to life. Those coming out of the service, especially, will see life in a vastly different way. They will however come back and seek to fit again into the life of their communities. It will be the job of the Church, as well as all other constructive agencies, to help these people adjust themselves to the conditions they find at home when they return, taking advantage of the resources brought back, and at the same time not losing the real, underlying values of the communities themselves. May we suggest some ways in which this task may be approached.

First, there will be a financial adjustment to be made. In approaching this question we are confronted immediately with the problem of the desirability, both from the standpoint of the individual and of the community, of as many as possible home-owned and operated farms, and, on the other hand, the growing tendency to concentrate the ownership of the land in fewer hands, with the consequent growth in tenancy and the number of farm laborers. The conditions due to the war present an opportunity to make progress in the direction of more home-owned and operated farms. Those farmers who have remained on their farms should be encouraged to take advantage of the present good markets and high prices to liquidate the debts on their farms, and make such improvements as are indicated, before the reducing in prices and the curtailment in markets as will inevitably come as the war ends and the world becomes somewhat normal again. Those who have left the farm to work in defense plants, and who plan to return to the farm after the war, should be encouraged to save their money now and invest it in land and equipment, or to improve what land and equipment they now have, looking towards an independent life on the farm when they return. Those who will return to the farm from the service should be encouraged and helped to invest what money they have saved, and to take advantage of the G.I. Bill of Rights to secure loans for land and equipment in order to become, also, independent farmers after their discharge from the service.

While ownership is desirable, it still remains that there will be a large group of tenant farmers who will not become owners. Many returning from the service will be dissatisfied with the plight of the average tenant. There will be need for better conditions for tenant farmers, giving them more equity in the returns of their labor, with the resulting incentive to remain longer in each tenancy. A longer tenancy, coupled with better

homes for tenants, will make for a more satisfied group, and thus a more stable community life where tenant farming abounds.

An immediate economic need at the close of the war will be a planned reduction in prices and some system of handling surpluses which will inevitably pile up as the over-production of the farms gradually comes down to a more normal level. Unless this is done, there will be the glutting of the market and the resultant sharp drop in prices which caused so much havoc shortly after the last war.

SECONDLY, there are social adjustments to be made between the returning individuals and the communities to which they return. Many of these communities are backward in their social institutions: the homes, the schools, the recreational facilities. Many who have been away will not be satisfied longer with lamp-lighted houses, crowded, with little or no facilities for proper sanitation. They will not be satisfied with inadequate school buildings and inefficient teachers. They will not be satisfied with the narrowness and the limited opportunities for recreation. They will want their communities to have at least the essentials for good, clean, intelligent, happy living.

Our post-war goals for our rural communities should include as one of the most important factors, electricity for every farm home in the country. A country woman, writing in *The Progressive Farmer*, for October 1944, under the caption, *Country Things I Love Most*, passes up the usual tribute to autumn leaves, red sunsets, and lowing cattle, and writes that the country things she loves most are, "To see country homes lighted with electricity, to go in these homes and see electric refrigerators, electric irons, and electric water pumps." Electricity is what every farm home needs, for comfort, for labor saving devices, for hot water and refrigeration, and for proper sanitation.

An equalization of educational advantages is another goal we must strive for. The rural child must no longer be penalized because he lives in the country. It is unfair to the child, and it is also unwise, when one considers that many of these children will be the future citizens of our cities. Better school buildings; better prepared and paid teachers; and the opportunity for college work where desired and indicated, is a goal we must set before ourselves at this time. Such a program can be successfully done only through cooperation between the local institutions, the county, state and federal government.

A more advanced recreational program will be a challenge to local institutions, to the churches and to the country, state and governmental agencies. The parish hall should play an important part in the rural church of the future, while recreational programs centered around rural schools must be developed to a much greater extent.

The third consideration which will need deep study, wise planning, and courageous leadership in the post-war rural community is in regard to that often underestimated, yet most important institution, the rural church. The rural church, which has been one of the greatest forces for stability in our national social life, has come on hard and tragic days. Suffering greatly from the tremendous changes which have come over rural life during the past two generations, its problems have been greatly aggravated by the war and the exodus of members and support from the local communities. Many rural churches have closed their doors, while many others have remained open and have been supported by a faithful few. With a return to their communities of a number of people, now much more sophisticated than when they left, coupled with many new and radical ideas and methods in rural life, there will be a great need for real spiritual guidance through the rural church.

A return to the drabness and inefficiency of the average pre-war rural church will not suffice to hold and guide the up-surgng generation in rural America. The rural church must grow with the people, and be in the vanguard in assimilating and directing the new rural life that is to be. To accomplish this, several improvements must be made. Rural church buildings must be improved in architecture and equipment to fit into the growing artistic beauty and efficiency of new rural buildings. A more dignified and worshipful conduct of services must be achieved to take the place of the extreme individualism and emotionalism which characterized so much of the past in the rural church. Church leaders must become more and more interested in the development of their community life, rather than over-emphasizing the welfare of the individual through an other-worldly approach to the spiritual life. To accomplish these things there will be needed a consecrated and specially trained ministry to measure up to the dignity and responsibility of the rural pulpit of today. No church which depends mainly on its very young, or its very old, or its misfits to guide its rural church congregations can hope to succeed, nor does it deserve to succeed, in the rural areas in the post-war world.

Next Week: *Racial Tensions* by the Rev. David Hunter, chairman of the Good Neighbor Association of Boston.

A Christian Profession

by *John G. Martin*

*Chaplain-General of the Guild of
Saint Barnabas for Nurses*

THE profession of nursing is characterized by ideals and principles which in many respects are identical with those of the Christian religion. It would be untrue to claim these ideals as exclusively Christian in nature but history records the Christian virtues to have provided the motive for the care of the sick as a humanitarian service. It is important that in this period of phenomenal scientific discovery and development these virtues be not neglected but rather that great emphasis be laid upon the importance of Christian attributes which should adorn the personality of the nurse.

For a young woman desirous of making her life count for the most with regard to the welfare of

humanity the profession offers a most attractive field of endeavor. The opportunity to aid the distressed is apparent for people of all ages from the cradle to the grave. The nurse is revered as a benefactor who successfully effaces self in the service of others. Her obligations are similar to those of the medical profession, of which nursing is the efficient handmaid. The instruction required for the attainment of the R.N. (registered nurse) is comparable to a college education and provides an excellent basic knowledge of life which is of great value no matter whether the nurse continues in her profession or enters upon the experiences of married life. Whatever subsequent activity she

may take up the preparation of a course in nursing will always be of fundamental value.

The opportunities for service are numerous. After graduation the nurse may continue in hospital work, she may take up private duty nursing or public health nursing with its interesting program of the visiting nurse, or school duty or health clinic service. Industrial firms are increasingly demanding the services of nurses in connection with their efforts in behalf of the health of employees. Then there is the army and navy in which nursing service is a most essential form of military duty. Service on the air transports has become an attractive work for nurses.

But it is said that all work and no play makes Jack a dull boy. The same may be said about Jill. It is proper, therefore, to indicate at least one of several outlets for the nurses' use of spare time. In 1886 the Guild of Saint Barnabas for Nurses was founded in Boston by the Reverend Edward William Osborne, who later became the Bishop of Springfield. It had been started ten years earlier in England in response to the need for an organized effort to promote the principles which underlie the Guild. In this country it has become national in extent with branches in all sections of the country.

The Guild may be compared to the fraternity and sorority movements among college students. Similar social and entertainment features are found in both. Methods of selections of new members, while not identical, still follow related patterns. The Guild is purely a voluntary body, depending for its extension chiefly upon the character and enthusiasm of those who have enjoyed the benefits of membership.

The fact that its ideals and aims fulfill the requirements of good Christian conduct explains its natural association with the churches of the several communities in which it operates and the large dependence upon clergymen whose interest in wholesome social and religious activities lead them to give special attention to the needs and desires of nurses.

THE Guild has a three-fold program. Its aims include spiritual, social and cultural activities. Through its nation-wide organization it is able to exert a sisterly influence among those who go from place to place. It promotes friendliness among all nurses and it makes definite provision for contacts with women outside the nursing profession in its policy of including associates in its membership. Lay women, as associate members, cooperate with nurses in achieving the objectives of the Guild,

page twelve

both local and national in scope, to effect a useful, constructive and altogether commendable society. The inspiration to attain these ends is the peculiar privilege and duty of the chaplain of the branch.

The practice has been found desirable for each branch of the Guild to have its meetings and other activities at the church of which its chaplain is the pastor. Many advantages of this arrangement are immediately apparent to those who are aware of the exacting and confining features of nursing service which leads to the desire to get away occasionally from the scenes and atmosphere of hospitals and sick rooms.

Local conditions control the activities of each branch. The program of a branch in a small town will obviously be different from that of a large city. Some of the activities carried on by local branches include the monthly Guild meetings, usually followed by social activities; an annual public service to honor all nurses and especially Florence Nightingale on or near the anniversary of her birth; recognition of the Feast of Saint Barnabas, June 11, each year; inspirational addresses by speakers of note on various subjects; talks on the opportunities in the several fields of nursing interests; gathering of scholarship funds for missionary nurses; sick benefit funds and visiting of sick nurses; acquiring and management of apartment houses for nurses; use of Guild rooms for committee meetings for nurse organizations; formation of glee clubs; holding suppers, teas, picnics, bazaars, entertainments, dramatic readings, travel talks, monologues, plays, etc.

The Guild is non-sectarian. All graduate nurses and all students who have passed the preliminary period of the course in nursing (capped students) are eligible to membership. They form the *active* membership group. Interested women who are not nurses but who desire to take part in the Guild program are welcomed as associate members. Graduate nurses who are not situated near any branch may become members-at-large enrolled in the national headquarters. Clergymen and physicians are welcomed as associate members and their interest and assistance are greatly appreciated.

The Guild Headquarters are located at 685 High Street, Newark 2, New Jersey.

Thus the nurse is encouraged to enjoy her work and to consider it a Christian vocation. The world needs the services of consecrated youth in its hour of trial and nursing provides an excellent avenue of approach to a life ideal.

NEXT WEEK: The concluding article in this series will be on *Why Support Church Hospitals* by the Rev. Rollin Fairbanks, Protestant chaplain at Massachusetts General Hospital.

THE WITNESS — November 23, 1944

Council Agencies Seek Clothing For Russian Children

Woman's Auxiliary and Division of Youth Urge Christmas Gifts of Useful Variety

Edited by Lila Rosenblum

New York:—The Woman's Auxiliary, the National Council's division of youth, and other agencies here have approved a plan to provide Christmas gifts for the children of Russia. Many church groups have participated during the summer months in the provision of kits of household necessities for Russian families returning to war-devastated areas. It is suggested that American parents, shopping for their own children, can well afford to buy one extra article for a Russian child—anything from a pair of mittens or war socks to an important piece of outer clothing, coat, suit, or jacket. Organizations willing to cooperate will be furnished necessary instructions, publicity materials, and gay Merry Christmas tags, which can be attached to the garments with safety pins—practically non-existent in Russia now. Detailed information can be obtained from local Russian War Relief Committees, or from the national office at 5 Cedar Street, New York 5, New York. In addition to local committee rooms, there will be two main receiving stations, one on the east coast and one on the west. Cash gifts will not be accepted.

Praise for Russia

New York:—Methodist Bishop G. Bromley Oxnam was one of the speakers at a rally commemorating the 11th anniversary of diplomatic relations between the United States and the Soviet Union. Sponsors of the rally, under the auspices of the national council of American-Soviet Friendship, included Bishop Henry St. George Tucker, Metropolitan Benjamin, Bishop Arthur W. Moulton, Bishop W. J. Walls, Bishop Henry Knox Sherrill, and Bishop Malcolm E. Peabody.

A New Chapter

Boston:—Somewhere in the Aleutian Islands, Chaplain Frederic Witmer of Bethel, Conn., has "discovered" 24 Episcopal Church members from 21 dioceses and missionary districts. Commenting on the fellowship among them, the chaplain

said: "Let a man mention 'I am an Episcopalian' and let the one who hears him say it disclose also 'I am an Episcopalian' and you have the magic starting point for that superlative friendship and fellowship which our Communion cultivates." The Chaplain has organized all the men into "The Aleutians—North Pacific chapter of the brotherhood of St. Andrew."

To Have Suffragan

Orlando, Fla.:—At a special convention held here, members of the clergy and laity of the diocese voted approval to Bishop John D. Wing's recommendation that an election for suffragan bishop be held. A committee of three clergy and three laymen will be appointed by Bishop Wing to receive nominations.

Committee on Nominations

Detroit:—Bishop Frank W. Creighton announces the appointment of a special committee to receive suggestions for nominees for Bishop Coadjutor of the diocese. The election will take place at the annual diocesan convention in January. Officers of the committee are: the Rev. James G. Widdifield, chairman, and the Rev. Charles C. Jatho, secretary. "We look upon our function," said Mr. Widdifield, "as a fact-finding and sifting committee. We feel it is neither necessary nor desirable to perform that function for men inside the diocese, as they should be well enough known to everyone so that they do not need our committee."

Tribute to British

London:—Writing from here to the people of his Southern Ohio diocese, Bishop Henry Hobson says that being on the ground "makes me realize as I could not do at a distance something of the great courage, patience and faith which the people of England have had during these years when the heavy blows of war have brought them sure dire suffering and heavy loss. My gratitude to and admiration for those in this country who have made, and

continue to make, such great sacrifices have mounted daily." Speaking of the future Bishop Hobson says that he is "more than ever impressed with the necessity of winning a complete victory in the war and further that there is still a long road to travel before that victory is won. Those in the armed forces I have seen here are all longing to get home as soon as possible but they know that it is not the road to New York and Cincinnati but rather to Berlin and Tokyo that they must travel. They have no delusions about the road being a short one. We must join in their determination to follow it to the end no matter how long we must suffer the continued separation involved."

Speaking of the post-war years Bishop Hobson says that the end of hostilities will leave the world in general confusion and dire suffering. But he says that a determined effort must be made to give the returned soldiers "the chance to re-establish their lives on the best possible basis."

Montreal Conference

Montreal:—Anglican clergy of Montreal held a conference on November 7-9 on the Returning Soldiers and their place in the post-war world, which was described by an American attending as "about the most wide-awake Church conference I have attended." On the program were returned servicemen, army officers, college professors, labor leaders, industrialists and a great many parish clergymen. A leading part was played by the Rev. Joseph F. Fletcher of the Episcopal Theological School who gave three addresses before the entire assembly.

Estabrook Speaks

New York:—Captain Earl S. Estabrook, national director of the U.S. Church army, was speaker at the fall meeting of the Church Periodical Club of the diocese. Mrs. Edwin Gibbs, director, presided.

Now a Parish

Los Angeles:—Services in celebration of the thirty-seventh anniversary of the founding of the Church of St. Philip the Evangelist were held here. St. Philip's achieved status this year as the first Negro parish west of the Mississippi. Sermons were delivered by the Rev. H. Randolph Moore, rector of the parish, and by Bishop W. Bertrand Stevens.

Praise for Church

Little Rock, Ark.:—Brooks Hays, representative from Arkansas, has returned from England with praise for the cooperation of Church groups there. Mr. Hays visited a Baptist pastor, Georgies Guiguen, in Paris and learned that French Baptists had continued their work during Nazi occupation. Voicing his interest in finding a liberal attitude among many Church leaders in England, Mr. Hays expressed confidence that "their personal good will and tolerant spirit will be felt as the Churches mobilize their forces for the defense of organized Christianity and its revitalization in the United Kingdom and on the Continent."

Baptists Protest

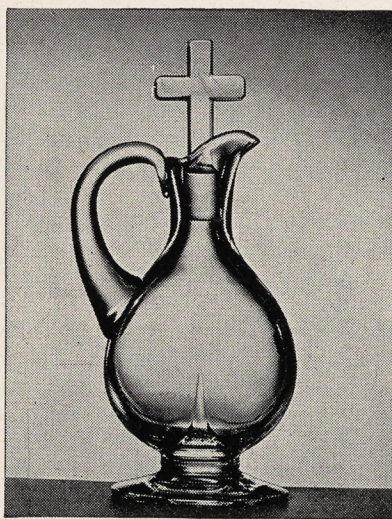
Wichita, Kans.:—The Kansas Baptist convention here protested alleged refusal of the state department to issue passports for missionaries to Latin America. The resolution protested "most courteously and firmly against what appears to be undue and unfair pressure upon these representatives of the gospel we preach." Copies were sent to Cordell Hull, and to various religious publications.

Busy Chaplain

Boston, Mass.:—Chaplain Robert C. Clingman, whose father is the Bishop of Kentucky, in a recent report to the Army and Navy Commission said: "I'm with the men

constantly, share the same danger and lack of comfort, so I suppose the main thing is just to let them see the Cross and know I'm right there. Gradually I'm getting to know these boys as well as I did the old units, but it takes time. In the month activities include: "Four preaching services, three celebrations of the Holy Communion, two Holy Communion services visited, five services with other chaplains, visited one Mass and one Jewish service, nine hospital visits, five welfare cases, twenty-five pastoral contacts, three community sings, one chaplains' meeting. In the services listed 800 men attended, and in the personal ministry contact was made with 250 men.

"Did I tell you about the native scouts who speak no English but can sing 'Onward Christian Soldiers,' repeat the Lord's Prayer and Nicene Creed with ease in impeccable English. Some turned up at one of my jungle services and impressed the soldiers no end. They had the Book of Common Prayer, one copy at least, pretty well battered, but recognizable in their Polynesian tongue."



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Honor Dr. Patton

Raleigh, N. C.:—St. Augustine's College joined other institutions affiliated with the American Church Institute for Negroes in holding memorial services in honor of the Rev. Robert W. Patton, late director of the Institute, who died last September. Services at St. Augustine's were conducted by the Rev. Edgar H. Gould, president of the college, who paid tribute to Dr. Patton, mentioning his work as churchman, friend of Negro education and recalled his interest in St. Augustine's. Dr. Patton was characterized as a "leader in Christian education and above all a true friend of the Negro," in a resolution adopted by the board of trustees.

Youth Organizes

Denver:—The first annual youth convention of the diocese of Colorado was organized under the leadership of the Rev. C. V. Young of Greeley, diocesan director, assisted by the Rev. C. F. Brooks, the Rev. A. M. Lukens, the Rev. Eric Smith, the Rev. R. M. Redenbaugh, and the Rev. Walter Williams. The young people adopted a constitution and made plans to raise \$1,000 for the

purchase of an automobile for a missionary.

Soldiers Praised

Chicago:—Rt. Rev. Walter Hubert Baddeley, Lord Bishop of Melanesia, on Florida Island, near Tulagi, has been speaking in and around Chicago. The Lord Bishop told of American boys who had attended his services, and remarked "their presence in the congregations, worshipping with our native people, has bucked the natives up beyond words." His cathedral is now in ruins, but he plans to return in March or April.

Joint Meeting

Detroit, Mich.:—A closer relationship between the Woman's Auxiliary and the Girl's Friendly Society was discussed at the Auxiliary meeting here. Mrs. G. Russel Hargate of Elyria, Ohio, a member of the Council of the National Girl's Friendly Society, was the main speaker.

Exchange Pulpits

Birmingham, Ala.:—Clergy here exchanged pulpits Oct. 29 with rectors of large parishes visiting smaller ones. An evening service was held in the Negro congregation, St. Mark's

mission. The Rev. B. Scott Eppes, chairman of the clericus, delivered the sermon. The vicar of the mission, the Rev. J. Clyde Perry, said, "We do not regard this fellowship service as a gesture, but rather as the earnest prophecy of things to come."

Scores Intolerance

Cleveland:—Prof. Ralph Harlow of Smith College declared in an address here that ignorance of other religions and social snobbery are responsible for most of our nation's intolerance. He warned that religious intolerance "is now at the stage in America that it was in Germany in 1929," asserting that the "same tendencies" which characterized the prelude to German religious persecution are becoming quite noticeable here. "America is in the throes of a revolution," he said, "to determine whether understanding and democracy or intolerance and bigotry shall prevail in this country." Dr. Harlow declared, "We need to study the basic social and economic causes back of the tension of society, religions must become conscious of their indebtedness to each other, and all men must be viewed as human beings."

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Tax Exemption

Los Angeles:—California's voters approved the removal by constitutional amendment of taxation on property used exclusively for religious, hospital, or other charitable purposes. The proposition, which received strong support from Protestant, Catholic, and Jewish leaders, exempts from taxation all property used for purely religious purposes, and all corporations operated for religious and non-profit charitable purposes.

Laymen Organize

Jackson, Miss.:—Newly formed Episcopal Churchmen of Mississippi, organization of laymen, made plans at their first meeting here for participation in men's corporate communion to be held throughout the diocese on the first Sunday in Advent.

Praise for Stalin

Moscow (By Wireless):—Greetings have been sent to Marshal Josef Stalin by the Moslem board of Central Asia, expressing hope that "the hour of final victory is near." Asserting that Moslems will increase prayers for Russia's victory, the message reports that congregations

in Uzbekistan have contributed 330,000 rubles toward a Red Army tank column. In addition, Moslem adherents have provided foodstuffs and other essentials for relief needs in liberated Russian areas.

Service to Soldiers

Baltimore:—The army and navy commission of the diocese of Maryland, chaired by the Rev. Richard H. Baker, has published a directory dealing with the work of the Church with returning service men. Included in the booklet is an article by

Dr. John A. P. Millet, psychiatrist, entitled "attitudes and needs of returning servicemen." Appended to the booklet is a chart showing services available under the G. I. Bill of Rights, with names and addresses of Maryland agencies. The Rev. Ronald H. Rowland, liaison chaplain, is conducting lectures, amplifying the work and dealing with local situations.

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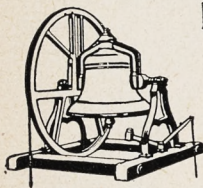
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page eighteen

Clothes for Children

New York:—At a meeting of Russian War Relief's interfaith committee here a nation-wide Christmas campaign in churches and synagogues was launched to obtain a shipload of warm new clothing for Russian babies and children up to 16 years of age. "War brings unspeakable torture to children," said Dr. Ralph Sockman, chairman of the interfaith committee. "In the Soviet Union there are hundreds of thousands who have lost one or both parents. Many of them have seen their mothers tortured and shot. Many of them have been wounded. They need everything, but most of all they need warm clothing. Practically no civilian clothing has been manufactured in the Soviet Union for three years." Garments desired, which may either be made or purchased, include dresses, coats, suits, jackets, sweaters, caps, shirts, overalls, underwear, socks, mittens, snowsuits, nightgowns, pajamas, and bathrobes. Bishop Charles K. Gilbert is the vice-chairman of the interfaith committee.

Disarm Germany

London (By Wireless):—Cyril Forster Garbett, Archbishop of York, told the diocesan conference that there is "grim, unshakable resolve that Germany shall be completely disarmed, and shall be deprived of all power of rearming again." "We shall be unfaithful to the men who have died," he declared, "if Germany is allowed either to retain arms or secretly to rearm. The Allies must maintain sufficient force themselves to take immediate action if Germany attempts to break the terms imposed." He added that there must be "such close alliance between Britain, Russia, and the United States, that Germany 'daren't defy their resolve to render her powerless to let loose again a war on the human race.'"



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THE WITNESS — November 23, 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.

MR. J. IRVING GREENMAN
Lay Reader of Phoenix, Arizona

There have been articles and editorials in THE WITNESS regarding the unequal apportionment of chaplains in our armed forces. In writing up one of my sermons I had occasion to refer to this. My stenographer, who usually types my sermons, and belongs to another branch of the Catholic Church, feels that this statement is not entirely fair or correct, and that if it is true it is entirely due to the fact that there are more volunteers from the Church which apparently has the larger number of chaplains. If Episcopal and Protestant chaplains are not volunteering their services in proportion to the number of their adherents in the armed forces are we being entirely fair in our criticisms?

ANSWER: We asked the Rev. Charles D. Kean, one of the four Missouri clergymen who issued the open letter to which Mr. Greenman refers, to give the answer. He writes: Either Mr. Greenman or his secretary seems to have missed the point of our articles on the chaplaincy situation. The question does not consider unequal apportionment of chaplains in the forces. By regulation, apportionment is on a quota basis, and the Episcopal Church, from what we hear, has been doing its share. There are larger denominations, however, and they naturally are assigned larger quotas. That is not the problem we raise. What we do view with alarm is simply this: that the lack of effective co-operation between the Protestant Churches in support of their chaplains results in all Protestant chaplains being at a disadvantage in practical situations. The Roman Catholic Church with its effective organization behind its priests in the army and navy is able to get a better press than we do, as well as a disproportionate number of key positions. We believe that American culture is traditionally Protestant and we do not want to see cultural predominance lost by default.

* * *

ALEXANDER L. TINSLEY
Layman of Plainfield, N. J.

I want to congratulate THE WITNESS for the brave and good words about Sidney Hillman whom I had supposed, from listening to politicians, was a self-seeking demagogue. You also held the scales of justice even by speaking in behalf of the employer.

* * *

REV. WALTER LOWRIE
Formerly Pastor of Episcopal Church in Rome

Captain Kumm, an American army chaplain, finding himself in Rome, is distressed by the intolerance of the Roman Church (WITNESS, Nov. 9). The Vatican perhaps would not be zealous to deny this charge in general, but it may comfort the good Captain to know that the specific instances here alleged have no foundation at all. He complains that "even today the Catholic clergy in Italy control all matters of marriage and divorce." The fact is that there is no control of divorce in Italy, because the state allows no divorce. Until recently the Church had so little control of marriage that the state refused to recognize the validity of mar-

riages solemnized by the Church. All marriages had to be witnessed by a civil magistrate. And now when Church marriages are recognized, as a consequence of the Vatican Treaty, Protestant and Jewish ministers of "recognized" religious bodies are put in this respect exactly on a par with Catholic priests. The Protestants were grateful not only for this privilege but for the fact that, having hitherto been described as "tolerated" bodies, they are now called "recognized." There is no doubt that the sentiment of the Church (that is, of the majority of the people) prevented the Italian state, even in its most liberal phase, from tolerating divorce. It appears that Captain Kumm would like to see divorce introduced into Italy as an approximation to the American way of life. I am glad to note that this article does not furnish any reason to suppose that the intolerant chaplain is an Anglican churchman.

ANSWER: Capt. Kumm is an Anglican priest of the diocese of Newark, as the article of November 9th stated in the first paragraph. We find nothing there to remotely suggest that he favors divorce. It was a forthright appeal for religious freedom in all countries, including Roman Catholic dominated countries where, he maintains, it is often denied. Capt. Kumm has been overseas for two years, including service at the front lines on several fighting fronts.

* * *

MR. FRANCIS DAREMINI
Layman of Washington, D. C.

What a picture you have helped conjure up. How you have aided, abetted and assisted in securing for us four more years of cynicism, communism, confusion, corruption and condemnation of Church properties. I imagine you will put this in the Spitfire department instead of the Backfire.

* * *

REV. ELDRÉD C. SIMKINS
Vicar at Sebring, Florida

I notice with interest your explanation of the Willkie burial in answer to the Rev. DuBose Murphy. I think we have all been wondering about this. Woodrow Wilson was a Presbyterian while his wife was an Episcopalian. His body lies in our cathedral in Washington. So I suppose this makes us even.

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