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The WITNESS

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MARCH 5, 1942

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SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), 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.
Wednesdays 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.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
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New York City

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9:30 A.M.—Church School
11 A.M.—Morning Service and Sermon.
8 P.M.—Choral Evensong.
H. C. Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL

TRINITY PARISH
Broadway and Vesey Street
New York

Sundays: 9:45
Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

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

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue at Tenth Street, New York

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

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

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Shelton Square

The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M. and 5:30 P.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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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.; 4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

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

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sunday Services: 8 and 11 A.M.; 4:30 P.M.

Daily: 12:10, except Saturday.

Wednesdays: Holy Communion, 10 A.M.
The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

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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; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.

Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

EMMANUEL CHURCH

15 Newbury Street, Boston

(Near the Public Gardens)

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

Rev. Arthur Silver Payzant, M.A.

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

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

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

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 Peoples' Meetings.

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

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

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.

EDITORIAL

Missionary Districts

LINDSAY PATTON'S letter declining election as Bishop of San Joaquin (WITNESS, February 26 and page ten of this number) is a courageous, humble and statesmanlike document that should serve as a challenge to the entire leadership of the Church, not only in San Joaquin but in other missionary districts where the situation is virtually the same. The man-power of the Church should not be tragically wasted, particularly in these days when there is a shortage of priests; dollars should not be wasted and how many thousands of dollars have been collected by the National Council and spent on work that has no possible chance of succeeding! The joint commission of Strategy and Policy saw this clearly and so reported in a lengthy document presented and accepted at the last General Convention. What is it, who is it, that prevents these recommendations from being acted upon? The people of the Church, particularly the laity who pay the bills, have a right to know. Otherwise they will be quite justified in cutting off their support from what is generally called "missions," a word which too frequently covers up gross incompetence with the sentimentality of its appeal. Where is the Church's conscience in matters like this? We will present a number of answers next week.

How to Lose a War

AUNT SALLY "does not believe in the war." This is Mr. Roosevelt's war, not hers. When he had about finished robbing the rich he decided to go to war with Germany, Italy, and Japan, "and send our boys thousands of miles away to fight enemies they have never seen." Not that Aunt Sally has any boys to send. She is a perfectly healthy, well-fed, well-dressed, upper-class American woman with no particular occupation in life—but plenty of funds. She has never done anything to justify her income except by being her own dear self, shedding sweetness and light wherever she goes, and spreading the gospel of the sacred rights of property and "America for the Americans."

The other day she went out to the coast. Since this is not her war, she did not feel under any compulsion to observe the rules of blackout. In the middle of one she decided to open her window, with electric lights still burning, and to look out upon the darkened city below her and see what

it looked like. It didn't look like much, but out of the darkness came a raucous voice and words such as had never before in all her life been addressed to Aunt Sally. Presently there were heavy thumps on her door and a very severe order, "Put out that light!" Next a policeman called, and it was with the greatest difficulty that Aunt Sally persuaded him not to take her to the station. What they said to her we do not know, nor what transpired in the depths of her soul during those days on the coast; but she is back now, a changed woman, and is determined to do her share in the war effort. Perhaps looking out into a genuine blackout; perhaps being told in words hard as cannon balls, as Emerson called them, that she was being a traitor; perhaps the realization that just over the horizon were Japanese submarines, aircraft carriers, and planes,—what it was we do not know, but she has certainly awakened to the realization of her real duties and capacities in this present crisis.

It is not only indifference, it is also carelessness that threatens to weaken our cause. And along with these two is a third—and that is waste. How not to win a war is first to burn up a year's supply of rubber, in a needless and inexcusable and easily avoidable conflagration. The next step is to pay scant attention to fire hazards in remodelling a ship for naval transport use, and burn up more tonnage in a day than the Germans sank off our coasts in their whole campaign so far.

America is not prepared for this war—not yet. We must gird up our loins and stand more firmly than heretofore. The day of indifference and isolation is past. Carelessness must be ruled out, and waste must be eliminated. The old Yankee rule of thrift must come back: Wear it out, use it up, make it do. We do not believe that the stuff of which the soul of America is made has deteriorated, but the flesh is weak. If we are to win this war, we shall all have to exercise far more self-discipline than we have thus far begun to do.

The Church Pension Fund

FOR twenty-five years the clergy of our Church and their families have enjoyed the security afforded by the Church Pension Fund. The very mention of the Fund tempts one to become romantic and perhaps a bit sentimental. To mention the Fund is to recall to mind that valiant servant of God, the late William Lawrence, Bishop of Massa-

chusetts, who dared to dream the dream and who did not flinch from assuming the stupendous responsibility of carrying it thru to its realization. Bishop Davis, third President of the Fund says of it: "In a war-torn world, the Fund stands firm and secure as the successful realization of a great vision. A blessing to thousands who have already benefitted from its existence, I hope that the Church Pension Fund may stand forever as a strong tower

of defense on which countless thousands in the future may rely with confidence." We echo this hope of Bishop Davis. May it continue to serve for years to come, that the clergy may throw themselves with ever increasing zeal into their task of heralding to our insecure world that deeper and more elemental security which is to be found only in God and in our conforming to His will and purpose.

Economic Charter for Today

THIS statement confines itself to the rights and responsibilities which are most in need of re-assertion in Britain, namely, those in the economic sphere. In what follows, the word Industry is used in an inclusive way to cover every form of production, distribution and service, including agriculture.

CHARTER FOR THE INDIVIDUAL

To enable every citizen to play a responsible part in the life of the community:

(i) *Every man should have the opportunity of a decent house, a healthy childhood, an education suited to his abilities and a chance to develop and express his social and spiritual nature—in work, in leisure and in retirement—to a degree according with the wealth-producing capacity of his day.*

The last clause is purposely indefinite, so that room may be left for its progressive interpretation as industry becomes more and more successful in meeting the basic needs of men. The following section (The New Britain we Seek) indicates our desire that it should be given a maximum and not a minimum meaning.

(ii) *Every man should be permanently entitled to a position in industry for which he is fitted.*

The phrase is not an exact one, but it would come to have real meaning and large effect if the nation would accept the educational policy proposed in a later section, and if industrial apprenticeship were effectively revived.

(iii) *No man should be dislodged from his place in industry by arbitrary dismissal, but only by orderly process.*

The constructive mastery of the unemployment problem should be taken as the definite starting-point, and not left (as now) to be only the vague aspiration of industrial organisation.

Report of English Churches on World Reconstruction

(iv) *No man should suffer arbitrary reduction in his standard of life or degradation of his standard of work.*

The difficulties presented by changes in industrial processes are very real, but they are being surmounted in some industries. It is unjust that changes which bring benefit to a whole industry should spell disaster to any who have served it.

(v) *Every man should have an effective share in the determination of the policy of his industry.*

The working out of forms of procedure which would embody the essentials of the democratic spirit, whilst eliminating the frictions and futilities of present democratic methods, is one of the great tasks of the day, both in industrial and political life.

Such rights as these should be accepted as basic rights, and both the community as a whole and industry in particular should be organised so as to honour them. They should be regarded as no less binding than honesty or solvency.

The recent scientific mastery of the problem of production has put the standards set forth above within reach, provided that their achievement is included among the primary objectives of industrial organisation.

CHARTER FOR INDUSTRY

To enable industry to be directed toward the maximum of service of the community rather than determined primarily by the index of financial profit for its several units:

(i) *Industrial units should be assisted to realise the above standards by the development of appropriate forms of coordinated activity.*

Social justice and the practical attainment of the above points require that each industry should set up an authority on which all concerned are represented, to control the affairs of the industry and to act as an intermediary between its individual members and the State.

(ii) *Every useful and efficient industrial unit should be safeguarded from vicious forms of competition.*

The under-cutting of accepted wage levels, the evading of recognised labour conditions and the exploitation of cheap labour are cases in point.

(iii) *Industry as a whole should have means for the orderly transfer of labour from one industry to another.*

This will, of course, require each industry to achieve a measure of co-ordination, both within itself and with other industries.

(iv) *Each industry should be provided with means of estimating the current real need for its products to help it to determine and maintain fair prices and fair conditions of labour.*

To this end the State should provide industry with an adequate service of information and other administrative services to guide it into the best possible channels.

(v) *The nation's credit should be used and its financial policy planned with the primary object of enabling industry to fulfil its functions of supplying human needs and directing labour to the greatest advantage of all concerned.*

This reverses the present subordination of industry to finance.

The question is not prejudged whether in some cases the ownership and control of an industry will have to be taken over by the nation. In some other cases an industry may be by law transformed into a Public Utility Trust; and in yet others a number of industries may voluntarily continue to fulfil the responsibilities thus imposed upon them, with such Government co-operation and direction as may be found necessary.

British industry to a notable extent is dependent on its overseas outlets. The above principles should be regulative of it in both its home and foreign aspects, and they are fully consonant with proposals which follow for international trade.

CHARTER FOR WORLD ECONOMY

To promote the welfare of the various communities which make up the world, it is incumbent on every nation to direct its industrial, commercial

and financial policy along lines that will not threaten the well-being of other nations, whether by imperilling their economic development, reducing their standard of living, or imposing a problem of unemployment upon them, but rather will assist them to overcome their economic difficulties, and by such means open up the way to freer conditions of trade. To that end it is to be recognised that:

(i) *Every nation and community should be safeguarded against forms of trading which involve their economic exploitation.*

Financial transactions which artificially disturb the exchange rates between nations should be regarded as sheer piracy.

International competition in the manufacture and sale of identical goods that can be readily produced in many countries carries with it a constant danger of exploitation.

The subsidising of foreign sales by the Government of a country which needs to extend its output in a particular commodity is not necessarily subversive of the interests of other countries, though it is often attended with that risk: much depends on the effectiveness of the industrial organisation of the country which receives the goods.

(ii) *No nation or community should have its economy imperilled by the financial or political action of any other nation.*

Any political or financial action that is taken with a view to securing a prior hold on the markets or raw materials of any country comes under this condemnation.

These considerations do not prejudice the possibility of an international authority exercising a deterrent influence on nations which are embarking on or persisting in policies hostile to other nations.

(iii) *The right of access to the raw materials of the world should be assured on equal terms to all nations and communities which duly respect the rights of others in their commercial and political activities.*

Any such access must be subject, in the first instance, to the interest of the nation in whose territory such raw materials are found; and in the final resort to the due conservation of the world's natural resources for the future.

(iv) *Poorer nations and communities should be assisted to develop a higher economic capacity and standard of living, by means which will not make them subject to exploitation by other communities.*

Loans for development on terms which require repayment in the currency of the lend-

ing nation may easily result in exploitation. No country should be able to exact payments due from another country beyond the extent to which it is willing to take payment, direct or indirect, in goods.

(v) *International trade and finance should be guided by the above principles, and where necessary they should be controlled by an international authority.*

It is a standing menace to the economic harmony of the nations if in any country purchasing power is so badly distributed or so unwisely used that its merchants are under the necessity of attempting to sell abroad (in the aggregate) more than their country is willing (in the aggregate) to purchase abroad.

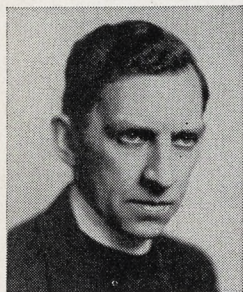
Questions for discussion are hardly necessary with this section of the report. Have the class discuss each proposition of the Charter.

Talking It Over

By

WILLIAM B. SPOFFORD

EVERYBODY knows by this time that William Temple, Archbishop of York, is to be the Archbishop of Canterbury—the 98th. He was nominated by the King and the only one who can



gum the works, rather amusingly, is the Dean of Canterbury. By some ancient law or tradition, the Dean and Chapter of Canterbury Cathedral elects the Archbishop. It is also true, so I've been told, that nobody can fire the Dean of Canterbury, which may account for the fact that Hewlett Johnson

is still there. He displeased a lot of Tories and lesser folks awhile back for his outspoken championship of the Soviet Union. However now, with all the Mr. Bigs in the world praising Russia, including Mr. Churchill, Mr. Roosevelt and General MacArthur, I take it that "Comrade" Johnson can approve the King's nomination of "Comrade" Temple to be the Archbishop of Canterbury without a flurry. Here we have an outspoken champion of labor, a former member of the radical Independent Labor Party, the chairman of the Malvern Conference which issued the much debated Malvern Manifesto, and the chairman of the commission that issued the new Report on *The World We Seek*, as the head of the Anglican

Church. Things sure do move, and I suspect we haven't seen anything yet.

SUCCESSOR Temple as Archbishop of York is Bishop Cyril Forster Garbett, who also has notions about things political and social, though he is no radical. He has been the Bishop of Winchester for the past ten years but prior to that was the Bishop of the densely-populated diocese of Southwark, which was once described by the late General Charles Booth of the Salvation Army as the greatest area of unbroken poverty in Europe. You can't live there without learning something, and it did make of the new Archbishop a champion of moderate social reform. He is 68 years of age, a bachelor, and is generally considered a high churchman.

CLAM KELLY just gave me another yarn. Seems a couple of stock brokers came into his place and, while stuffing themselves with a dozen raws, were grouching about the market and the state of things generally. "One of these guys," said Clam, "whose I'se figure is an Optimist, says to his pal, 'Give us another six months and we'll all be on the bread line'. But the other bloke, whose I'se'll call a Pessimist, came right back at him with the crack, 'What bread line?' Can you'se imagine such guys—and us in a war."

WHAT'S THE IDEA?

★ Dean Raimundo de Ovies of Atlanta has a well-deserved reputation for knowing how to interest children in religion and the Church. He recently published a book (Morehouse-Gorham, \$2.00) on *The Church and the Children* in which he sets forth some of his ideas.

For the middle years—about ages 9 to 12—this book gives stories for the children. But more important it gives the methods by which others may write their own stories. The exact techniques of the children's service, and the methods of group drill are described. He says, "We began with eighteen boys and girls, grew within a year to forty-eight, in two years to sixty-two, and now gather together each Sunday morning some ninety-five strong." See his story in scenario form. Read the very usable story of the two boys who fell into the grave.

First part of the book deals with practical psychology, and the technique of teaching children. The second and third parts give not only sermons to children, but sermonettes for special occasions, and the Dean's analyses of the methods of making them interesting to children, and some of the psychological reasons why they are interesting and effective. This is a good book to have on hand.

Public Prayers During War

by **John W. Suter Jr.**

*Rector of the Epiphany
New York City*

THE writing, selection, and use of special prayers for wartime, in services of public worship, presents an interesting problem. Prayers spoken in the presence of a worshipping congregation by



a minister or other leader who acts as spokesman for the assembly may properly be thought of as setting a standard. Their theology, morality, timeliness, form, and psychology, to name some of the most essential aspects, should reflect the best thought, and should have teaching-value in terms of

their effect upon the hearts and minds of the people in the pews. Probably the inculcation of a soundly Christian attitude toward the world situation is more effectively accomplished through the ministry of public prayer than through that of preaching. As the late Professor Nash used to say, we must learn to think on our knees.

In a typical Sunday morning service in the average parish there is a period of intercession. How shall the time be used to the best advantage? We shall of course try to live up to the standard set by the new Archbishop of Canterbury, who tells us that we must pray no prayer that a conscientious German Christian could not use equally well. We must stay within the mental and spiritual framework of the Lord's Prayer. That, perhaps, is the major problem. But another difficulty is encountered in deciding what specific groups of people, and what special outcomes, are to be singled out and made the topic of our petition and intercession. Time compels omissions; omissions involve selection; selection means emphasis and a sense of proportion, which in turn implies ethical and spiritual judgment and philosophical outlook—and lo! we are in the middle of theological and moral problems of the first magnitude. If, as Dr. Fosdick says, a man should put in an hour of preparation for every minute of preaching, it seems fair to propose that he should spend a proportionate amount of time in the preparation of prayers.

The list of groups whom we should remember in our prayers is a long one, and Christian courtesy, not to speak of fair play, suggests that we include them all. There are "those who serve in the armed forces." Shall we use a clause like that, covering them all? Or shall we list them? And, if we list them, how can we justify omissions?

The Air Force makes a strong appeal to the imagination, the scene of its operations over land and sea, continent and island, captivating our sense of beauty. Prayers for the "Knights of the Air" are popular. But have we any right to emphasize these gallant warriors and forget those whose service, while less pictorial, is equally dangerous, equally essential, and equally demanding of the qualities of patience and grit? How about submarine crews? How about the groundworkers who "service" the airmen? What of truckdrivers, mechanics, cooks, coastguards, teachers, tank-drivers, marines, signal-corps members, men in charge of communications and food-supply? A chain is as strong as its weakest link; the long nerve of total war-effort may snap at any given point, obscure or otherwise, through the fatigue or neglect or treachery or let-down of a man here, a woman there. Then, there are the doctors and nurses and their helpers; the farm and factory workers; the civilians, bombed and unbombed. Shall we use a very few very general phrases and clauses, the same ones each Sunday? Shall we keep a long itemized list, and use three or four items each week, making the rounds in the course of a month? (And, in consequence, face the disappointment of a mother and father who happen to attend our church on the particular Sunday when we omitted the sailors, their son being in that branch of our national forces?)

If there are a dozen good "causes" (i.e., groups, or outcomes) which should be prayed for in every public service, one thing is certain: we cannot have a whole separate prayer, or collect, for each. It would take too long, and would create a sense of

THE SANCTUARY

Conducted by John W. Suter Jr.

THOSE IN AUTHORITY

O GOD, who hast taught us to live in the cities of this world as knowing our citizenship to be in heaven; Guide, we pray thee, with thy heavenly wisdom, all who are in positions of responsibility and authority, that they may keep ever before their eyes the vision of the heavenly kingdom; for the sake of Jesus Christ our Lord.

From "When Two Or Three," compiled by Hugh Johnston, published by St. Martin's Review, London.

weariness even if we had all the time in the world. This is because a liturgical prayer winds itself up (introduction), makes its point (petition), and then unwinds itself again (ending)—following its literary pattern. These windings and unwindings become intolerable when six or eight such prayers are read one after the other. That form of prayer was never devised for that sort of purpose. Collects are essentially *summaries*.

THE solution is the litany form. The minister should make a complete list of groups-to-be-prayed-for, and causes-to-be-prayed-for. Each item should be covered by a compact clause or phrase. After each, the congregation should be taught to say, "Lord, we pray thee" (or some equivalent). It would be well, too, to add a third section, of thanksgivings, the congregation responding, "We thank thee, O Lord." For the wording of the phrases and clauses, the minister may use his own skill (avoiding long-windedness, exercising self-restraint and compactness and point-edness, with an ear also for rhythm), or may extract such phrases and clauses from prayers in the Prayer Book, and from the many special pamphlets and books of wartime prayers, selecting the best in terms of sound theology and morality.

The same holds for the many groups of wartime sufferers: sick, wounded, dying, bereaved; perplexed, those whose faith is sorely tested; the very old, the very young; the nerve-shattered and weary; the homeless and wandering; the hungry; the disillusioned and frightened; prisoners and exiles, and all who are separated from their nearest and dearest.

The net result will be an impression made upon the minds of the congregation to the effect that this Church (1) has its mind on the facts of contemporary life; (2) forgets no one; (3) thinks on its knees; (4) is moved by true compassion; (5) has due regard for the attention-span of the average Churchgoer. The litany should close with a collect, such as that for the Fourth Sunday after Trinity.

The object of this article is to propose a solution to a liturgical problem which is also a moral and spiritual one, and an educational one. It is not the writer's aim to tell the reader what should, and what should not, be prayed for. But, lest it be thought that the omission of some particular cause, or group, is intentional and discriminatory, it may be well to add that of course we should pray for our enemies; for all fellow-Christians throughout the world; for righteousness and peace and brotherhood; for clean and honest journalism; for "those who write where many read and speak where many listen"; for governments and all in authority; for our country; for those near and dear to us; for honest diplomacy; for courage and mercy and all the Christian graces and virtues; for the spirit of penitence, personal and national; for social justice at home; for the Red Cross; for chaplains; for civilian defenders. Even this list is not exhaustive. But one may say, in a kind of over-all statement, that with reference to each and every group, both at home and abroad, the basic idea is that we ask God to fill the members of it with a knowledge of His presence and a desire to work His will, with courage and faith.

The English Archbishops

by Edward G. Maxted

American Priest, formerly of
The Church of England

MY MEMORY goes back easily to things happening in the Church of England at the beginning of this century. And there were in the Church at that time many clergy who in their hearts believed in socialism. And they may be perhaps not unfairly classified thus. Some were out and out for it, no matter what happened to themselves. And some were more cautious. Among the first sort were Conrad Noel, Lewis Donaldson, Hewlett Johnson, and many others. Among the second sort I think we may put perhaps the late Bishop of London, Winnington Ingram, and certainly I think the new Archbishop of Canterbury, William Temple, and his predecessor, Cosmo Gordon Lang.

I do not mean that the first sort are to be more highly commended than the second. I would never

condemn a man for being cautious in such a world as this, or in such a Church as the Church of England. In those days rank and file socialists and also leaders urged me to be very cautious. They pointed out that martyrdom is very gratifying to a man, but does not in these days advance a cause. They always said that it was best to get an assured position, so as to be economically safe, before venturing too much. And they always admired a man who would hide his light under a bushel until the right time came. But men do what they are driven to by the inner urge. So, as I said, some came out

for socialism while others were more cautious, and bided their time, which, alas, sometimes never came.

Now I remember being told, about 1906, at a meeting at Oxford, by a rank and file member of the Independent Labor Party, that Temple had last week joined the organization. The I.L.P. was the socialist organization founded by Keir Hardie. And Temple was then an undergraduate at Oxford. So he was not very cautious at that time.

And also at that time Cosmo Gordon Lang was Bishop of Stepney, and preached a sermon in St. Paul's Cathedral in which he explained the meaning of socialism very lucidly and accurately and at the end asked the people what they thought of it. He certainly understood it himself, and when I read it in the *Church Times* I felt convinced that he believed in socialism. My opinion at that time was that it had been planned between him and the Bishop of London that he should try it on the congregation to feel out the Church on the subject.

A famous Bishop of that day told me that a bishop had to keep the Church together and to lead it on at the pace it could go, which was about the pace of the slowest. I replied that "like a mighty army moves the Church of God," and he replied that he wished it would but it did not. But we must keep together and go the speed we can. At any rate it was discovered by means of that sermon about how far the Church was willing to go. And so on went the brakes.

But I believe to this day that both Temple and Lang still believe in socialism, and that is the reason why Cosmo wanted Temple to succeed him. I may be wrong about all this but if so there are others equally wrong, for I know many who think as I do. So keep your eye on both Archbishops and you may see things happen in the Church of England.

Hymns We Love

ANOTHER English country parson, unhonored and unsung, but not unsinging, was John Ellerton. An early leader in Anglo-Catholicism, he retained also the evangelical faith in which he had been brought up. His hobby was the study of hymns, and from that he passed to writing hymns. This hymn was written for a parish choir festival in Nantwich in 1866. It breathes a churchly atmosphere and a reverent worship.

*Saviour, again to Thy dear Name we raise
With one accord our parting hymn of praise;
We stand to bless Thee ere our worship cease,
Then, lowly bending, wait Thy word of peace.*

—CHARLES G. HAMILTON.

KNOW YOUR CLASSICS

By

VIDA D. SCUDDER

THE DREAM OF THE ROOD

CHRISTIANITY differs from many religions in that it centers neither in a philosophy nor in a code, but in an Event: the invasion of Time at a definite historic moment by That which is beyond time. Augustine surrounds this Event with speculative interpretations, Benedict deduces from it a Rule of conduct; Anglo Saxon Christian poetry strikes the note of sheer amazed gratitude in its presence. Here is Fact, free from adjunct or commentary, Fact potent to recreate life in a new likeness. The central symbol, hailed by these poets again and again, is the Cross, the Tree of Glory. We are so used to that symbol that it sometimes loses its poignancy; crosses, alas, are sometimes even worn as ornaments. But still we sing our "Vexilla Regis" on Palm Sunday.

But those ancient Crosses of about the date of our poem, erect in the English and Irish countryside, witness to the devotion of men to whom the symbol of defeat and shame had become symbol of a great Deliverance.

"The Dream of the Rood" has been called "the most perfect piece of art in Anglo-Saxon poetry." Cynewuld the probable author, writing in the eighth century, was doubtless inspired in it, not for the only time, by that story of the Conversion of Constantine which sent its thrill to the farthest boundaries reached by the Faith. His lyric passion is of that dim past, and of all time. He beholds a mighty Rood, high in the heavens; the holy angels, and "all the bright creation" gaze on it, as now it flashes with jewels, now streams with blood. It tells its tale. How it was felled in the forest, erected on a hill; how "the young hero that was Almighty God" mounted it "with valor", while it trembled in every limb; how it became the battle ground, where victory was won over Sin and Death. Part of the poem's gripping quality comes from the effect of the old heroic language used as vehicle for the Christian story. But the beginning and the end move by the personal note. An old man is writing, and he writes in peace, for his heart vibrates with the bliss of sin forgiven: "Wherefore I have exceeding joy of heart, and my hope of succor is set upon the Rood." . . . It has been well pointed out how Christianity widens and deepens the range of human emotion; knowing, as the pre-Christian world never knew, the rapture redemption grants to him who has known sin's anguish. "Now have I hope of life, that I may see that victor Tree," sings the old poet; and his song echoes down the ages.

Patton Blows Lid Off Missions

*Declares Clergy Are Licked and
Know It: Sees Merger Only Hope*

By W. B. Spofford

★ J. Lindsay Patton has dramatically blown the lid off the Church's policy for domestic missions by declining his recent election to be bishop of the missionary district of San Joaquin. He declined, first, as we reported last week, because he does not believe the district should be a separate entity. Furthermore, he thinks it is morally unjust to support an Episcopal establishment when the clergy of the district are "cruelly underpaid." But he gives other reasons—reasons which apply with equal force to other districts such as North Texas, Eastern Oregon, Salina, Western Nebraska and doubtless others. One of the important commissions to report to the last General Convention was on Strategy and Policy. One of their recommendations, accepted by the Convention, was that these "missionary jurisdictions which have little likelihood of attaining self-support for many years, if ever, should be merged with contiguous dioceses." Patton agrees with the commission. Bishops and other Church authorities apparently do not since they continue to ignore the recommendations.

Patton points out that the population of San Joaquin was 770,334 in 1940, yet the Church had less than 3,000 communicants and has shown practically no growth after thirty-two years as an ecclesiastical entity, and after the expenditure of many thousands of dollars in the district by the department of domestic missions of the National Council. He says that he made a careful study of three reports on the district, all of which "breathe devotion and unbounded confidence" in the future of the district and its ability to attain diocesan status. But when he asked the clergy there about this they "agreed unanimously that the expectation of achieving self-support was greatly exaggerated." "Do you mean then," I asked, "that I should dismiss from my mind any hope that within a foreseeable future San Joaquin can relinquish its financial support from the National Council?" Their answer to a man was "yes." This does not mean that even a majority of the clergy favor abolition of the district. The majority would like to continue on the present basis, with a

bishop of their own, although they are not strongly of this view. A few, indeed, are unconcerned over the prospect of a merger: a few more would welcome it.

Patton then presents his own conclusions: "I am convinced that the



*J. Lindsay Patton declines
to be a Bishop in San
Joaquin and states his reason.*

District of San Joaquin, if it maintains its present administrative structure, is destined to remain approximately in its present strength and size for an indefinite number of years. Improvements can be made, certainly. Real progress can be achieved. But I cannot believe that in order to accomplish these improvements and make this progress the district requires its own bishop. I may be entirely wrong. A majority of those with whom I conferred believe I am wrong. They will be deeply grieved, I think, when they learn that my views are opposed to theirs. Many not in the district at all have expressed great confidence in its independent future and have urged me to accept the honor of being its bishop. The only point I want to make, and the only point I have a right to make, is that it is plain that God has not chosen me to take over this administration."

After paying tribute to Bishop Sanford, the retiring Bishop of the dis-

trict, who "has labored with utter devotion in disposing of the slim forces at his command." Mr. Patton turns to the plight of the clergy in the district. Part of this we presented last week—a group of clergy who, to a man, are paid "on a ghastly, an utterly cruel, scale." But it is far more than a matter of pay—these clergy are stuck, and they know it. Again to quote Patton's letter to the bishops of the 8th Province: "The greatest problem in the San Joaquin valley is that of personnel. To a man, all with whom I talked agree on this. In the diocese of Los Angeles, California, and Sacramento, able priests, particularly able young priests, are serving in small and isolated posts, gladly. Why? Because they know themselves to be under the eyes of bishops who can offer them promotion when they deserve it. In the smaller towns of San Joaquin they are lost from view of these other bishops, and their own bishop in the nature of the case has no advancement to offer them. A priest who accepts assignment in the small towns of the San Joaquin Valley must also accept—and knows he must accept—the possibility, nay the likelihood, of being immured there for the remainder of his active priesthood. Some of those now in residence have been in their present cures, they told me desperately, ten — fifteen — one, I think, over seventeen years. They are utterly dispirited. One remarked, and none of the others dissented: "Two-thirds of us would welcome a change—any change."

So Lindsay Patton, rector of St. Mark's, Berkeley, California, in declining to be a bishop, makes a definite recommendation (though in doing so he says that it is not his business to do so): "The calibre of priest available for work in San Joaquin would be increased immediately and immeasurably by a merger. As a result the work itself would receive a tremendous boost. The future of the Valley (and this is true everywhere else in the Church, of course) depends upon the type of priest who can be prevailed upon to minister there. Even the most ardent opponent of a merger agrees on that. My affection-

(Continued on page 17)

Europe Struggles Toward Goal

*A Report on European Conditions
After a Two Months' Field Study*

By Roland Elliott

★ To understand Europe today one needs a vivid realization of three basic factors: the increasingly serious shortage and diversion of food; the steady strengthening of a positive spiritual movement which is the antithesis of Nazism, and, the new situation created by Japan's attack on the USA and America's entry into the war.

"Food is the capital question." Only after ten days in France, having money that was absolutely useless to buy meat or eggs or milk because the shops had none, did I begin to know what that meant. To be hungry and cold, without the possibility of a satisfying meal or a fire, was a new experience for me. I now have a tiny glimmering of understanding of what it means for mothers to have children with colds that don't get well, with cuts and bruises that will not heal because there is no nourishing food; or for students who cannot write in unheated rooms and who have difficulty with eyes and concentration because they lack vitamins. The adult and infant mortality rate has increased by over 40 per cent in the occupied and dominated zones. And as the realization has grown that this distress is caused by the expropriation of France's own resources, propaganda about the terrible British blockade has become a stark joke. "It is the blockade," one hears the French say—of their minute milk rations, or of the total absence of olive oil, or of the drastic rationing of their own precious wines, in order that the Germans may distill alcohol for war purposes. "But we want no shipments of food to feed the Germans!" That is a unanimous verdict. At the same time it is clear that relief through private agencies which administer their own distribution is trusted and is effective; its political

as well as humanitarian results are enormous. That rations in Germany are at least twice those in occupied areas is not overlooked. A ten cent American hamburger has as much bread as the French get in a day, more meat than they get in a week,



Roland Elliott, executive secretary of the National Student YMCA, at the Airport in New York with Mrs. Elliott, just before leaving for his two-months' fact-finding trip thru Europe.

and more butter than many get in a year. As the war continues the toll in health will mount and its effects will be felt for three generations or more.

"We must not only be Christian; we must be Christian citizens." It was amazing to me to discover how widespread in Europe, among secular as well as religious leaders, is an insistence upon the imperative necessity of rebuilding the spiritual basis of society on basic Christian convictions about the nature of God and of man. "You cannot understand Europe unless you understand this. It is not pietism. It is not a return

to old ideas. It is, rather, a new assertion of the spiritual values, the disappearance or weakening of which are responsible for the rise of Nazism which is the denial of these basic spiritual values." That is a quotation from my notes of a talk with a German now living in Germany who was trying to help me understand the growing opposition movement in Germany. "It is not a political movement. It is a religious movement with political consequences." In the church (both Catholic and Protestant), in labor, in industry, and in the army this movement is gaining strength. It goes forward under its own momentum, but it is affected by the course of military events. Thus the disregard of human sacrifices and the campaign of "bestiality" on the eastern front (along with evidences of Hitler's fallibility) have accelerated the growth of this positive resistance. No one can forecast next steps. No one promises a time schedule, although time itself is important. There is no hint of appeasement, but there is an earnest desire for understanding and for cooperation when internal changes have been made. I cannot profess to know all the facts, but I

am convinced that the evidence I have seen is genuine, and that this is one alternative we in America should keep in mind to encourage and to recognize should it come to pass.

From numerous independent sources I have learned that lack of confidence in Hitler is general and is growing. The list of his mistakes lengthens. He stopped his general staff from invasion of England. By his policy of dividing and exploiting France he lost all chance of her collaboration. He demanded Moscow when his general staff said it was (Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Churches Taxed

★ A ruling by the District of Columbia will return to a tax basis "excess" land for religious, educational, and charitable institutions otherwise tax exempt. Twenty-two of the fifty-six acres of the Washington Cathedral Close will be affected, at an estimated rate of \$10,000 a year. The ruling will also hit the Cathedral School for Girls and St. Alban's School. The new tax principle, necessitated by high operating costs in the Capitol City, is generally recognized by religious leaders as equitable, in view of the practice of some religious bodies of securing large acreage as an investment.

Japanese Churchmen

★ A resolution pledging allegiance to the American way of life, and steadfast devotion to the ways of Christ, was unanimously adopted at a conference of the Japanese Church Federation meeting in Los Angeles. It said in part: "We, the ministers of the Japanese churches of Christ express our sense of responsibility to the American people in this time of crisis; we have striven through the years to guide our people into the stream of American thought and ideals; most of our people have been permanent residents for many years. Most of the first generation would, if the United States allowed, become citizens. Our children, according to our wishes and teachings, are loyal citizens. We are grateful for the security given us under the United States' government. We feel that in this tragic hour we are called upon to bear the cross of Christ."

Students and War

★ "The sense of confusion and futility among many students could undoubtedly be overcome by a comprehensive statement of our war aims," declared Rev. James Price of Scarsdale, N. Y., after a tour in which he visited 34 New England schools and colleges. The rector had made a circuit of 1400 miles, talked with 93 students from his parish and a large number of their friends. "They seem entirely ready and willing to help their country in this crisis," he said,

"but they are hungry for direction and specific goals to be attained in the war." He paid tribute to the work of student chaplains, and saw a renewal of interest in classical studies. One of his most interesting observations occurred from visits to Dartmouth and Yale, where students expressed regret that there was no compulsory chapel.

Conference on Peace

★ A flock of Episcopalians are delegates to the Federal Council's conference on a Just and Durable Peace, now in session at Delaware, Ohio. It will be reported in THE WITNESS next week by Mrs. Henry Hill Pierce, a member of the executive committee of the Church Publishing Association.

Matthews on Malvern

★ A successful seminar on the Malvern Manifesto was conducted February 13 at St. Paul's, Savannah, by Mr. Stanley Matthews, a director of the CLID. Members of the ministerial association came with laymen of their parishes, with lively and interesting discussion following Mr. Matthew's presentation.

C. O.'s to Rangoon

★ Fourteen conscientious objectors have volunteered to do relief work in China and will go to Rangoon as soon as transportation is available. The men are at present in civilian public service camps.

Church Saves Fuel

★ Christ Church, Cambridge, Mass., where the Rev. Gardiner M. Day is rector, has lowered the temperature of the church for weekday service twenty degrees as a contribution to the fuel saving program of the government.

Lent On War Basis

★ Church people of York, England, have been granted dispensation from rules of fasting or abstinence during Lent, now impracticable due to war conditions. The Archbishop of York, William Temple, in granting the dispensation urged attendance at church services whenever possible, personal penitence and devotion, add-

ing that there should be a deepened dedication to the war itself. "Ask are we doing all we can to serve our country and its cause. . . . and at the same time let us ask if we are doing all possible to keep our country's service of this cause true to God's righteous purpose and free from all that can make us unfit to be instruments of that purpose? We cannot pray God to bless our effort, unless we are doing all we can to make that effort serve His Kingdom."

War Effort in Florida

★ Led by Bishop Wing, the diocese of South Florida is mobilizing rapidly for war effort. In many parishes the names of men in service are read before the altar. Through a committee on army-navy relations a complete record of all Episcopal Church members in all branches of the military forces is being compiled and information sent to proper chaplains. St. James', Leesburg, has set aside part of its lot for a victory garden, where a group of school boys will raise vegetables.

Church Army Gets Center

★ The Church Army has found a permanent headquarters and training center at 268 Second street, Jersey City, N. J. On the eve of the proposed departure of the training center to Alabama, Bishop Washburn offered suitable quarters, thus making it unnecessary to move the training school to Alabama, as previously announced (WITNESS, Feb. 12).

Cable from Philippines

★ A cable from the Philippines was recently received at Church headquarters from Rev. Raymond Abbitt, formerly of Baltimore, asking that his salary and that of Rev. John Mears be sent according to specified instructions, indicating that it is still possible to transmit money to some parts of the Islands. Both these missionaries are at Upi, but as the cable is the usual "no origin," it is not certain where they are now.

Receive Honorary Degrees

★ Lord Halifax, Rev. Joseph C. Ayer, Jr., and Rev. Quentin Kueiyuen Huang received honorary degrees from the Philadelphia Divinity School at a special convocation Feb. 26. Bishop Francis Taitt of Pennsylvania presented Lord Halifax with honorary degree as doctor of canon law for "his work in the Church, and his example of putting religious obligations first." Dr. Ayer is one of the foremost living authorities on

ecclesiastical history. Mr. Kuei-yuen Huang, at present in China, is the first Christian chaplain-general under the Chinese army of Chiang Kai-shek.

Checkup On Religion

★ "How good a Church member am I?" "How good a Christian am I?" are only two of the five fields on which Rev. Irwin Johnson, of St. John's, Detroit, has asked 500 parishioners to take a test. At the beginning of Lent, Mr. Johnson passed out 50 questions by which his people could evaluate their lives as applied in five areas of Church Life. Scores, sent in anonymously, are to be broken down, and the parish median published, so that members can see how far above, or below, the average they rate. The first section, "My education as a member of the church," deals with such things as regular reading of the Bible and Prayer Book, and knowledge of Church organization and history. Participation in Church activities, and financial responsibilities to the parish are sections two and three. "The social responsibilities of church members" includes pertinent questions dealing with regular voting in public elections; participation in community activities; tolerance towards Jews and Negroes; a Christian attitude toward organized labor; and open-mindedness to social change. Personal spiritual growth is the subject of the final group. Here people are asked "Are you Christian in your home relationships? Do you have enough faith in God to keep from useless worry? Have you disciplined your life and personal habits? Are you completely honest in what you say and do?"

Honolulu Convocation

★ In spite of war clouds, the convocation of the missionary district of Honolulu met as usual. Resolutions were passed expressing appreciation of the recent survey of the district by Bishop Keeler and Kenneth Sills, and "pledging the best efforts of the Church in this mission field to co-operate with the whole Church in the extension of Christ's Kingdom."

Lewis Accepts Bishopric

★ Rev. William F. Lewis, rector of St. Paul's, Burlington, Vermont, has accepted his election as Bishop of Nevada. It is expected that his consecration will take place in Burlington, and that he will go to Nevada about May 1. Formerly from Montana, Mr. Lewis has been very active

in Vermont. He is president of the standing committee of the diocese; member of the executive council, of the board of examining chaplains, and head of the department of religious education.

Military Notices

★ Reports to parishes of the diocese of Indianapolis showing offerings for the Army and Navy commission

carried no more weight than any other person. The debate was largely for and against partial government control of business as a means of raising the standard of living. Stating that "the peoples' purchasing power can only be increased by removing the shackles from industry, and letting them produce more," Sargent declared that the capitalistic profit system was our best guide to



In the summer time Rector Louis Pitt of Grace Church, New York, takes it easy at Mantoloking, New Jersey, where he has charge of services at St. Simon's. Here he is out for a sail with Mrs. Pitt.

fund, and Aid to British Missions, have taken on a military tone. The Rev. J. M. Nelson sends them out, and each is headed "Communique" with a serial number. Says Bishop R. A. Kirchhoffer, "We are going to keep at this offering until the whole objective is reached."

Wake Up America

★ The radio forum "Wake Up America" sponsored a debate between Lord Marley, internationally known labor authority, and Noel Sargent, secretary of the National Association of Manufacturers. The given subject was the Church of England's report on Social Justice and Economic Reconstruction, (now running serially in THE WITNESS.) Lord Marley endorsed the report, "not as a political instrument, but as a means of educating the people," while Sargent held that the Church should stick to spiritual matters; that what the clergy said about economics

the needs of the people. Marley said that private industry often exploited necessities for profits; that limited government control was called for to serve the needs of the people. He lauded Parliament, one-fourth of whose members are trade unionists, saying that the people were truly represented, and here he felt there was "the beginning of one of the finest elements of democracy." Government measures to cut down labor strikes (Sargent) and to prevent "business as usual" (Marley) were considered the answer in achieving an all out war effort.

Protest Anti-Semitism

★ Evidence of strong Christian protests against anti-Semitism in Germany, Holland, Hungary, and Switzerland is reported from England. A woman Lutheran minister, Frau Staritz of Breslau, sent out a circular letter, defending Jewish members of her church, and urging that it was

the Christian duty of the congregation not to exclude them in any way from services because of the star they were forced to wear. The German paper reporting this circular states that "there can be no misunderstanding . . . whether this church is a German church, or an international, universal church, under the patronage of the Archbishop of Canterbury. The authorities must decide and we can leave it to them without any alarm. We don't doubt that every proper German, whatever confession he belongs to, will loathe this woman minister's incomprehensible suggestions." In Hungary, Archbishop Justinian Seredi, Roman Catholic Primate, spoke against the Semitic marriage laws and protested the breaking up of Christian homes caused by them. From Holland a pastoral letter reads: "the Jews are united with us by common history and responsibility. The Golden Rule holds for them, as for any other neighbor."

Tennessee Sets Goal

★ A goal of \$10,000 has been set by the diocese of Tennessee as its share in the Army-Navy fund campaign. Bishop Sherrill spoke at a large mass meeting in Christ Church, Nashville, on Lincoln's birthday.

Word from Midway

★ A letter from Rev. Kenneth Perkins, chaplain at the gallantly defended Midway Island base was recently received at the Graduate

School, Cincinnati. It enclosed two dollars for the school's building fund, and said in part "Chaplain duty is very interesting—the only drawback lies in not being able to write anything about it."

Never Too Old

★ Declaring that "he was never too old to learn," 77 year old Rev. J. Franklin Carter of Williamstown, Mass. has enrolled in a first aid course. He is rector emeritus of St. John's Church.

Rose Phelps Chairman

★ Miss Rose Phelps, member of THE WITNESS editorial board, was elected chairman of the New York

section of the Episcopal Pacifist Fellowship last week. The Fellowship is cooperating with the Quaker Emergency Service. One project of the emergency service is training volunteers for social work in institutions and neighborhoods which have lost leaders to defense work.

Training Rural Ministers

★ For the thirtieth year, a series of interdenominational summer schools will offer special training for ministers in town and country churches during 1942, it is announced by Benson Landis, secretary of the committee on town and country of the Home Missions Council and the Federal Council. More than 3,000

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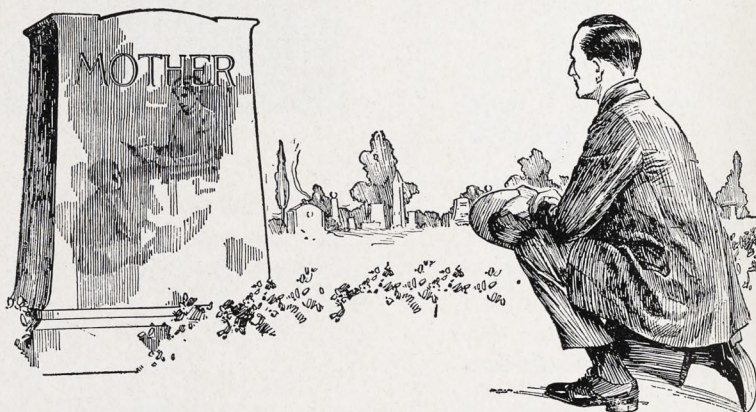
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ministers and their wives are expected to participate in the schools, conferences and camps designed to assist ministers with methods for rural work and to promote fellowship.

Standing Room Only

★ Full pews, blocked aisles, and finally the necessity of turning several hundred people away, were conditions at the Ash Wednesday Noonday Service in St. Stephen's, Wilkes-Barre. The Rev. Ralph W. Sockman, of Christ Methodist Church, New York City, was the guest preacher.

Honor Dean Bode

★ Fifty years in the ministry was commemorated for Dean Arnold Bode at a dinner given by the clergy of Los Angeles. Dean Bode, an outstanding social thinker and leader of the CLID in the diocese for many years, spoke of his fifty years as a priest, emphasizing that the Church must look after the individual regardless of economic or social class.

The New Bishops

★ Three of the clergymen elected bishops at the meeting of the House of Bishops have accepted; two have declined. Acceptances: the Rev. Frank A. (Pat) Rhea for Idaho; the Rev. James M. Stoney for New Mexico; the Rev. W. F. Lewis for Nevada. Page ten gives you the answer of the Rev. J. Lindsay Patton (also WITNESS, February 26); while the Rev. Everett H. Jones has declined Honolulu as reported in THE WITNESS for February 12th.

Big Memorial Fund

★ Over \$50,000 has been offered to the parish of Grace Church, Amherst, Mass., in memory of the late Frederick Allis and James Turner, according to Rev. J. M. Trotter, rector. The income from the fund will go for an assistant to the rector to specialize in young peoples' work.

A Record Broken

★ Seventeen people, including nine from three denominations, one baptized as a Roman Catholic, were confirmed by Bishop A. R. McKinstry at St. Philip's, Laurel, Delaware, last

week. It was the largest group ever presented in the parish. The rector, Rev. R. Y. Barber, tells of being asked to give confirmation talks at a home nine miles out. He added to the number there by bringing along interested friends and at times there were a dozen people at the classes.

Laymen's Lent

★ A "Laymen's Lent," with leading laymen of the church speaking at the Wednesday evening Lenten Services, is being arranged by Rev. F. C. Belliss of St. Paul's, Chicago. The program is the result of his contention that "the growth or stagnation of a parish is largely due to the endeavor or lack of it of the laymen members." St. Luke's, Jamestown, New York, is also having laymen for Lenten services.

St. Mary's, Manhattanville

★ China, the Church Army, and Christian principles as related to society and peace are on the program for Lenten discussion at St. Mary's, New York City. Speakers are: Rev. Henry McNulty, twenty-five years a missionary in China; Mr. M. P. Walker, who has spent forty years at St. John's university, Shanghai; Capt. Arthur Bello, Church Army staff; Rev. Robert Searle, executive secretary of the Greater New York Federation of Churches; Rev. Bradford Abernathy, secretary of the peace-planning commission of the Federal Council; Rev. George Troop, and Rev. Frederick Bolman.

Church Center of Activity

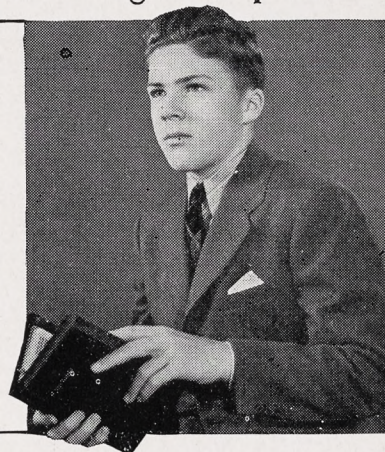
★ Trinity parish, Oakland, California, is becoming a center of activity for the whole neighborhood, and carries on a dozen programs not normally connected with parish work. Under leadership of the rector, Rev. Marcus Hitchcock, and Miss Anna Clark, the gymnasium is open for Red Cross and civilian defense activities. There are also mod-

ern dancing classes, childrens' and girls' work, and a clothing bureau. Work is carried on by a staff of women from the colleges and neighborhood, with training by Miss Clark.

Rector Defeats Movie Bill

★ It was expected that Sunday movies could be easily legalized in

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Mississippi. Anti-administration leaders introduced the bill, which had administration support. It was conceded a two to one vote when Rev. Charles Hamilton, a member of the assembly, took the floor against it. With clarifying amendments he exposed the bill as forcing Sunday movies on towns which did not want them. The bill was defeated, then brought up for reconsideration. Again Hamilton took the floor against it, even taxi-ing a representative from his sick bed to vote. The bill was defeated 62-65, and the 120 year old law against Sunday amusement remained on the Mississippi statute books.

Prayer vs. Pay

★ Our correspondent from Southwestern Virginia tells the story of a good Presbyterian who had his small grandson over to dinner. Either they didn't say grace at the little boy's house, or his dad's wording was different, for immediately after the "Amen," he looked up and said, "You sure are lucky. Over where I live we have to pay for what we eat."

Sunday in San Antonio

★ A typical Sunday in San Antonio, Texas, hustling center of seven army camps, and the work being done at St. Mark's for the men has been described by the curate, Rev. Joseph Brown. One of the country's largest army centers, the streets are crowded with khaki-clad men looking for something to do, with little money to do it with. St. Mark's has extended the welcome, "Come over to our house," and hundreds have re-

sponded. Sunday starts with Communion, then there is breakfast at the "coffee and doughnut club," and a bull session lead by one of San Antonio's outstanding news commentators. Parish young women join the discussions. After the morning serv-

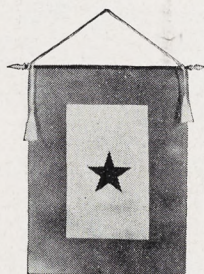
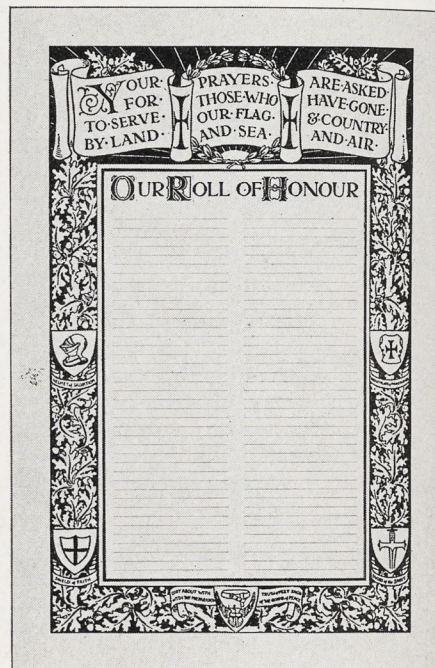
ice, the men are invited to dinner in the parish house, followed by games, singing, or a chance to listen to the symphony over the radio. Many men go to confirmation class or accompany the curate to his mission in south San Antonio. During

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the week, the club room is open all day, there is a Wednesday night dance, work with the player's guild, and study groups.

St. Paul's, Buffalo

★ A wide span of this country, and four faiths will be represented at the noonday Lenten services at St. Paul's Cathedral, Buffalo. Speakers will be: Rev. Harold Phillips, Baptist, Cleveland; Rev. Ralph Hindman, Presbyterian, Buffalo; Rev. Ralph Sockman, Methodist, New York City; and Bishop Bennett of Rhode Island; Dean Austin Pardue, Buffalo; Dean Kirk O'Ferrall, Detroit; Rev. Earle Jewell, Kansas City, Mo.; Rev. Carter Harrison, Hampton, Va.

Children's Chapels

★ Children's chapels and altars are becoming common in the diocese of Western Massachusetts. St. Michael's, Worcester, has one of the rooms in the mission house converted into a chapel for the primary department. St. Mark's of the same town, is undertaking an elaborate development, and the Church of the Atonement, Westfield, has a special altar for the younger children.

Tribute to Miss Jolly

★ When Dr. Eugene Kellersberger, who founded the leper colony in the Belgian Congo eleven years ago opened the new office of the American Mission to Lepers in Atlanta, Georgia, he paid tribute to Miss Frances Jolly of the Church Army, commending "the splendid work she has done for lepers in Liberia." Miss Jolly returned to this country last month (WITNESS, Jan. 8) and is now connected with the American Mission to Lepers.

Unusual Auxiliary Branch

★ An unusual activity of the Woman's Auxiliary of Georgia is the "Mary and Martha Branch," the membership of which is made up of women who are isolated, blind, deaf,

or very old, all living in districts cut off from the ministrations of their Church. They receive Forward Movement literature, and have a "meetin" once a month, when each member spends an hour in her own house, with Prayer Book, Bible, and a definite program sent by the chairman, Mrs. C. W. McClure of Dawsonville. The Auxiliary keeps them informed of the Church and its activities, and through the Church Periodical Club many receive Church magazines.

Change in Method

★ The major part of New Jersey's mission quota will be allocated to specific fields: Haiti, Wyoming, Canal Zone, Dominican Republic, and South Dakota. This radical departure from the usual method of placing all money in a common fund is considered a way to fill the need of creating personal interest in the missionary work of the Church. Clergy of the diocese will receive bulletins from workers in these fields, and notices of available speakers.

Europe—

(Continued from page 11)
impossible. He and the Party have pursued toward Russia a policy of "bestiality" which has outraged the sense of ethics of the army. His alliance with Japan is deeply resented. But above all, his attempt to build world domination for Germany on an anti-Christian policy filled with hatred has tardily but really resulted in a reassertion of the very values

he has sought to exterminate; he represents a philosophy of life the real Germany cannot accept. Even those who believe that the control of the Gestapo is unshaken say that a clear majority of Germans are anti-Hitler.

The nature of Japan's inauguration of the war and the fact of America's entry has strengthened the spirit of resistance and confidence in all occupied countries. Where there was lack of confidence in Britain's role in the war and in the peace, many leaders and common people (I talked with both) feel that America and Britain constitute a new "chemical combination" in which they can have confidence. In Vichy I was told by inside sources that the stiffening of attitude is very real—as in the recent talks with Goering, who wanted North African bases and the French Navy. To Petain's reiterated "No," Goering finally replied, "But you forget, you are a conquered people." And Petain said, "I do not forget. The situation has changed, and nobody knows that as well as you know it."

Patton—

(Continued from page 10)
ate concern for the unhappy plight of the clergy already resident in San Juan is no mean factor in my decision, and I earnestly hope that my refusal to served as their bishop, which I have presented to Bishop Tucker with a heavy heart, may redound to their benefit."

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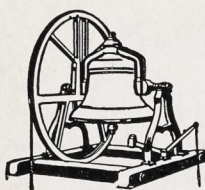
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CLERGY NOTES

BEAL, JAMES HOLLAND, rector of St. Thomas's, Taunton, Mass., and member of the Reserve Corps, has been called as chaplain.

CALVIN, R. R., rector of the Church of the Good Shepherd, Silver City, N. M., became vicar of St. James Church, Clovis, N. M., and missionary to adjacent territory on Feb. 25.

CARTER, JOSIAH T., rector of Christ Church, Clarksburg, W. Va., and secretary to the diocese has resigned to accept a call to St. Joseph's and St. Andrew's Churches, Durham, N. C.

DAHL, JOHN G., was ordained priest by Bishop Creighton of Michigan at St. Andrew's, Ann Arbor, on March 2. He is assistant minister in that parish.

DI PRETORO, JOSEPH A., was ordained priest at the Cathedral of the Incarnation, L. I., by Bishop Stires on February 2. He is in charge of St. Andrew's, Belle Harbor, L. I.

DURANDO, HAROLD A., was ordained priest by Bishop Stires on February 2 at the Cathedral of the Incarnation, L. I. He is rector of Trinity Church, Northport.

FOSTER, THOMAS, formerly of Piqua, Ohio, and Washington, Penna. is to be the first resident clergyman in the Church of the Redeemer, Detroit, Mich.

FRAZER, THOMAS A., JR., was ordained priest by Bishop Stires at the Cathedral of the Incarnation, L. I., on Feb. 2. He is priest-in-charge of St. Andrew's, Ozone Park, L. I.

FROST, JOHN ELBRIDGE, was ordained priest by Bishop Loring of Maine at All Saints', Worcester, Mass. He is continuing as assistant at All Saints'.

FRY, WALTER, formerly of Trinity, West Branch; St. Paul's, Gladwin; St. Thomas', Omer; and Grace Church, Standish, Michigan, is now in charge of St. John's, Detroit.

FULFORD, FERGUS M., was advanced to the priesthood by Bishop Brown in the chapel of the St. Paul Polytechnic Institute, Lawrenceville, Va., on Feb. 13. He will continue as minister-in-charge of various colored missions in the diocese of South-western Virginia.

GREENLEAF, CHARLES F., rector of St. John's, Ross, Calif. has resigned due to illness.

HART, OLIVER J., rector of Trinity Church, Boston, has been called as a chaplain in the Army. In the first World War he was chaplain with the field artillery.

IRELAND, FRANK G., has resigned from All Saints', Brooklyn, and St. Michael's and All Angels', Cambridge, Mich. and will become rector of St. Edmund's Church, Arcadia, Fla.

JONES, GEORGE M., recently ordained deacon on the staff of the Cathedral Church of St. Paul, has been elected curate to the Rev. John Golding in the parish of Martha's Vineyard, Mass.

KELLAM, HARRY M., was transferred from St. Mark's Church, Hannah, Wyo. to become Warden of St. Michael's Mission to the Arapahoe Indians at Ethete, Wyo., effective Feb. 1.

LAIDLAW, GILBERT W., rector of St. Paul's, Saginaw, Mich. for the past eleven years, died Feb. 16 at the age of 74. He had served on the diocesan architectural commission and was chairman of the Saginaw Valley Normal School.

MORRIS, FREDERICK W., was ordained deacon by Bishop Stires at the Cathedral of the Incarnation, L. I., on February 2. He will continue as assistant there.

O'LEARY, WILLIAM P. D., former locum tenens of Trinity Church, Houghton, Mich. has become rector of that parish.

PATEMAN, HERBERT T., was instituted as rector of St. Mary's, Napa, Calif. on Feb. 22.

PENNY, WILFRED F., was ordained priest by Bishop Stires at the Church of the Incarnation, L. I., on Feb. 2. He is in charge of St. James' Church, Franklin Square, L. I.

PULLEY, FRANK E., formerly rector of St. James', Leesburg, Fla., has accepted a call to Holy Cross, Sanford, Florida, effective March 2.

READE, STEPHEN F., retired priest of St. Andrew's Church, Fort Pierce, Fla., died Jan. 4. Before coming to Florida, he had charge of churches in Seguin, Goliad and Georgetown, Texas.

RESE, GORDON M., rector of the Church of the Redeemer, Houston, Texas, has resigned to accept the position of executive secretary of the army-navy commission of the diocese of Texas.

STURTEVANT, PETER M., was ordained priest by his uncle, Bishop Sturtevant of Fond du Lac at Grace Church, Amherst, Mass., on February 22. He will continue as assistant at Grace Church.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. ROBERT CROSS
Boston, Massachusetts

THE WITNESS for February 26 has just arrived and through you I want to congratulate the Rev. Mr. Patton for declining to be a bishop in a district where the clergy are underpaid. Let us hope that other Bishops will follow his example and accept this challenge.

REPLY: Further details of Mr. Patton's letter declining the election will be found on page ten this week.

* * * *

THADDEUS LOCKARD
Cambridge, Massachusetts

The series on *The World We Seek* promises the kind of spiritual and intellectual food we need. Why not run a forum of commentaries upon it, written by prominent Catholic, Jewish and Protestant thinkers, as well as by economists, sociologists and politicians, starting with Roosevelt and Churchill?

REPLY: We will be glad to receive comments on *The World We Seek*. Following the series we undoubtedly will run other articles on this Report from England. And it would of course be fine to have the opinions of Mr. Roosevelt and Mr. Churchill, though we fear they are rather preoccupied at the moment.

* * * *

REV. FRANK WILLIAMSON, JR.
Lansdowne, Pennsylvania

Your editorial (*Memorial to Reject Fellowship* on joint ordination) is in my opinion superficial, sloppy and uncharitable. The infallibility of the Liberal Evangelical or Protestant can be nauseating. This may be said of a Catholic too. However as an experienced priest once said to a younger priest, "Don't try to make Catholics in a month out of people with a background of four hundred years of Protestantism." In the same spirit of charity the Catholic background should be given a break. You can't run roughshod over them and expect to keep the Church intact. I'm a Catholic and my religion is the religion of the Mass. Presbyterianism is not this religion. I have Presbyterian friends; a communist friend also who is an agnostic professor of philosophy, but we don't kid ourselves into a false unity, I hope. Cooperate by all means on social questions but don't try to mix oil and water.

* * * *

THE REV. WOLCOTT CUTLER
Rector at Charlestown, Mass.

Wartime in most local communities is suggesting a redoubling of the usual precautions against disease, against nutritional inadequacy, against fire hazards. Wartime in greater Boston has resulted in greatly increasing instead of decreasing the goal just attained for our community fund. Wartime in the nation has caused the American Youth Commission and other responsible agencies to recommend bettering the safeguards and the educational practices concerning young people. Why should the Episcopal Church, speaking

through the House of Bishops, resolve as a wartime measure to abandon as "side-shows" the many educational and inspirational and even self-critical public exhibits and addresses and forums that ordinarily are as valuable a part of each triennial convention as the business that is solemnly transacted. Let us hope that the Departments of Missions, of Christian Education,

and of Social Relations, yes, and the Church League for Industrial Democracy as well as the Episcopal wing of the Fellowship of Reconciliation, will not be stampeded into silence when next our lay and clerical delegates foregather to register the modicum of light that the Holy Spirit has already vouchsafed to them, and to lay themselves open, we trust, to further light and leading. Ecclesiasticism and sacramentalism at their best are much too fruitful and too important to be allowed to stultify themselves by a misguided effort to exclude from the educational process all other vital elements in religious and social enlightenment. Democracy without tolerance and untrammelled social education would end by defeating itself.

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